NOTE: Fratelli Tutti engages all of us brothers and sisters to realize that we are one common family called to love each other. In considering Pope Francis’s recent message, we explore the interconnections of two other important documents, Evangelii Gaudium and Laudato Si’. This is an opportunity to reflect again on our role as men and women religious in our ministry, the Church, and the world. We are called to consider again our responses to the suffering of the Earth and of our neighbors and to choose appropriate action before it is too late. As religious, we are being asked to incorporate what we have already been doing into future action, planning in accordance with the Laudato Si’ Roll-Out Plan. The Laudato Si’ goals will provide a united framework within which to respond to the cries of the Earth and the Poor.

LINKS: Click underlined blue text to open a link or copy and paste the URL on your browser window.

EDITORIAL

FRATELLI TUTTI: THE LOVE THAT IMPELS US TOWARDS UNIVERSAL COMMUNION

On October 3, 2020, a day before the feast of St. Francis of Assisi, Pope Francis signed the new social encyclical Fratelli Tutti at the altar of the Basilica of St. Francis. This encyclical, written five years after Laudato Si’, is a significant document that offers an alternative vision to a fragmented world that is in the midst of a pandemic and going through global economic, social, political and geopolitical crises, unable to arrive at a global coordinated response.

The encyclical has eight chapters and following the See-Judge-Act framework, this can be divided into three sections: I. The Global Context/Situation (chapter 1), II. The Christian Vision/Message (chapters 2-3), III. The Concrete Response/Action (chapters 4-8).
The first section describes the context of a world that is fragmented and divided unable to address the global crises and problems that we all face due to individualism and indifference abetted by a neoliberal economic system and culture. The second section offers an alternative vision that is needed based on the Christian message of the primacy of love that impels us towards universal communion—expressed in fraternity and social friendship. Like the Good Samaritan, we cannot be blind and indifferent to the sufferings of others. We are called go beyond ourselves, to care for others, to become neighbors to one another moved by love that is universal, that overcomes prejudices, personal interests and cultural barriers. This vision is the framework for addressing the problems and concerns related to migration, politics, the financial and economic systems, and the role of religions in promoting peace. Chapters 4-8 contains the concrete application of this vision to these concerns.

*Fratelli Tutti* can be seen as a sequel to *Laudato Si*. A common theological framework that links them is the vision of universal communion which is the basis for integral ecology: we are all interconnected. We are all brothers and sisters to each other and to the rest of creation. This is the vision of St. Francis that Pope Francis shares.

*Laudato Si* affirms that we were created to be in loving communion with God, with one another and with creation/nature. *Fratelli Tutti* makes us more aware that all human beings are brothers and sisters, belonging to one universal family and called to live in communion with one another. This global fraternity is motivated by love and kindness, which is constantly nurturing our social friendship that transcends borders, gender, race, religious affiliation, classes. This spurs us to partnership, sharing, solidarity, collaboration, participation and ongoing dialogue. Communion promotes a communitarian vision which is the alternative to the neoliberal ideology that fosters individualism, greed and indifference. We are all called to work together to address the crises and problems that we face—the pandemic, poverty, war, migration, trafficking, various forms of inequality—whether racial, gender, economic. This is the basis for our collaboration in the work for integral development, justice, peace and integrity of creation.—By Amado L. Picardal, CS&R

**Full commentary.**

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**A CONVERSATION ABOUT FRATELLI TUTTI**

He webinar on the recent encyclical by Pope Francis, *Fratelli Tutti*, sought to answer the questions—“what is Pope Francis thinking about the Church?” and “how does this relate to the previous encyclicals, Evangelli Gaudium” and *Laudato Si*?

