

A resource of 9 sessions  
for a slow reading of

# Fratelli Tutti



Session Five:  
A Heart Open  
To The Whole World

## A Summary of Chapter 4 of *Fratelli Tutti*

*“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 (141).”*

In this chapter, Pope Francis explores the moral and social implications of having a “heart open to the whole world.”

Pope Francis first considers immigration, explaining that until the conditions which force people to migrate are collectively addressed, nations should have a fundamental openness to welcoming, protecting, promoting and integrating their “neighbour,” the migrant or refugee. Immigrants bringing new cultures into society should be regarded as a gift, and cultural differences should not be erased but celebrated.

Pope Francis describes how, especially in the era of globalization, “mutual assistance between countries proves enriching for each” (137). This is true in terms of cultural exchange and the cooperation which is needed to address poverty in parts of the world.

“The true worth of the different countries of our world is measured by their ability to think not simply as a country but also as part of the larger human family (141).” He calls for a “fraternal gratuitousness” that is not based merely on commercial exchange but on true concern for the well-being of those in other nations.



**This document** is the 5<sup>th</sup> 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 4** of *Fratelli Tutti* (pages 4–9)
- **DISCUSSION MATERIALS** (page 2-3) - a selection of some key paragraphs and discussion questions
- **ADDITIONAL MATERIALS**, ‘Leaven for the Lump’ (pages 1 and 10-12) – suggestions and links to song, art, poetry, for example – offering complements to the reading of *Fratelli Tutti*, to further engage with its themes.

Francis acknowledges the “innate tension between localization and globalization,” but says that each has its place. “We need to pay attention to the global so as to avoid narrowness and banality. Yet we also need to look to the local, which keeps our feet on the ground (142).” He says, “Universal fraternity and [local] social friendship are thus two inseparable and equally vital poles in every society.”

## Leaven for the Lump

- **Songs:** *He was a friend of mine* (Willie Nelson - <https://bit.ly/3m6Kd10> ); *Aliens* (Coldplay - <https://bit.ly/34cBh3J> ); *The Partisan* (Leonard Cohen - <https://bit.ly/3jllqUO> ); *This Land is my land* (Woodie Guthrie - <https://bit.ly/3kiIIfE> )
- **Films:** *Capernaum* (Nadine Labaki 2018); *The Visitor* (Tom McCarthy, 2007); *Images of the refugee crisis* (DW Documentary, 2020 <https://bit.ly/34bkG0h> ;

*Continued on the back page*

## Extracts for discussion

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

### BORDERS AND THEIR LIMITS

129. ...Ideally, unnecessary migration ought to be avoided; this entails creating in countries of origin the conditions needed for a dignified life and integral development. Yet until substantial progress is made in achieving this goal, we are obliged to respect the right of all individuals to find a place that meets their basic needs and those of their families, and where they can find personal fulfilment. Our response to the arrival of migrating persons can be summarized by four words: welcome, protect, promote and integrate...

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

- *What do you think? Why?*
- *What will others think? Why?*
- *Do you know someone who has migrated to this country? As an economic migrant or as a refugee? What have you learnt from their experience?*
- *Do you know someone who has migrated FROM this country? As an economic migrant or as a refugee? What have you learnt from their experience?*

### A fruitful exchange

137. Mutual assistance between countries proves enriching for each. A country that moves forward while remaining solidly grounded in its original cultural substratum is a treasure for the whole of humanity. We need to develop the awareness that nowadays we are either all saved together or no one is saved. Poverty, decadence and suffering in one part of the earth are a silent breeding ground for problems that will end up affecting the entire planet. If we are troubled by the extinction of certain species, we should be all the more troubled that in some parts of our world individuals or peoples are prevented from developing their potential and beauty by poverty or other structural limitations. In the end, this will impoverish us all.

- *Who among us needs to be saved, and from what?*
- *What do you see as the consequence of ignoring the suffering of others?*

### A gratuitousness open to others

139. ...The factor of “gratuitousness”: the ability to do some things simply because they are good in themselves, without concern for personal gain or recompense. Gratuitousness makes it possible for us to welcome the stranger, even though this brings us no immediate tangible benefit. Some countries, though, presume to accept only scientists or investors.

140. Life without fraternal gratuitousness becomes a form of frenetic commerce, in which we are constantly weighing up what we give and what we get back in return. God, on the other hand, gives freely, to the point of helping even those who are unfaithful; he “makes his sun rise on the evil and on the good” (Mt 5:45). There is a reason why Jesus told us: “When you give alms, do not let your right hand know what your left hand is doing, so that your alms may be in secret” (Mt 6:3-4). We received life freely; we paid nothing for it. Consequently, all of us are able to give without expecting anything in return, to do good to others without demanding that they treat us well in return. As Jesus told his disciples: “Without cost you have received, without cost you are to give” (Mt 10:8).

