

Textual Quotes from Fratelli Tutti

Introduction

PA 1: Of the counsels St. Francis offered, I would like to select the one in which he calls for a love that transcends the barriers of geography and distance, and declares blessed all those who love their brother “as much when he is far away from him as when he is with him”.^[2] In his simple and direct way, Saint Francis expressed the essence of a fraternal openness that allows us to acknowledge, appreciate and love each person, regardless of physical proximity, regardless of where he or she was born or lives.

PA 3: St. Francis’ fidelity to his Lord was commensurate with his love for his brothers and sisters. Unconcerned for the hardships and dangers involved, Francis went to meet the Sultan with the same attitude that he instilled in his disciples: if they found themselves “among the Saracens and other nonbelievers”, without renouncing their own identity they were not to “engage in arguments or disputes, but to be subject to every human creature for God’s sake”.^[3]

PA 4: Francis did not wage a war of words aimed at imposing doctrines; he simply spread the love of God. He understood that “God is love and those who abide in love abide in God” (1 Jn 4:16). In this way, he became a father to all and inspired the vision of a fraternal society. Indeed, “only the man who approaches others, not to draw them into his own life, but to help them become ever more fully themselves, can truly be called a father”.^[4] I

PA 5: Issues of human fraternity and social friendship have always been a concern of mine. In recent years, I have spoken of them repeatedly and in different settings. In this Encyclical, I have sought to bring together many of those statements and to situate them in a broader context of reflection. In the preparation of *Laudato Si’*, I had a source of inspiration in my brother Bartholomew, the Orthodox Patriarch, who has spoken forcefully of our need to care for creation. In this case, I have felt particularly encouraged by the Grand Imam Ahmad Al-Tayyeb, with whom I met in Abu Dhabi, where we declared that “God has created all human beings equal in rights, duties and dignity, and has called them to live together as brothers and sisters”.^[5]

PA 8: 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. “Here we have a splendid secret that shows us how to dream and to turn our life into a wonderful adventure. 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... By ourselves, we risk seeing mirages, things that are not there. Dreams, on the other hand, are built together".[6] Let us dream, then, as a single human family, as fellow travelers 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**.

CHAPTER ONE: DARK CLOUDS OVER A CLOSED WORLD

PA 11: Ancient conflicts thought long buried are breaking out anew, while instances of a myopic, extremist, resentful and aggressive nationalism are on the rise. In some countries, a concept of popular and national unity influenced by various ideologies is creating new forms of selfishness and a loss of the social sense under the guise of defending national interests. Once more we are being reminded that "each new generation must take up the struggles and attainments of past generations, while setting its sights even higher. This is the path. Goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day. It is not possible to settle for what was achieved in the past and complacently enjoy it, as if we could somehow disregard the fact that many of our brothers and sisters still endure situations that cry out for our attention".[8]

PA 12: We are more alone than ever in an increasingly massified world that promotes individual interests and weakens the communitarian dimension of life.

PA 13: One effective way to weaken **historical consciousness**, critical thinking, the struggle for justice and the processes of integration is to empty great words of their meaning or to manipulate them. Nowadays, what do certain words like democracy, freedom, justice or unity really mean? They have been bent and shaped to serve as tools for domination, as meaningless tags that can be used to justify any action.

PA 15: Today, in many countries, hyperbole, extremism and polarization have become political tools. Employing a strategy of ridicule, suspicion and relentless criticism, in a variety of ways one denies the right of others to exist or to have an opinion. Their share of the truth and their values are rejected and, as a result, the life of society is impoverished and subjected to the hubris of the powerful. Political life no longer has to do with healthy debates about long-term plans to improve people's lives and to advance the common good, but only with slick marketing techniques primarily aimed at discrediting others. In this craven exchange of charges and counter-charges, debate degenerates into a permanent state of disagreement and confrontation.

PA 22: It frequently becomes clear that, in practice, human rights are not equal for all. Respect for those rights "is the preliminary condition for a country's social and economic development. When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good".^[18] Yet, "by closely observing our contemporary societies, we see numerous contradictions that lead us to wonder whether the equal dignity of all human beings, solemnly proclaimed seventy years ago, is truly recognized, respected, protected and promoted in every situation. In today's world, many forms of injustice persist, fed by reductive anthropological visions and by a profit-based economic model that does not hesitate to exploit, discard and even kill human beings.