The main presenter, Fr. Augusto Zampini, Adjunct Secretary of the Dicastery for Promoting Integral Human Development (DPIHD), began his presentation by pointing out that Pope Francis choose his pontifical name from St. Francis, as he was an ardent follower of this man of God and, like him, has a love for all creation. Today the Church is in disarray and must be repaired, and *Evangelli Gaudium* is a call to rebuild. *Fratelli Tutti* calls for bridges that must be built to all our brothers and sisters, and that we must not ignore the sufferings of others or allow policies of mismanagement or waste to just simply continue. The culture of dominion must be replaced by encounter and dialogue. Pope Francis was influenced by ecumenical dialogue with other religious leaders who wrote of integral ecology and universal fraternity. The encyclicals follow the See-Judge-Act methodology based on Catholic Social Tradition, encouraging us to use reflection and vision as a basis for action. He asks us to see things as they truly are and to act accordingly to create a more sustainable and peaceful world. The model of prophetic development says that we must work with the world, not against it. The prophetic political model emphasizes universal love and equal rights. *Laudato Si* states the reality of the common home in which we hear the “cry of the Poor” and the “cry of the Earth”. The light of the gospel is the theology of creation and redemption. The action called for is dialogue and participation. *Fratelli Tutti*, speaks against the concept of a dark and closed world. The call for action is social dialogue, peace building and forgiveness. The role of religious is of identity, fraternity, peace and integral development. There is a dreaming together, where we are a single human family, fellow travellers and children of the same Earth.

The following commentaries were presented. Helen Alford, OP, a Dominican Sister of St. Catherine of Sienna of Newcastle and a member of the Pontifical Academy of Social Sciences, was asked how should religious
react? She responded from her own experience, using the example of Brexit, where the UK rejected years of progress. She mentioned the concept of “Somewhere” and “Nowhere” or nationalists and globalists and read from Fratelli Tutti #143-145 which calls for us to honor our own cultures, but care for and to be open to other cultures, promote healthy and enriching exchanges, to respect the value of the individual and that the values of the whole is greater than the sum of the parts.

Xavier Jejaraj, SJ, a Jesuit priest and Secretary for Social Justice and Ecology of the Society of Jesus spoke of the spirituality and mission in Pope Francis’s works and pointed out the call to see through reconciliation with God and with each other.

He highlighted the fact that the writings are Christian, but ecumenical and that Pope Francis wants us to see and observe. He commented that he would have liked Fratelli Tutti to have a chapter that includes the works and voices of women.

Margaret Carney, OSF, a Franciscan Sister and Past President of Bonaventure University in New York, spoke about how Pope Francis was strongly influenced by the social teachings of St. Francis and the social meanings of actions. She cited how St. Francis spoke and acted against the exploitation of workers in Italy in his time and supported the “minores” or “little ones” or workers, in their struggles with the landed merchants and bankers who abused them. Franciscans followed his example and helped to enact reforms that influenced the banks and industries to improve the conditions of workers. She spoke of St. Francis and how he embraced the leper in spite of his fear and how this can lead us to overcome the limitations of the self and to love others. She also talked about St. Francis call to replace hostility and conflict with communication. St. Francis was always appreciative of the works and voices of women, as shown in his inclusion of St. Clare and her sisters along with his brothers. As St. Francis used the term, fraternal meant the inclusion of all, both men and women, sisters and brothers. However, modern language should be more literally inclusive.

The Spanish and Portuguese group of JPIC Promoters met to discuss their concerns about migration. Pope Francis dedicated his message for the 106th World Day of Migrants and Refugees, on September 27, to internally displaced persons. It is well known how the crisis generated by the pandemic has impacted both the situation of migrants and refugees along with many other human emergencies. For this reason, both in this message and in his new encyclical, Fratelli Tutti, the Pope reminds us that migrants and displaced persons are not numbers or categories, but people whom we are called to welcome, protect, promote and integrate—the pastoral challenge that opens the possibility of an encounter with the Lord. In addition, to these four verbs, Pope Francis, with a pedagogy that is his own, adds another six pairs of verbs that correspond to very concrete actions, thus showing us the horizon that every Christian must follow in the face of the migratory phenomenon.

The message has several background icons that stimulate our imagination and our feelings in relation to these pairs of verbs: the episode of the flight to Egypt (Mt. 2, 13-15, 19-23), where Jesus experienced the reality of displacement; the disciples of Emmaus (Lk. 24: 15-16), who let us see that knowledge is a step towards understanding the other; the passage of the Good Samaritan (Lk. 10, 33-34) that invites us to become neighbors to serve; the love of God (Jn 3: 16-17) who wanted to listen to the groans of humanity in order to reconcile; that of the first Christian community that shared resources without leaving anyone out; that of the Samaritan woman (Jn. 4, 1-30) that moves us to involve, to promote; and that of the Corinthian community (1 Cor. 1:10) that calls us to collaborate to build, leaving selfishness aside.—By Cristian Bueno, CSsR. Coordinator of the JPIC Commission for Social Ministry of the Redemptorists

Slideshows on jpicroma.org.
The English JPIC Promoters had a follow-up session after the webinar on the Participatory use of the Pastoral Cycle, conducted this June. The purpose was to focus on social analysis, the second step, of four, of the overall process which includes: See (Assess), Judge (Discern), Act (Transformation).