141. 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. They err in thinking that they



can develop on their own, heedless of the ruin of others, that by closing their doors to others they will be better protected. Immigrants are seen as usurpers who have nothing to offer. ...

- *What do you think about the teachings of Jesus about 'giving'?*
- *The UK has enshrined in law the aim that 0.7% of Gross National Income should be given in International Aid. <https://bit.ly/3kj4Qq3> What do you think of that?*
- *The tradition of tithing is widespread - <https://bit.ly/2TaWaWS> - but less common now in Catholic tradition. Any ideas as to why? What is valuable in the tradition? And what might be less so?*

### A universal horizon

146. There is a kind of "local" narcissism unrelated to a healthy love of one's own people and culture. It is born of a certain insecurity and fear of the other that leads to rejection and the desire to erect walls for self-defence. ...(It) frets over a limited number of ideas, customs and forms of security; incapable of admiring the vast potential and beauty offered by the larger world, it lacks an authentic and generous spirit of solidarity. Life on the local level becomes less and less welcoming, people less open to complementarity. Its possibilities for development narrow; it grows weary and infirm. A healthy culture, on the other hand, is open and welcoming by its very nature; indeed, "a culture without universal values is not truly a culture".

147. Let us realize that as our minds and hearts narrow, the less capable we become of understanding the world around us. Without encountering and relating to differences, it is hard to achieve a clear and complete understanding even of ourselves and of our native land. Other cultures are not "enemies" from which we need to protect ourselves, but differing reflections of the inexhaustible richness of human life. Seeing ourselves from the perspective of another, of one who is different, we can better recognize our own unique features and those of our culture: its richness, its possibilities and its limitations. Our local experience needs to develop "in contrast to" and "in harmony with" the experiences of others living in diverse cultural contexts. ...

150. ...No one people, culture or individual can achieve everything on its own: to attain fulfilment in life we need others. An awareness of our own limitations and incompleteness, far from being a threat, becomes the key to envisaging and pursuing a common project. For "man is a limited being who is himself limitless".

### Starting with our own region

151. ...An appropriate and authentic openness to the world presupposes the capacity to be open to one's neighbour within a family of nations. Cultural, economic and political integration with neighbouring peoples should therefore be accompanied by a process of education that promotes the value of love for one's neighbour, the first indispensable step towards attaining a healthy universal integration.

152. In some areas of our cities, there is still a lively sense of neighbourhood. Each person quite spontaneously perceives a duty to accompany and help his or her neighbour. In places where these community values are maintained, people experience a closeness marked by gratitude, solidarity and reciprocity. The neighbourhood gives them a sense of shared identity. Would that neighbouring countries were able to encourage a similar neighbourly spirit between their peoples! ...

- *What might encourage this quality of neighbourliness in our parish? In our corner of Birmingham? Between our country and other countries?*
- *What stifles it?*



## CHAPTER FOUR

# A HEART OPEN TO THE WHOLE WORLD

128. If the conviction that all human beings are brothers and sisters is not to remain an abstract idea but to find concrete embodiment, then numerous related issues emerge, forcing us to see things in a new light and to develop new responses.

### *BORDERS AND THEIR LIMITS*

129. Complex challenges arise when our neighbour happens to be an immigrant.[109] Ideally, unnecessary migration ought to be avoided; this entails creating in countries of origin the conditions needed for a dignified life and integral development. Yet until substantial progress is made in achieving this goal, we are obliged to respect the right of all individuals to find a place that meets their basic needs and those of their families, and where they can find personal fulfilment. Our response to the arrival of migrating persons can be summarized by four words: welcome, protect, promote and integrate. For “it is not a case of implementing welfare programmes from the top down, but rather of undertaking a journey together, through these four actions, in order to build cities and countries that, while preserving their respective cultural and religious identity, are open to differences and know how to promote them in the spirit of human fraternity”.[110]

130. This implies taking certain indispensable steps, especially in response to those who are flee-

ing grave humanitarian crises. As examples, we may cite: increasing and simplifying the granting of visas; adopting programmes of individual and community sponsorship; opening humanitarian corridors for the most vulnerable refugees; providing suitable and dignified housing; guaranteeing personal security and access to basic services; ensuring adequate consular assistance and the right to retain personal identity documents; equitable access to the justice system; the possibility of opening bank accounts and the guarantee of the minimum needed to survive; freedom of movement and the possibility of employment; protecting minors and ensuring their regular access to education; providing for programmes of temporary guardianship or shelter; guaranteeing religious freedom; promoting integration into society; supporting the reuniting of families; and preparing local communities for the process of integration.[111]

