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Fratelli Tutti:

Inspiration and
Challenge for
Catholic Education

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Foreword

In 2010 I returned to school principalship after seven years away from the role, and indeed away from direct engagement with children and young people. Not surprisingly, I had to navigate the inevitable changes in curriculum and organisational practice. But there were two more glaringly obvious factors at work among the students, not present in the same way when I last led a school in 2003: the urgency of their concern about climate change and environmental degradation, and their preoccupation with social media.

I was heartened and challenged by their passion and insights for a more ecologically responsible mindset that demanded changes in our ways of living and working in and with the environment. Less heartening, indeed quite disturbing, was the flagrant use of social media to ridicule and demean other people, in an environment where there seem to be few rules and even less responsibility. In my frustration with a spate of 'sexting' and associated cruel social media messages, I recall commenting to a group of students, "How is it that you'll readily hug trees and yet at the same time brutally wound the emotions and reputations of other people?!"

Some five years later, in 2015, Pope Francis released his much-acclaimed social encyclical, *Laudato Si: On care for our common home*. Both within and beyond the Church, this superb document has given shape to our efforts to create a more responsible ecological approach to the way we live on the planet God entrusted to our care.

But the encyclical is more than this. Towards the end, Pope Francis references *The Earth Charter*, a UNESCO endorsed document: "Let our times be remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life." We must be equally attentive to the created physical world, our planet and our universe, as well as to the people who make up our common humanity.

Laudato Si does not stand alone – it comes to its completion in the social encyclical that followed, *Fratelli Tutti: On fraternity and social friendship*. In this edition of La Salle Publications, Professor Peta Goldberg rsm explains and unpacks this encyclical and does so with reference to Catholic education. Peta is widely known for her passionate

and challenging teaching in areas of solidarity and social justice, and this publication will be a gem for those who don't have the time to read what is the longest encyclical ever issued by the Church.

Across the country, and particularly in Catholic institutions, we are busy with sharpening our *Laudato Si* Action Plans. These plans will be all the better if they also attend to the challenges articulated in *Fratelli Tutti*, so that we may come to care for the earth and its peoples. La Salle Publication Number 10 calls us to look beyond ourselves, our local community and our nation to all the people of the world with whom we share a common human nature and a common home.



Professor Br David Hall fms
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Fratelli Tutti: On Fraternity and Social Friendship, the most recent social encyclical, was promulgated by Pope Francis on October 3, 2020. The literal translation of the title is ‘on social order and universal brotherhood’. This document draws attention to the extensive disparity between rich and poor, to consumer culture that harms the planet, and to rampant individualism associated with excess wealth. It calls us to look beyond ourselves, our local community and our nation to all the people of the world with whom we share a common human nature and a common home. This paper provides a summary of the major ideas in the encyclical and draws out some implications and challenges for Catholic Education and Religious Education.

The function of encyclicals

An encyclical is a letter written by a pope and circulated to the Church as a whole. Encyclicals address different topics: some are focused on issues of faith and morals while others address significant issues within contemporary society. Encyclicals that apply the teachings of the Church to social and economic challenges of society are categorised as social encyclicals. The first social encyclical, *Rerum Novarum* (On the Condition of Labour), was issued by Pope Leo XIII in 1891 and addressed the struggles of workers as a result of the industrial revolution. Other notable social encyclicals include *Pacem in Terris* (Peace on Earth) 1963

promulgated by Pope John XXIII during the Cuban missile crisis, and *Caritas in Veritate* (Charity in Truth) 2009 promulgated by Pope Benedict XVI in the midst of the global financial crisis.

Early encyclicals are addressed to ‘Venerable Brethren, the Patriarchs, Primes, Archbishops, Bishops and other ordinaries’. Pope John XXIII extended the audience addressed in *Pacem in Terris* (Peace on Earth) 1963 to ‘men and women of goodwill’, and in 2015, Pope Francis addressed *Laudato Si’* to ‘all people living on the planet’. This encyclical, *Fratelli Tutti*, is addressed to “brothers and sisters

all” (FT #8). It is considered that social encyclicals form part of a body of teaching within the Catholic Church known as Catholic Social Teaching (CST).