PA 24 Today, as in the past, slavery is rooted in a notion of the human person that allows him or her to be treated as an object... Whether by coercion, or deception, or by physical or psychological duress, human persons created in the image and likeness of God are deprived of their freedom, sold and reduced to being the property of others. They are treated as means to an end...

Pa 27: As a result, new walls are erected for self-preservation, the outside world ceases to exist and leaves only "my" world, to the point that others, no longer considered human beings possessed of an inalienable dignity, become only "them". Once more, we encounter "the temptation to build a culture of walls, to raise walls, walls in the heart, walls on the land, in order to prevent this encounter with other cultures, with other people. And those who raise walls will end up as slaves within the very walls they have built. They are left without horizons, for they lack this interchange with others".^[26]

PA 30: In today's world, the sense of belonging to a single human family is fading, and the dream of working together for justice and peace seems an outdated utopia. What reigns instead is a cool, comfortable and globalized indifference, born of deep disillusionment concealed behind a deceptive illusion: thinking that we are all-powerful, while failing to realize that we are all in the same boat. . . Isolation and withdrawal into one's own interests are never the way to restore hope and bring about renewal. Rather, it is closeness; it is the culture of encounter. Isolation, no; closeness, yes. Culture clash, no; culture of encounter, yes".^[28]

PA 33,34: The pain, uncertainty and fear, and the realization of our own limitations, brought on by the pandemic have only made it all the more urgent that we rethink our styles of life, our relationships, the organization of our societies and, above all, the meaning of our existence.

. . If only this may prove not to be just another tragedy of history from which we learned nothing. If only we might rediscover once for all that we need one another, and that in this way our human family can experience a rebirth, with all its faces, all its hands and all its voices, beyond the walls that we have erected.

PA 37: Certain populist political regimes, as well as certain liberal economic approaches, maintain that an influx of migrants is to be prevented at all costs. Arguments are also made for the propriety of limiting aid to poor countries, so that they can hit rock bottom and find themselves forced to take austerity measures. One fails to realize that behind such statements, abstract and hard to support, great numbers of lives are at stake. Many migrants have fled from war, persecution and natural catastrophes. Others, rightly, "are seeking opportunities for themselves and their families. They dream of a better future and they want to create the conditions for achieving it".[36]

PA 39: Migrants are not seen as entitled like others to participate in the life of society, and it is forgotten that they possess the same intrinsic dignity as any person. Hence they ought to be "agents in their own redemption".[41] No one will ever openly deny that they are human beings, yet in practice, by our decisions and the way we treat them, we can show that we consider them less worthy, less important, less human. For Christians, this way of thinking and acting is unacceptable, since it sets certain political preferences above deep convictions of our faith: the inalienable dignity of each human person regardless of origin, race or religion, and the supreme law of fraternal love.

PA 42/43: Oddly enough, while closed and intolerant attitudes towards others are on the rise, distances are otherwise shrinking or disappearing to the point that the right to privacy scarcely exists. Everything has become a kind of spectacle to be examined and inspected, and people's lives are now under constant surveillance. Digital communication wants to bring everything out into the open; people's lives are combed over, laid bare and bandied about, often anonymously

Digital relationships, which do not demand the slow and gradual cultivation of friendships, stable interaction or the building of a consensus that matures over time, have the appearance of sociability. Yet they do not really build community; instead, they tend to disguise and expand the very individualism that finds expression in xenophobia and in contempt for the vulnerable. Digital connectivity is not enough to build bridges. It is not capable of uniting humanity.

PA 49: As silence and careful listening disappear, replaced by a frenzy of texting, this basic structure of sage human communication is at risk. A new lifestyle is emerging, where we create only what we want and exclude all that we cannot control or know instantly and superficially. This process, by its intrinsic logic, blocks the kind of serene reflection that could lead us to a shared wisdom.

PA 55: I invite everyone to renewed hope, for hope "speaks to us of something deeply rooted in every human heart, independently of our circumstances and historical conditioning. Hope speaks to us of a thirst, an aspiration, a longing for a life of fulfillment, a desire to achieve great things, things that fill our heart and lift our spirit to lofty realities like truth, goodness and beauty, justice and love... Hope is bold; it can look beyond personal convenience, the petty

securities and compensations which limit our horizon, and it can open us up to grand ideals that make life more beautiful and worthwhile".[52] Let us continue, then, to advance along the paths of hope.