131. For those who are not recent arrivals and already participate in the fabric of society, it is important to apply the concept of “citizenship”, which “is based on the equality of rights and duties, under which all enjoy justice. It is therefore crucial to establish in our societies the concept of full citizenship and to reject the discriminatory use of the term minorities, which engenders feelings of isolation and inferiority. Its misuse paves the way for hostility and discord; it undoes any successes and takes away the religious and civil rights of some citizens who are thus discriminated against”.[112]

132. Even when they take such essential steps, states are not able, on their own, to implement adequate solutions, “since the consequences of the decisions made by each inevitably have repercussions on the entire international community”. As a result, “our response can only be the fruit of a common effort”[113] to develop a form of global governance with regard to movements of migration. Thus, there is “a need for mid-term and long-term planning which is not limited to emergency responses. Such planning should include effective assistance for integrating migrants in their receiving countries, while also promoting the development of their countries of origin through policies inspired by solidarity, yet not linking assistance to ideological strategies and practices alien or contrary to the cultures of the peoples being assisted”.[114]







### RECIPROCAL GIFTS

133. The arrival of those who are different, coming from other ways of life and cultures, can be a gift, for “the stories of migrants are always stories of an encounter between individuals and between cultures. For the communities and societies to which they come, migrants bring an opportunity for enrichment and the integral human development of all”.[115] For this reason, “I especially urge young people not to play into the hands of those who would set them against other young people, newly arrived in their countries, and who would encourage them to view the latter as a threat, and not possessed of the same inalienable dignity as every other human being”.[116]

134. Indeed, when we open our hearts to those who are different, this enables them, while continuing to be themselves, to develop in new ways. The different cultures that have flourished over the centuries need to be preserved, lest our world be impoverished. At the same time, those cultures should be encouraged to be open to new experiences through their encounter with other realities, for the risk of succumbing to cultural sclerosis is always present. That is why “we need to communicate with each other, to discover the gifts of each person, to promote that which unites us, and to regard our differences as an opportunity to grow in mutual respect. Patience

and trust are called for in such dialogue, permitting individuals, families and communities to hand on the values of their own culture and welcome the good that comes from others’ experiences”.[117]

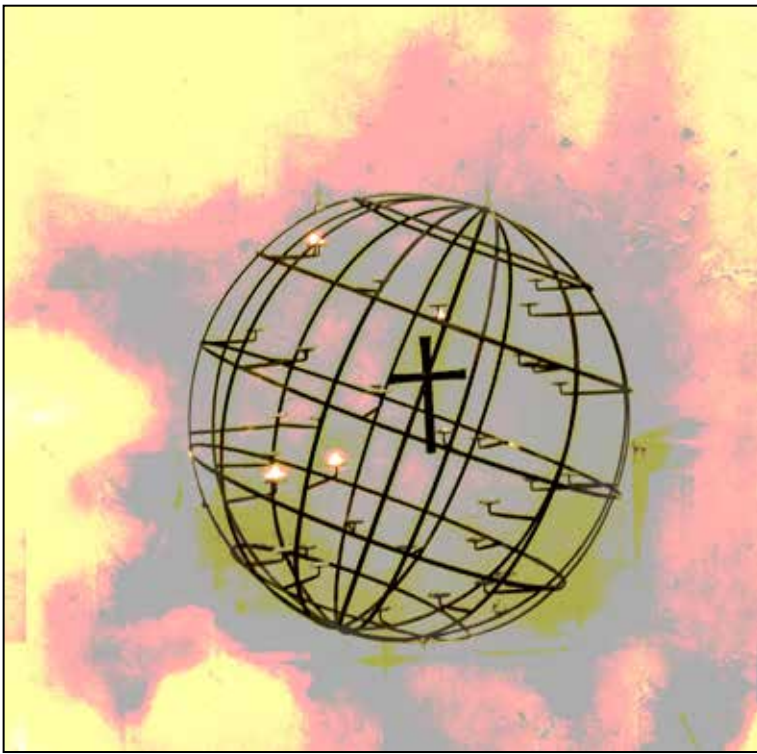
135. Here I would mention some examples that I have used in the past. Latino culture is “a ferment of values and possibilities that can greatly enrich the United States”, for “intense immigration always ends up influencing and transforming the culture of a place... In Argentina, intense immigration from Italy has left a mark on the culture of the society, and the presence of some 200,000 Jews has a great effect on the cultural ‘style’ of Buenos Aires. Immigrants, if they are helped to integrate, are a blessing, a source of enrichment and new gift that encourages a society to grow”.[118]