Alberto Parise, mccj, engaged the participants in a step-by-step guide that explains both the transformative dynamics involved and the practical tools of facilitation. He provided an insightful introduction for pastoral agents of social transformation working with grassroots groups and communities.

The example for this process was the use of plastics. The purpose of the session was to help participants understand the reality, raise their consciousness about the problem and recognize alternative potential/opportunities. Guiding questions to enhance analysis and to help identify contradictions and dilemmas were used. The facilitator needs to be aware of the situation discussed locally. A timeline of events is helpful in the method. The local situation must also be put into the context of the global systematic analysis. In this case, the prediction was developed to the year 2050, in which there will be more plastic than fish in the ocean. This social analysis is intended to develop critical consciousness, overcome a sense of powerlessness, reclaim power to influence the situation and regain a more hopeful future. Further discernment is in the step of theological reflection. The Africa Working Group hosted this session.

The webinar on October 22, feast of St. John Paul II, who named St. Francis of Assisi the patron saint of ecology and said the ecological crisis is also a moral crisis, was an opportunity to move towards the realization of the Laudato Si’ Roll Out Plan and suggestions on how to move forward were offered.

Alberto Parise, mccj, a Comboni missionary, spoke on the subject of “Living Laudato Si’”. He discussed the Roll Out Plan, the involvement of men and women religious, GCCM’s support and how to facilitate participation. The initiative will be launched on May 24, 2021 and will be a seven-year journey as it reaches a “critical mass for transformation”. The plan has seven goals:

- response to the “cry of the earth”,
- response to the “cry of the poor”,
- ecological economics,
- adoption of simple lifestyles,
- ecological education,
- ecological spirituality, and
- community engagement and participatory action.

The plan will build on what religious communities already do and should be simple and gradual enough to be manageable. It must also be inspiring enough to motivate, and flexible to accommodate different contexts. He pointed out that men and women reli-
religious will be at the front of the transition and will be a bridge to form a “people”. The three components of the LS Action Plan will be public commitment, transitional to integral ecology, and journeying together. He concluded with the message that time is running out to change and that we must act urgently, but that each of us can play a valuable role.

Anne Falola, OLA, missionary Sister of Our Lady of the Apostles, shared her congregation’s experience. They took the theme of “courageously committed to God’s reign of peace and justice” as Laudato Si’ was made a congregational priority. They formed an international commission in 2019 to focus on promotion of justice, peace building, integration of creation and safeguarding children with a three-year plan. They developed resource materials and launched the OLA Green Community to promote their goals of prayer and spirituality, sustainable homes, environment, lifestyle choices and local awareness. She showed examples, including a desert garden in Botswana using recycled water that is already producing enough food to share with villagers, community gardens in France that protect insects, and how these concepts are being integrated into their formation program. She concluded with a presentation of a song they composed, “Do Something”.

Anne Corry, RSCJ, of the Society of the Sacred Heart, spoke of her congregation’s efforts to build upon their first international JPIC meeting in 2018 in the Philippines, which allowed many to share their varied experiences and to plan a way forward. The meeting was titled “Being Artisans of Hope in our Blessed and Broken World” which parallels Laudato Si’ The program had four imperatives: washing one another’s feet, transforming and being transformed, caring for our common home, and welcoming people on the move. The congregation developed an international structure and strategic plan with the concepts of self-reflection on power and authority in the service of the Spirit, understanding transformation and confronting prejudice in all forms, integral ecology and interconnectedness, and to raise awareness about the plight of migrants and to open communities and share resources.