CHAPTER TWO: A STRANGER ON THE ROAD

PA 66: Jesus' parable summons us to rediscover our vocation as citizens of our respective nations and of the entire world, builders of a new social bond. This summons is ever new, yet it is grounded in a fundamental law of our being: we are called to direct society to the pursuit of the common good and, with this purpose in mind, to persevere in consolidating its political and social order, its fabric of relations, its human goals. By his actions, the Good Samaritan showed that "the existence of each and every individual is deeply tied to that of others: life is not simply time that passes; life is a time for interactions".[57]

PA 68: The parable clearly does not indulge in abstract moralizing, nor is its message merely social and ethical. It speaks to us of an essential and often forgotten aspect of our common humanity: we were created for a fulfilment that can only be found in love. We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed by our contact with human suffering. That is the meaning of dignity.

PA 77: Each day offers us a new opportunity, a new possibility. We should not expect everything from those who govern us, for that would be childish. We have the space we need for co-responsibility in creating and putting into place new processes and changes. Let us take an active part in renewing and supporting our troubled societies. 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. Like the chance traveler in the parable, we need only have a pure and simple desire to be a people, a community, constant and tireless in the effort to include, integrate and lift up the fallen.

PA 84/85: Finally, I would note that in another passage of the Gospel Jesus says: "I was a stranger and you welcomed me" (*Mt* 25:35). Jesus could speak those words because he had an open heart, sensitive to the difficulties of others. Saint Paul urges us to "rejoice with those who rejoice, weep with those who weep" (*Rom* 12:15).

For Christians, the words of Jesus have an even deeper meaning. They compel us to recognize Christ himself in each of our abandoned or excluded brothers and sisters (cf. *Mt* 25:40.45). Faith has untold power to inspire and sustain our respect for others, for believers come to know that God loves every man and woman with infinite love and "thereby confers infinite dignity" upon all humanity.[61]

CHAPTER THREE: ENVISAGING AND ENGENDERING AN OPEN WORLD

PA 87: 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]

PA 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.

PA 110: 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.

PA 113: 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.

PA 116: 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 labor rights. It means confronting the destructive effects of the empire of money...

PA 118: The world exists for everyone, because all of us were born with the same dignity. Differences of color, 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.

PA 127: 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]

CHAPTER FOUR: A HEART OPEN TO THE WHOLE WORLD

PA 129: Complex challenges arise when our neighbor 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 fulfillment. Our response to the arrival of migrating persons can be summarized by four words: welcome, protect, promote, and integrate.

PA 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.

PA 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.

PA 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]

PA 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.

PA 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.

CHAPTER FIVE: A BETTER KIND OF POLITICS

PA 166: Everything, then, depends on our ability to see the need for a change of heart, attitudes and lifestyles. Otherwise, political propaganda, the media and the shapers of public opinion will continue to promote an individualistic and uncritical culture subservient to unregulated economic interests and societal institutions at the service of those who already enjoy too much power. . . . It has to do with human weakness, the proclivity to selfishness that is part of what the Christian tradition refers to as "concupiscence": the human inclination to be concerned only with myself, my group, my own petty interests. . . . Concupiscence, however, can be overcome with the help of God.

PA 167: Education and upbringing, concern for others, a well-integrated view of life and spiritual growth: all these are essential for quality human relationships and for enabling society itself to react against injustices, aberrations and abuses of economic, technological, political and media power. Some liberal approaches ignore this factor of human weakness; they envisage a world that follows a determined order and is capable by itself of ensuring a bright future and providing solutions for every problem.

PA 168: The marketplace, by itself, cannot resolve every problem, however much we are asked to believe this dogma of neoliberal faith. Whatever the challenge, this impoverished and repetitive school of thought always offers the same recipes. Neoliberalism simply reproduces itself by resorting to the magic theories of "spillover" or "trickle" – without using the name – as the only solution to societal problems. There is little appreciation of the fact that the alleged "spillover" does not resolve the inequality that gives rise to new forms of violence threatening the fabric of society.