136. On an even broader scale, Grand Imam Ahmad Al-Tayyeb and I have observed that “good relations between East and West are indisputably necessary for both. They must not be neglected, so that each can be enriched by the other’s culture through fruitful exchange and dialogue. The West can discover in the East remedies for those spiritual and religious maladies that are caused by a prevailing materialism. And the East can find in the West many elements that can help free it from weakness, division, conflict and scientific, technical and cultural decline. It is important to pay attention to religious, cultural and historical differences that are a vital component in shaping the character, culture and civilization of the East. It is likewise important to reinforce the bond of fundamental human rights in order to help ensure a dignified life for all the men and women of East and West, avoiding the politics of double standards”.[119]

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that nowadays we are either all saved together or no one is saved. Poverty, decadence and suffering in one part of the earth are a silent breeding ground for problems that will end up affecting the entire planet. If we are troubled by the extinction of certain species, we should be all the more troubled that in some parts of our world individuals or peoples are prevented from developing their potential and beauty by poverty or other structural limitations. In the end, this will impoverish us all.

138. Although this has always been true, never has it been more evident than in our own day, when the world is interconnected by globalization. We need to attain a global juridical, political and economic order “which can increase and give direction to international cooperation for the development of all peoples in solidarity”.[120] Ultimately, this will benefit the entire world, since “development aid for poor countries” implies “creating wealth for all”.[121] From the standpoint of integral development, this presupposes “giving poorer nations an effective voice in shared decision-making”[122] and the capacity to “facilitate access to the international market on the part of countries suffering from poverty and underdevelopment”.[123]

### *A gratuitousness open to others*

139. Even so, I do not wish to limit this presentation to a kind of utilitarian approach. There is always the factor of “gratuitousness”: the ability to do some things simply because they are good in themselves, without concern for personal gain or recompense. Gratuitousness makes it possible for us to welcome the stranger, even though this brings us no immediate tangible benefit. Some

countries, though, presume to accept only scientists or investors.

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141. 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. They err in thinking that they can develop on their own, heedless of the ruin of others, that by closing their doors to others they will be better protected. Immigrants are seen as usurpers who have nothing to offer. This leads to the simplistic belief that the poor are dangerous and useless, while the powerful are generous benefactors. Only a social and political culture that readily and “gratuitously” welcomes others will have a future.

### **LOCAL AND UNIVERSAL**

142. It should be kept in mind that “an innate tension exists between globalization and localization. We need to pay attention to the global so as to avoid narrowness and banality. Yet we also need to look to the local, which keeps our feet on the ground. Together, the two prevent us from falling into one of two extremes. In the first, people get caught up in an abstract, globalized universe... In the other, they turn into a museum of local folklore, a world apart, doomed to doing the same things over and over, incapable of being challenged by novelty or appreciating the beauty which God bestows beyond their borders”.[124] We need to have a global outlook to save ourselves from petty provincialism. When our house stops being a home and starts to become an enclosure, a cell, then the global comes to our rescue, like a “final cause” that draws us towards our fulfilment. At the same time, though, the local has to be ea-



gerly embraced, for it possesses something that the global does not: it is capable of being a leaven, of bringing enrichment, of sparking mechanisms of subsidiarity. Universal fraternity and social friendship are thus two inseparable and equally vital poles in every society. To separate them would be to disfigure each and to create a dangerous polarization.

### *Local flavour*

143. The solution is not an openness that spurns its own richness. Just as there can be no dialogue with “others” without a sense of our own identity, so there can be no openness between peoples except on the basis of love for one’s own land, one’s own people, one’s own cultural roots. I cannot truly encounter another unless I stand on firm foundations, for it is on the basis of these that I can accept the gift the other brings and in turn offer an authentic gift of my own. I can welcome others who are different, and value the unique contribution they have to make, only if I am firmly rooted in my own people and culture. Everyone loves and cares for his or her native land and village, just as they love and care for their home and are personally responsible for its upkeep. The common good likewise requires that we protect and love our native land. Otherwise, the consequences of a disaster in one country will end up affecting the entire planet. All this brings out the positive meaning of the right to property: I care for and cultivate something that I possess, in such a way that it can contribute to the good of all.

144. It also gives rise to healthy and enriching exchanges. The experience of being raised in a particular place and sharing in a particular culture gives us insight into aspects of reality that others cannot so easily perceive. Universal does not necessarily mean bland, uniform and standardized, based on a single prevailing cultural model, for this will ultimately lead to the loss of a rich palette of shades and colours, and result in utter monotony. Such was the temptation referred to in the ancient account of the Tower of Babel. The attempt to build a tower that would reach to heaven was not an expression of unity between various peoples speaking to one another from their diversity. Instead, it was a misguided attempt, born of pride and ambition, to create a unity other than that willed by God in his provi-

dential plan for the nations (cf. Gen 11:1-9).