Vincent Anesthasiar, CMF spoke of the Claritian Family’s response to the LS Roll Out Plan. In their general chapter, they have called for a process of “ecological conversion” to redefine their mission and lifestyles. He spoke of Claret Amaidhyagam (Peace Center) which provides meditation areas, a solar panel initiative, a jobs program for locals and a mission providing food for the needy. He shared a music video on “Let us Share” that emphasized growing the religious community by sharing. The Claritian Family is joining the LS Roll Out Plan by adopting steps toward integral ecology and feeding the poor. The seven themes of the plan will be the basis for their responses, including education, surveys and community involvement.
The month long Season of Creation closed on October 4 with Christian leaders from several denominations around the world coming together in prayer online. They reflected on an end to ecological exploitation, St. Francis’s *Canticle of the Sun*, the Earth’s rest, renewal and growth, reconciliation and its connection to jubilee, spiritual heritage and the importance of maintaining intergenerational relationships, the importance of confronting climate change as an aspect of faith and reconciliation.

The entire prayer service is available at the Global Catholic Climate Movement YouTube channel.

**GCCM GLOBAL CAMPAIGNS**

Together with GCCM, we invite your institution to stand with Pope Francis and join a new global online campaign open to all Catholics worldwide who wish to mobilize behind the Pope’s prayer intention for a just response to the COVID pandemic and the climate emergency. We call on all governments and companies to work towards a healthy renewable energy economy. The campaign will be open to signatures until November 18.

Another GCCM initiative is the Catholic Divestment Campaign which encourages Catholic institutions to align financial investments to Catholic values and commit to divest from coal, oil, and gas. For more information, contact Daniela Finamore (daniela@catholicclimatemovement.global). Pope Francis TED TALK.

There are three ways to commit:

- Remove all of your investments from fossil fuels. Recommended to best protect creation
- Remove part of your investments from fossil fuels.
- If you don’t have any current investments in fossil fuels, commit to not making any in the future.

The JPIC Commission USG-UISG has signed on as endorsers to these commitments.
INTERNATIONAL DAYS

2 November—International Day to End Impunity for Crimes Against Journalists condemns all attacks and violence against journalists and media workers, to ensure accountability, to bring to justice perpetrators of crimes against journalists and media workers, and to ensure that victims have access to appropriate remedies. It further calls upon States to promote a safe and enabling environment for journalists to perform their work independently and without undue interference.

Spanish: https://www.un.org/es/events/journalists/

6 November—International Day for Preventing the Exploitation of the Environment in War and Armed Conflict. Action on the environment is part of conflict prevention, peacekeeping and peacebuilding strategies—because there can be no durable peace if the natural resources that sustain livelihoods and ecosystems are destroyed.

10 November—World Science Day for Peace and Development. 2020 Theme: “Science for and with society.” Science will be essential to reach many of the goals of the 2030 Agenda for Sustainable Development and, thus, to ensure a sustainable future.

16 November—International Day for Tolerance. The United Nations has launched a campaign to promote tolerance, respect and dignity across the world. TOGETHER is a global campaign that aims to reduce negative perceptions and attitudes towards refugees and migrants, and to strengthen the social contract between seven host countries and communities, and refugees and migrants.

- Amazonize Awareness Project
- Mercy International Reflection Process (MIRP)

20 November—Universal Children’s Day promotes and celebrates the rights of children, including the right to life, to health, to education and to play, as well as the right to family life, to be protected from violence, to not be discriminated, and to have their views heard.

- Booklet for Teaching Children How to Care for God’s Creation
- Care For Our Common Home—FMA Philippines
- Equatorial Guinea—Somos Protagonistas Del Cambio! Un Gesto Por La Tierra

20 November—Africa Industrialization Day draws attention to the efforts of governments and other organizations in many Africa countries to examine ways to stimulate Africa’s economy.

- Prayer On Artisanal Mining in French and English
- Plastics in Kenya

25 November—International Day for the Elimination of Violence against Women aims to raise public awareness and to mobilize people everywhere to bring about change that eliminates violence against women.

- Woman and Panamazon Synod

29 November—International Day of Solidarity with the Palestinian People reaffirms the commitment to support just peace for the people of Israel and Palestine. This is an International Day of Solidarity with the Palestinian People.

30 November—Day of Remembrance for all Victims of Chemical Warfare. This commemoration will provide an opportunity to pay tribute to the victims of chemical warfare, as well as to reaffirm the commitment of the Organization for the Prohibition of Chemical Weapons (OPCW) to the elimination of the threat of chemical weapons, thereby promoting the goals of peace, security, and multilateralism.