PA 172: The twenty-first century "is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tend to prevail over the political. Given this situation, it is essential to devise stronger and more efficiently organized international institutions, with functionaries who are appointed fairly by agreement among national governments, and empowered to impose sanctions".[149]

PA 173-74: 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".[153] There is need to prevent this Organization from being delegitimized, since its problems and shortcomings are capable of being jointly addressed and resolved. . . . Courage and generosity are needed in order freely to establish shared goals and to ensure the worldwide observance of certain essential norms.

PA 178: In the face of many petty forms of politics focused on immediate interests, I would repeat that true statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good.

PA 180: Recognizing that all people are our brothers and sisters, and seeking forms of social friendship that include everyone, is not merely utopian. It demands a decisive commitment to devising effective means to this end. Any effort along these lines becomes a noble exercise of charity. For whereas individuals can help others in need, when they join together in initiating social processes of fraternity and justice for all, they enter the "field of charity at its most vast, namely political charity".[165]

PA 185: Charity needs the light of the truth that we constantly seek. "That light is both the light of reason and the light of faith",[180] and does not admit any form of relativism. Yet it also respects the development of the sciences and their essential contribution to finding the surest and most practical means of achieving the desired results. For when the good of others is at stake, good intentions are not enough. Concrete efforts must be made to bring about whatever they and their nations need for the sake of their development.

PA 191: At a time when various forms of fundamentalist intolerance are damaging relationships between individuals, groups and peoples, let us be committed to living and teaching the value of respect for others, a love capable of welcoming differences, and the priority of the dignity of every human being over his or her ideas, opinions, practices and even sins. Even as forms of fanaticism, closedmindedness and social and cultural fragmentation proliferate in present-day society, a good politician will take the first step and insist that different voices be heard. Disagreements may well give rise to conflicts, but uniformity proves stifling and leads to cultural decay. May we not be content with being enclosed in one fragment of reality.

PA 196: For this reason, it is truly noble to place our hope in the hidden power of the seeds of goodness we sow, and thus to initiate processes whose fruits will be reaped by others. Good politics combines love with hope and with confidence in the reserves of goodness present in human hearts. Indeed, "authentic political life, built upon respect for law and frank dialogue between individuals, is constantly renewed whenever there is a realization that every woman and man, and every new generation, brings the promise of new relational, intellectual, cultural and spiritual energies".[195]

CHAPTER SIX: DIALOGUE AND FRIENDSHIP IN SOCIETY

PA 199/200: Some people attempt to flee from reality, taking refuge in their own little world; others react to it with destructive violence. Yet "between selfish indifference and violent protest there is always another possible option: that of dialogue. Dialogue between generations; dialogue among our people, for we are that people; readiness to give and receive, while remaining open to the truth. A country flourishes when constructive dialogue occurs between its many rich cultural components: popular culture, university culture, youth culture, artistic culture, technological culture, economic culture, family culture and media culture".[196]

200. Dialogue is often confused with something quite different: the feverish exchange of opinions on social networks, frequently based on media information that is not always reliable. These exchanges are merely parallel monologues. They may attract some attention by their sharp and aggressive tone. But monologues engage no one, and their content is frequently self-serving and contradictory.

PA 201: Discussion is often manipulated by powerful special interests that seek to tilt public opinion unfairly in their favor. This kind of manipulation can be exercised not only by governments, but also in economics, politics, communications, religion and in other spheres. Attempts can be made to justify or excuse it when it tends to serve one's own economic or ideological interests, but sooner or later it turns against those very interests.

PA 203: Authentic social dialogue involves the ability to respect the other's point of view and to admit that it may include legitimate convictions and concerns. Based on their identity and experience, others have a contribution to make, and it is desirable that they should articulate their positions for the sake of a more fruitful public debate.

PA 211: In a pluralistic society, dialogue is the best way to realize what ought always to be affirmed and respected apart from any ephemeral consensus. Such dialogue needs to be enriched and illumined by clear thinking, rational arguments, a variety of perspectives and the contribution of different fields of knowledge and points of view. Nor can it exclude the conviction that it is possible to arrive at certain fundamental truths always to be upheld. Acknowledging the existence of certain enduring values, however demanding it may be to discern them, makes for a robust and solid social ethics.

PA 218: . All this calls for the ability to recognize other people's right to be themselves and to be different. This recognition, as it becomes a culture, makes possible the creation of a social covenant. Without it, subtle ways can be found to make others insignificant, irrelevant, of no value to society. While rejecting certain visible forms of violence, another more insidious kind of violence can take root: the violence of those who despise people who are different, especially when their demands in any way compromise their own particular interests.