145. There can be a false openness to the universal, born of the shallowness of those lacking insight into the genius of their native land or harbouring unresolved resentment towards their own people. Whatever the case, “we constantly have to broaden our horizons and see the greater good which will benefit us all. But this has to be done without evasion or uprooting. We need to sink our roots deeper into the fertile soil and history of our native place, which is a gift of God. We can work on a small scale, in our own neighbourhood, but with a larger perspective... The global need not stifle, nor the particular prove barren”.[125] our model must be that of a polyhedron, in which the value of each individual is respected, where “the whole is greater than the part, but it is also greater than the sum of its parts”.[126]

### *A universal horizon*

146. There is a kind of “local” narcissism unrelated to a healthy love of one’s own people and culture. It is born of a certain insecurity and fear of the other that leads to rejection and the desire to erect walls for self-defence. Yet it is impossible to be “local” in a healthy way without being sincerely open to the universal, without feeling challenged by what is happening in other places, without openness to enrichment by other cultures, and without solidarity and concern for the tragedies affecting other peoples. A “local narcissism” instead frets over a limited number of ideas, customs and forms of security; incapable of admiring the vast potential and beauty offered by the larger world, it lacks an authentic and generous spirit of solidarity. Life on



the local level thus becomes less and less welcoming, people less open to complementarity. Its possibilities for development narrow; it grows weary and infirm. A healthy culture, on the other hand, is open and welcoming by its very nature; indeed, “a culture without universal values is not truly a culture”. [127]

147. Let us realize that as our minds and hearts narrow, the less capable we become of understanding the world around us. Without encountering and relating to differences, it is hard to achieve a clear and complete understanding even of ourselves and of our native land. Other cultures are not “enemies” from which we need to protect ourselves, but differing reflections of the inexhaustible richness of human life. Seeing ourselves from the perspective of another, of one who is different, we can better recognize our own unique features and those of our culture: its richness, its possibilities and its limitations. Our local experience needs to develop “in contrast to” and “in harmony with” the experiences of others living in diverse cultural contexts. [128]

148. In fact, a healthy openness never threatens one’s own identity. A living culture, enriched by elements from other places, does not import a mere carbon copy of those new elements, but integrates them in its own unique way. The result is a new synthesis that is ultimately beneficial to all, since the original culture itself ends up being

nourished. That is why I have urged indigenous peoples to cherish their roots and their ancestral cultures. At the same time, though, I have wanted to stress that I have no intention of proposing “a completely enclosed, a-historic, static ‘indigenism’ that would reject any kind of blending (mestizaje)”. For “our own cultural identity is strengthened and enriched as a result of dialogue with those unlike ourselves. Nor is our authentic identity preserved by an impoverished isolation”. [129] The world grows and is filled with new beauty, thanks to the successive syntheses produced between cultures that are open and free of any form of cultural imposition.

149. For a healthy relationship between love of one’s native land and a sound sense of belonging to our larger human family, it is helpful to keep in mind that global society is not the sum total of different countries, but rather the communion that exists among them. The mutual sense of belonging is prior to the emergence of individual groups. Each particular group becomes part of the fabric of universal communion and there discovers its own beauty. All individuals, whatever their origin, know that they are part of the greater human family, without which they will not be able to understand themselves fully.

150. To see things in this way brings the joyful realization that no one people, culture or individual can achieve everything on its own: to attain

fulfilment in life we need others. An awareness of our own limitations and incompleteness, far from being a threat, becomes the key to envisaging and pursuing a common project. For “man is a limited being who is himself limitless”. [130]

### *Starting with our own region*

151. Thanks to regional exchanges, by which poorer countries become open to the wider world, universality does not necessarily water down their distinct features. An appropriate and authentic openness to the world presupposes the capacity to be open to one’s neighbour within a family of nations. Cultural, economic and political





integration with neighbouring peoples should therefore be accompanied by a process of education that promotes the value of love for one's neighbour, the first indispensable step towards attaining a healthy universal integration.

152. In some areas of our cities, there is still a lively sense of neighbourhood. Each person quite spontaneously perceives a duty to accompany and help his or her neighbour. In places where these community values are maintained, people experience a closeness marked by gratitude, solidarity and reciprocity. The neighbourhood gives them a sense of shared identity.[131] Would that neighbouring countries were able to encourage a similar neighbourly spirit between their peoples! Yet the spirit of individualism also affects relations between countries. The danger of thinking that we have to protect ourselves from one another, of viewing others as competitors or dangerous enemies, also affects relations between peoples in the same region. Perhaps we were trained in this kind of fear and mistrust.

153. There are powerful countries and large businesses that profit from this isolation and prefer to negotiate with each country separately. On the other hand, small or poor countries can sign agreements with their regional neighbours that will allow them to negotiate as a bloc and thus avoid being cut off, isolated and dependent on the great powers. Today, no state can ensure the common good of its population if it remains isolated.

Pope Francis

## Footnotes

[110] *General Audience* (3 April 2019): *L'Osservatore Romano*, 4 April 2019, p. 8.