PA 219. When one part of society exploits all that the world has to offer, acting as if the poor did not exist, there will eventually be consequences. Sooner or later, ignoring the existence and rights of others will erupt in some form of violence, often when least expected. . . Encounter cannot take place only between the holders of economic, political or academic power. Genuine social encounter calls for a dialogue that engages the culture shared by the majority of the population.

PA 223: Saint Paul describes kindness as a fruit of the Holy Spirit (*Gal* 5:22). He uses the Greek word *chrestótes*, which describes an attitude that is gentle, pleasant and supportive, not rude or coarse. Individuals who possess this quality help make other people's lives more bearable, especially by sharing the weight of their problems, needs and fears. This way of treating others can take different forms: an act of kindness, a concern not to offend by word or deed, a readiness to alleviate their burdens. It involves "speaking words of comfort, strength, consolation and encouragement" and not "words that demean, sadden, anger or show scorn".[208]

224. Kindness frees us from the cruelty that at times infects human relationships, from the anxiety that prevents us from thinking of others, from the frantic flurry of activity that forgets that others also have a right to be happy. Often nowadays we find neither the time nor the energy to stop and be kind to others, to say "excuse me", "pardon me", "thank you". Yet every now and then, miraculously, a kind person appears and is willing to set everything else aside in order to show interest, to give the gift of a smile, to speak a word of encouragement, to listen amid general indifference. If we make a daily effort to do exactly this, we can create a healthy social atmosphere in which misunderstandings can be overcome and conflict forestalled. Kindness ought to be cultivated; it is no superficial bourgeois virtue. Precisely because it entails esteem and respect for others, once kindness becomes a culture within society it transforms lifestyles, relationships and the ways ideas are discussed and compared. Kindness facilitates the quest for consensus; it opens new paths where hostility and conflict would burn all bridges.

220. Those who do simple acts of kindness become stars shining in the midst of darkness.

CHAPTER SEVEN: PATHS OF RENEWED ENCOUNTER

PA 226: Renewed encounter does not mean returning to a time prior to conflicts. All of us change over time. Pain and conflict transform us. We no longer have use for empty diplomacy, dissimulation, double-speak, hidden agendas and good manners that mask reality. Those who were fierce enemies have to speak from the stark and clear truth. They have to learn how to cultivate a penitential memory, one that can accept the past in order not to cloud the future with their own regrets, problems and plans. Only by basing themselves on the historical truth of events will they be able to make a broad and persevering effort to understand one another and to strive for a new synthesis for the good of all.

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

PA 228: The path to peace does not mean making society blandly uniform, but getting people to work together, side-by-side, in pursuing goals that benefit everyone. A wide variety of practical proposals and diverse experiences can help achieve shared objectives and serve the common good. The problems that a society is experiencing need to be clearly identified, so that the existence of different ways of understanding and resolving them can be appreciated.

PA 233: Building social friendship does not only call for rapprochement between groups who took different sides at some troubled period of history, but also for a renewed encounter with the most impoverished and vulnerable sectors of society. For peace "is not merely absence of war but a tireless commitment – especially on the part of those of us charged with greater responsibility – to recognize, protect and concretely restore the dignity, so often overlooked or ignored, of our brothers and sisters, so that they can see themselves as the principal protagonists of the destiny of their nation".[220]

PA 236: There are those who prefer not to talk of reconciliation, for they think that conflict, violence and breakdown are part of the normal functioning of a society. In any human group

there are always going to be more or less subtle power struggles between different parties. Others think that promoting forgiveness means yielding ground and influence to others. For this reason, they feel it is better to keep things as they are, maintaining a balance of power between differing groups. Still others believe that reconciliation is a sign of weakness; incapable of truly serious dialogue, they choose to avoid problems by ignoring injustices. Unable to deal with problems, they opt for an apparent peace.

PA 237: Forgiveness and reconciliation are central themes in Christianity and, in various ways, in other religions. Yet there is a risk that an inadequate understanding and presentation of these profound convictions can lead to fatalism, apathy and injustice, or even intolerance and violence.

PA 244: When conflicts are not resolved but kept hidden or buried in the past, silence can lead to complicity in grave misdeeds and sins. Authentic reconciliation does not flee from conflict, but is achieved *in* conflict, resolving it through dialogue and open, honest and patient negotiation. Conflict between different groups "if it abstains from enmities and mutual hatred, gradually changes into an honest discussion of differences founded on a desire for justice".[228]

Pa 250: Forgiving does not mean forgetting. Or better, in the face of a reality that can in no way be denied, relativized or concealed, forgiveness is still possible. In the face of an action that can never be tolerated, justified or excused, we can still forgive. In the face of something that cannot be forgotten for any reason, we can still forgive. Free and heartfelt forgiveness is something noble, a reflection of God's own infinite ability to forgive. If forgiveness is gratuitous, then it can be shown even to someone who resists repentance and is unable to beg pardon.

Pa 254: I ask God "to prepare our hearts to encounter our brothers and sisters, so that we may overcome our differences rooted in political thinking, language, culture and religion. Let us ask him to anoint our whole being with the balm of his mercy, which heals the injuries caused by mistakes, misunderstandings and disputes. And let us ask him for the grace to send us forth, in humility and meekness, along the demanding but enriching path of seeking peace".[236]

Pa 257: Since conditions that favor the outbreak of wars are once again increasing, I can only reiterate that "war is the negation of all rights and a dramatic assault on the environment. If we want true integral human development for all, we must work tirelessly to avoid war between nations and peoples. To this end, 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".[238]

Pa 258: 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"[239] have been met. 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".[240] At issue is whether the development of nuclear, chemical and biological weapons, and the enormous and growing

possibilities offered by new technologies, have granted war an uncontrollable destructive power over great numbers of innocent civilians. The truth is that “never has humanity had such power over itself, yet nothing ensures that it will be used wisely”.[241] 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![242]

Pa 262: Indeed, “if we take into consideration the principal threats to peace and security with their many dimensions in this multipolar world of the twenty-first century as, for example, terrorism, asymmetrical conflicts, cybersecurity, environmental problems, poverty, not a few doubts arise regarding the inadequacy of nuclear deterrence as an effective response to such challenges. These concerns are even greater when we consider the catastrophic humanitarian and environmental consequences that would follow from any use of nuclear weapons, with devastating, indiscriminate and uncontrollable effects, over time and space...

Pa 263: There is yet another way to eliminate others, one aimed not at countries but at individuals. It is the death penalty. Saint John Paul II stated clearly and firmly that the death penalty is inadequate from a moral standpoint and no longer necessary from that of penal justice.[246] There can be no stepping back from this position. Today we state clearly that “the death penalty is inadmissible”[247] and the Church is firmly committed to calling for its abolition worldwide.[248]

Pa 266: Fear and resentment can easily lead to viewing punishment in a vindictive and even cruel way, rather than as part of a process of healing and reintegration into society. Nowadays, “in some political sectors and certain media, public and private violence and revenge are incited, not only against those responsible for committing crimes, but also against those suspected, whether proven or not, of breaking the law... There is at times a tendency to deliberately fabricate enemies: stereotyped figures who represent all the characteristics that society perceives or interprets as threatening. The mechanisms that form these images are the same that allowed the spread of racist ideas in their time”.[255] This has made all the more dangerous the growing practice in some countries of resorting to preventive custody, imprisonment without trial and especially the death penalty.

Pa 268: “The arguments against the death penalty are numerous and well-known. The Church has rightly called attention to several of these, such as the possibility of judicial error and the use made of such punishment by totalitarian and dictatorial regimes as a means of suppressing political dissidence or persecuting religious and cultural minorities, all victims whom the legislation of those regimes consider ‘delinquents’. All Christians and people of good will are today called to work not only for the abolition of the death penalty, legal or illegal, in all its forms, but also to work for the improvement of prison conditions, out of respect for the human dignity of persons deprived of their freedom. I would link this to life imprisonment... A life sentence is a secret death penalty”.[257]

CHAPTER EIGHT: RELIGIONS AT THE SERVICE OF FRATERNITY IN OUR WORLD

Pa 271: The different religions, based on their respect for each human person as a creature called to be a child of God, contribute significantly to building fraternity and defending justice in society. Dialogue between the followers of different religions does not take place simply for the

sake of diplomacy, consideration or tolerance. In the words of the Bishops of India, "the goal of dialogue is to establish friendship, peace and harmony, and to share spiritual and moral values and experiences in a spirit of truth and love".[259]

PA 274: . From our faith experience and from the wisdom accumulated over centuries, but also from lessons learned from our many weaknesses and failures, we, the believers of the different religions, know that our witness to God benefits our societies. The effort to seek God with a sincere heart, provided it is never sullied by ideological or self-serving aims, helps us recognize one another as travelling companions, truly brothers and sisters.