[111] Cf. *Message for the 2018 World Day of Migrants and Refugees* (14 January 2018): AAS 109 (2017), 918-923.

[112] *Document on Human Fraternity for World Peace and Living Together*, Abu Dhabi (4 February 2019): *L'Osservatore Romano*, 4-5 February 2019, p. 7.

[113] *Address to the Diplomatic Corps Accredited to the Holy See*, 11 January 2016: AAS 108 (2016), 124.

[114] *Ibid.*, 122.

[115] Post-Synodal Apostolic Exhortation *Christus Vivit* (25 March 2019), 93.

[116] *Ibid.*, 94.

[117] *Address to Authorities*, Sarajevo, Bosnia and Herzegovina (6 June 2015): *L'Osservatore Romano*, 7 June 2015, p. 7.

[118] *Latinoamérica. Conversaciones con Hernán Reyes Alcaide*, ed. Planeta, Buenos Aires, 2017, 105. [119] *Document on Human Fraternity for World Peace and Living Together*, Abu Dhabi (4 February 2019): *L'Osservatore Romano*, 4-5 February 2019, p. 7.

[120] BENEDICT XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 67: AAS 101 (2009), 700.

[121] *Ibid.*, 60: AAS 101 (2009), 695.

[122] *Ibid.*, 67: AAS 101 (2009), 700.

[123] PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 447.

[124] Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 234: AAS 105 (2013), 1115.

[125] *Ibid.*, 235: AAS 105 (2013), 1115.

[126] *Ibid.*

[127] SAINT JOHN PAUL II, *Address to Representatives of Argentinian Culture*, Buenos Aires, Argentina (12 April 1987), 4: *L'Osservatore Romano*, 14 April 1987, p. 7.

[128] Cf. ID., *Address to the Roman Curia* (21 December 1984), 4: AAS 76 (1984), 506.

[129] Post-Synodal Apostolic Exhortation *Querida Amazonia* (2 February 2020), 37.

[130] GEORG SIMMEL, *Brücke und Tür. Essays des Philosophen zur Geschichte, Religion, Kunst und Gesellschaft*, ed. Michael Landmann, Köhler-Verlag, Stuttgart, 1957, 6.

## Leaven for the lump *Continued from page 1*

- Unorthodox (*miniseries on Netflix* <https://bit.ly/3kiHnWa>)
- **Art:** A walk through Tate Modern on the theme of migration - <https://bit.ly/2HhocNV>; Many of the paintings of L.S. Lowry depict community life. Take a look at <https://bit.ly/2FKuODX>;
- **Novels:** *The Warden* by Anthony Trollope; *Fe-  
ver Pitch* by Nick Hornby; *The Outsider* by Albert Camus; *Winnie the Pooh* by A.A. Milne
- **Poetry:**

*Love bade me welcome:* George Herbert

Love bade me welcome; yet my soul drew back,  
Guilty of dust and sin.

But quick-eyed Love, observing me grow slack  
From my first entrance in,

Drew nearer to me, sweetly questioning  
If I lack'd anything.

'A guest,' I answer'd, 'worthy to be here:'  
Love said, 'You shall be he.'

'I, the unkind, ungrateful? Ah, my dear,  
I cannot look on Thee.'

Love took my hand and smiling did reply,  
'Who made the eyes but I?'

'Truth, Lord, but I have marr'd them:  
let my shame

Go where it doth deserve.'

'And know you not,' says Love,

'Who bore the blame?'

'My dear, then I will serve.'

'You must sit down,' says Love,

'and taste my meat.'

So I did sit and eat.

*A Poet's Voice XV: Kahlil Gibran*

### Part One

The power of charity sows deep in my heart, and  
I reap and gather the wheat in bundles and give  
them to the hungry.

My soul gives life to the grapevine and I press its  
bunches and give the juice to the thirsty.

Heaven fills my lamp with oil and I place it at my  
window to direct the stranger through the dark.

I do all these things because I live in them; and  
if destiny should tie my hands and prevent me  
from so doing, then death would be my only de-  
sire.

For I am a poet, and if I cannot give, I shall refuse  
to receive.

Humanity rages like a tempest, but I sigh in si-  
lence for I know the storm must pass away while  
a sigh goes to God.

Human kinds cling to earthly things, but I seek  
ever to embrace the torch of love so it will purify  
me by its fire and sear inhumanity from my heart.

Substantial things deaden a man without suffer-  
ing; love awakens him with enlivening pains.

Humans are divided into different clans and  
tribes, and belong to countries and towns.

But I find myself a stranger to all communities  
and belong to no settlement.

The universe is my country and the human fam-  
ily is my tribe.

Men are weak, and it is sad that they divide  
amongst themselves.

The world is narrow and it is unwise to cleave it  
into kingdoms, empires, and provinces.

Human kinds unite themselves one to destroy  
the temples of the soul, and they join hands to  
build edifices for earthly bodies.

I stand alone listening to the voice of hope in my  
deep self saying, "As love enlivens a man's heart  
with pain, so ignorance teaches him the way of  
knowledge.

"Pain and ignorance lead to great joy and knowl-  
edge because the Supreme Being has created  
nothing vain under the sun."

### Part Two

I have a yearning for my beautiful country, and I  
love its people because of their misery.

But if my people rose, stimulated by plunder and  
motivated by what they call "patriotic spirit"  
to murder, and invaded my neighbor's country,  
then upon the committing of any human atroci-  
ty I would hate my people and my country.

I sing the praise of my birthplace and long to see  
the home of my children; but if the people in that  
home refused to shelter and feed the needy way-  
farer, I would convert my praise into anger and  
my longing to forgetfulness.

My inner voice would say, "The house that does  
not comfort the need is worthy of naught by de-  
struction.

"I love my native village with some of my love for  
my country; and I love my country with part of  
my love for the earth, all of which is my country;  
and I love the earth will all of myself because it is  
the haven of humanity, the manifest spirit of God.

Humanity is the spirit of the Supreme Being on  
earth, and that humanity is standing amidst ru-  
ins, hiding its nakedness behind tattered rags,  
shedding tears upon hollow cheeks, and calling



for its children with pitiful voice.

But the children are busy singing their clan's anthem; they are busy sharpening the swords and cannot hear the cry of their mothers.

Humanity appeals to its people but they listen not.

Were one to listen, and console a mother by wiping her tears, other would say, "He is weak, affected by sentiment."

Humanity is the spirit of the Supreme Being on earth, and that Supreme Being preaches love and good-will.

But the people ridicule such teachings.

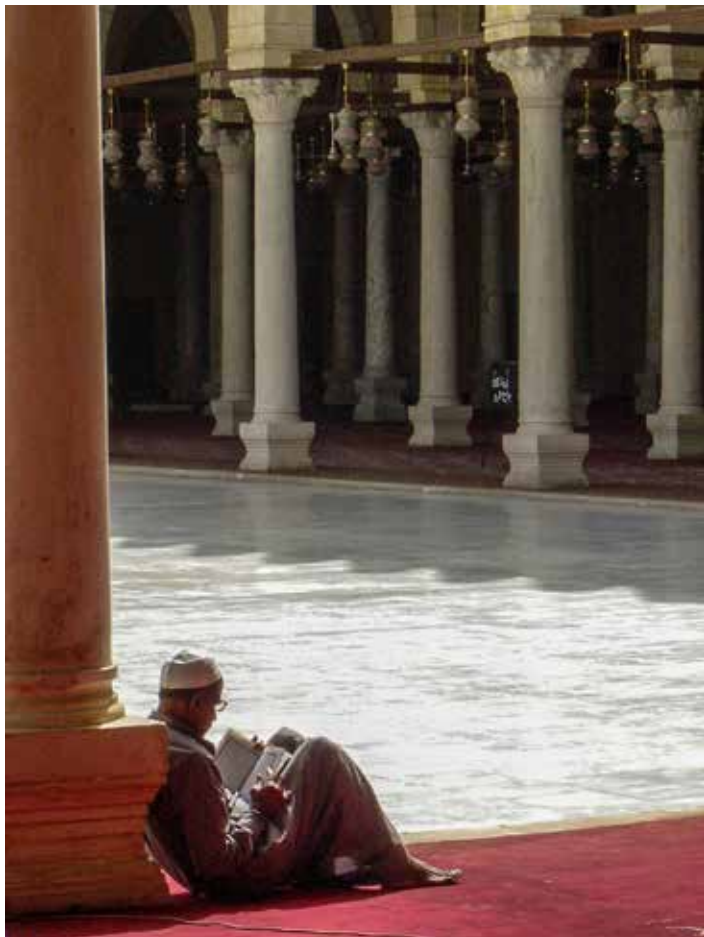
The Nazarene Jesus listened, and crucifixion was his lot; Socrates heard the voice and followed it, and he too fell victim in body.

The followers of The Nazarene and Socrates are the followers of Deity, and since people will not kill them, they deride them, saying, "Ridicule is more bitter than killing."

Jerusalem could not kill The Nazarene, nor Athens Socrates; they are living yet and shall live eternally.

Ridicule cannot triumph over the followers of Deity.

They live and grow forever.



### Part Three

Thou art my brother because you are a human, and we both are sons of one Holy Spirit; we are equal and made of the same earth.

You are here as my companion along the path of life, and my aid in understanding the meaning of hidden Truth.

You are a human, and, that fact sufficing, I love you as a brother.