PA 275: . It should be acknowledged that "among the most important causes of the crises of the modern world are a desensitized human conscience, a distancing from religious values and the prevailing individualism accompanied by materialistic philosophies that deify the human person and introduce worldly and material values in place of supreme and transcendental principles".[264] It is wrong when the only voices to be heard in public debate are those of the powerful and "experts". Room needs to be made for reflections born of religious traditions that are the repository of centuries of experience and wisdom.

PA 276: . For these reasons, the Church, while respecting the autonomy of political life, does not restrict her mission to the private sphere. On the contrary, "she cannot and must not remain on the sidelines" in the building of a better world, or fail to "reawaken the spiritual energy" that can contribute to the betterment of society.[266] It is true that religious ministers must not engage in the party politics that are the proper domain of the laity, but neither can they renounce the political dimension of life itself,[267] which involves a constant attention to the common good and a concern for integral human development.

PA 277: The Church esteems the ways in which God works in other religions, and "rejects nothing of what is true and holy in these religions. She has a high regard for their manner of life and conduct, their precepts and doctrines which... often reflect a ray of that truth which enlightens all men and women".[271] Yet we Christians are very much aware that "if the music of the Gospel ceases to resonate in our very being, we will lose the joy born of compassion, the tender love born of trust, the capacity for reconciliation that has its source in our knowledge that we have been forgiven and sent forth. If the music of the Gospel ceases to sound in our homes, our public squares, our workplaces, our political and financial life, then we will no longer hear the strains that challenge us to defend the dignity of every man and woman".[272] Others drink from other sources. For us the wellspring of human dignity and fraternity is in the Gospel of Jesus Christ. From it, there arises, "for Christian thought and for the action of the Church, the primacy given to relationship, to the encounter with the sacred mystery of the other, to universal communion with the entire human family, as a vocation of all".[

PA 280: At the same time, we ask God to strengthen unity within the Church, a unity enriched by differences reconciled by the working of the Spirit. . . It is also urgent to continue to bear witness to the journey of encounter between the different Christian confessions. We cannot forget Christ's desire "that they may all be one" (cf. *Jn* 17:21). Hearing his call, we recognize with sorrow that the process of globalization still lacks the prophetic and spiritual contribution of unity among Christians. This notwithstanding, "even as we make this journey towards full communion, we already have the duty to offer common witness to the love of God for all people by working together in the service of humanity".[277]

PA 282: It follows that "we believers need to find occasions to speak with one another and to act together for the common good and the promotion of the poor. This has nothing to do with watering down or concealing our deepest convictions when we encounter others who think differently than ourselves... For the deeper, stronger and richer our own identity is, the more we will be capable of enriching others with our own proper contribution".[279]

PA 283: Sincere and humble worship of God "bears fruit not in discrimination, hatred and violence, but in respect for the sacredness of life, respect for the dignity and freedom of others, and loving commitment to the welfare of all".[280] Truly, "whoever does not love does not know God, for God is love" (1 Jn 4:8). For this reason, "**terrorism** is deplorable and threatens the security of people – be they in the East or the West, the North or the South – and disseminates panic, terror and pessimism, but this is not due to religion, even when terrorists instrumentalize it. It is due, rather, to an accumulation of incorrect interpretations of religious texts and to policies linked to hunger, poverty, injustice, oppression and pride. That is why it is so necessary to stop supporting terrorist movements fuelled by financing, the provision of weapons and strategy, and by attempts to justify these movements, even using the media. All these must be regarded as international crimes that threaten security and world peace. Such terrorism must be condemned in all its forms and expressions".[281] Religious convictions about the sacred meaning of human life permit us "to recognize the fundamental values of our common humanity, values in the name of which we can and must cooperate, build and dialogue, pardon and grow; this will allow different voices to unite in creating a melody of sublime nobility and beauty, instead of fanatical cries of hatred".[282]