You may speak of me as you choose, for Tomorrow shall take you away and will use your talk as evidence for his judgment, and you shall receive justice.

You may deprive me of whatever I possess, for my greed instigated the amassing of wealth and you are entitled to my lot if it will satisfy you.

You may do unto me whatever you wish, but you shall not be able to touch my Truth.

You may shed my blood and burn my body, but you cannot kill or hurt my spirit.

You may tie my hands with chains and my feet with shackles, and put me in the dark prison, but who shall not enslave my thinking, for it is free, like the breeze in the spacious sky.

You are my brother and I love you.

I love you worshipping in your church, kneeling in your temple, and praying in your mosque.

You and I and all are children of one religion, for the varied paths of religion are but the fingers of the loving hand of the Supreme Being, extended to all, offering completeness of spirit to all, anxious to receive all.

I love you for your Truth, derived from your knowledge; that Truth which I cannot see because of my ignorance.

But I respect it as a divine thing, for it is the deed of the spirit.

Your Truth shall meet my Truth in the coming world and blend together like the fragrance of flowers and becoming one whole and eternal Truth, perpetuating and living in the eternity of Love and Beauty.

I love you because you are weak before the strong oppressor, and poor before the greedy rich.

For these reasons I shed tears and comfort you; and from behind my tears I see you embraced in the arms of Justice, smiling and forgiving your persecutors.

You are my brother and I love you.

## Part Four

You are my brother, but why are you quarreling with me? Why do you invade my country and try to subjugate me for the sake of pleasing those who are seeking glory and authority?

Why do you leave your wife and children and follow Death to the distant land for the sake of those who buy glory with your blood, and high honor with your mother's tears?

Is it an honor for a man to kill his brother man? If you deem it an honor, let it be an act of worship, and erect a temple to Cain who slew his brother Abel.

Is self-preservation the first law of Nature? Why, then, does Greed urge you to self-sacrifice in order only to achieve his aim in hurting your brothers? Beware, my brother, of the leader who says, "Love of existence obliges us to deprive the people of their rights!" I say unto you but this: protecting others' rights is the noblest and most beautiful human act; if my existence requires that I kill others, then death is more honorable to me, and if I cannot find someone to kill me for the protection of my honor, I will not hesitate to take my life by my own hands for the sake of Eternity before Eternity comes.

Selfishness, my brother, is the cause of blind superiority, and superiority creates clanship, and clanship creates authority which leads to discord and subjugation.

The soul believes in the power of knowledge and justice over dark ignorance; it denies the authority that supplies the swords to defend and strengthen ignorance and oppression - that authority which destroyed Babylon and shook the foundation of Jerusalem and left Rome in ruins.

It is that which made people call criminals great mean; made writers respect their names; made historians relate the stories of their inhumanity in manner of praise.

The only authority I obey is the knowledge of guarding and acquiescing in the Natural Law of Justice.

What justice does authority display when it kills the killer? When it imprisons the robber? When it descends on a neighborhood country and slays its people? What does justice think of the authority under which a killer punishes the one who kills, and a thief sentences the one who steals?

You are my brother, and I love you; and Love is justice with its full intensity and dignity.

If justice did not support my love for you, regardless of your tribe and community, I would be a deceiver concealing the ugliness of selfishness behind the outer garment of pure love.

## Conclusion

My soul is my friend who consoles me in misery and distress of life.

He who does not befriend his soul is an enemy of humanity, and he who does not find human guidance within himself will perish desperately.

Life emerges from within, and derives not from environs.

I came to say a word and I shall say it now.

But if death prevents its uttering, it will be said tomorrow, for tomorrow never leaves a secret in the book of eternity.

I came to live in the glory of love and the light of beauty, which are the reflections of God.

I am here living, and the people are unable to exile me from the domain of life for they know I will live in death.

If they pluck my eyes I will hearken to the murmurs of love and the songs of beauty.

If they close my ears I will enjoy the touch of the breeze mixed with the incense of love and the fragrance of beauty.

If they place me in a vacuum, I will live together with my soul, the child of love and beauty.

I came here to be for all and with all, and what I do today in my solitude will be echoed by tomorrow to the people.

What I say now with one heart will be said tomorrow by many hearts

## Acknowledgements

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**Page 1:** St Francis, Basilica of St Francis, Assisi, 2014; Stained Glass, St Peter and Paul church, Aston, 2018;

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**Page 6** Candle stand, King's Lynn Minster, 2016 **Page 7** Boxed globe. Musée des Marins, Marseille, 2013 **Page 8** Stained Glass, Coventry Cathedral, 2018 **Page 10** A poet's voice by Khalil Gibran taken from [www.poetrysoup.com](http://www.poetrysoup.com) <https://bit.ly/31nPDwD> **Page 11.** Cairo, 2004