Encyclicals of Pope Francis

Fratelli Tutti (FT) is the third encyclical of Francis' papacy and represents a compendium of his social and political thought to date. The first encyclical, *Lumen Fidei* (The Light of Faith) was released in 2013, fewer than four months after Francis' election to the papacy, and was largely the work of Pope Benedict XVI. *Lumen Fidei* reminds people that faith should not be taken for granted, and that as a gift from God, faith should be nurtured so that it illuminates all aspects of human existence. The second encyclical, *Laudato Si'*, (On Care of our Common Home) (2015), addresses issues of environmental degradation, persistent poverty and anthropocentrism. The third and most recent encyclical, *Fratelli Tutti* (2020), is in the words of Pope Francis, "a contribution to continued reflection in the hope that in the face of present-day attempts to eliminate or ignore others we may prove capable of responding with a new vision of fraternity and social friendship that will not remain at the level of words" (FT #6). *Fratelli Tutti* forms the third part of a trilogy written by Francis made up of his Apostolic Exhortation *Evangelii Gaudium*¹ (Joy of the Gospel) which focuses on repairing the Church; *Laudato Si'* (On Care of our Common Home) which explores how to repair the planet, and *Fratelli Tutti* which addresses the challenges of building a culture of peace and dialogue so that all people work together and care for each other.

In writing this encyclical, Francis applies a theoretical application of the 'see, judge, act' process to identify significant issues in today's world, to critique what is happening in the light of contemporary theological understandings and to propose actions for the future. The See, Judge, Act approach, popularised by Cardinal Joseph Cardijn through the Catholic Worker Movement in France prior to the Second Vatican

Council and recommended as a model of social analysis by Pope John XXIII in *Mater et Magistra* (1961), is a model designed to guide people to re-education of social principles into practice. The 'see' component requires people to review a situation or issue; the 'judge' component is a two-step process of social analysis and theological reflection requiring deeper understanding, analysis, and evaluation of a problem which leads to the third component, 'act'. This involves taking non-violent, cooperative action to restore, alleviate or change the situation. The See, Judge, Act model is a proven, potent way of reading the signs of the times and engaging in actions for justice in ways that transform society. *Fratelli Tutti*'s eight chapters align with the See, Judge, Act model in the following manner: Chapter 1 describes the state of the world – the 'See' component. Chapters 2 through to 5, the 'Judge' component, present a meditation on the parable of the Good Samaritan (Chapter 2), followed by Francis' fundamental vision (Chapters 3 and 4), and his political philosophy (Chapter 5). The final three Chapters (6 to 8) are the 'Act' component and address social and cultural values (Chapter 6), reconciliation and peace building (Chapter 7) and the role of religion in building fraternity (Chapter 8) and invite action on the part of the reader.

Pope Francis laid the foundations for *Fratelli Tutti* by focusing on Catholic Social Teaching in nine weekly addresses at the general papal audiences beginning on August 5, 2020 when he presented a series of talks entitled 'Healing the World' which focused on the major themes of Catholic Social Teaching (human dignity, preferential option for the poor, universal destination of goods, solidarity, common good, stewardship and subsidiarity).

The focus of *Fratelli Tutti* is the promotion of human flourishing and integral human development. Human flourishing expands understandings of human dignity by developing concepts such as connectedness and compassion. It is uniquely described by the (Southern) African word *Ubuntu*² meaning 'I am who I am because of who we are together'. *Ubuntu* has also been translated as 'humanity towards others' and 'a person is a person through other persons'. In *Fratelli Tutti*, Francis says, "Each of us is fully a person when we are part of a people; at the same time, there are no peoples without respect for the individuality of each person" (FT #182). Integral human development, a term used by Pope Paul VI in *Populorum Progressio* (1967), outlines the idea that economics cannot be separated from lived reality and the relationship people have with each other and humanity as a whole (PP #14). The term, integral human development, was subsequently used by John Paul II and Benedict XVI to point out that economic growth, technical innovation and the implementation of social programs require dialogue within and between the social sciences.

Early in his pontificate, Francis moved to seek even greater integration across the social sciences when he amalgamated the work of four Pontifical Councils (or departments) established post Vatican II; namely the Councils for Justice and Peace, Pastoral Care of Migrants and Itinerant People, Pastoral Assistance to Health Care Workers and Cor Unum into the Dicastery for Promoting Integral Human Development in August 2016. Under the leadership of Cardinal Turkson, the Dicastery for Promoting Integral Human Development works to address issues of social concern across the world.

1. An apostolic exhortation is an official church document written by the pope. Within the level of papal documents, apostolic exhortations rank third after apostolic constitutions and encyclicals. Generally, apostolic exhortations present a pastoral message which encourages particular virtues or activities. Apostolic exhortations do not define Church doctrine and are not considered legislative.

2. Further insights into Ubuntu may be gained by reading Dreyer, J.S. (2015). Ubuntu: A practical theological perspective. International Journal of Practical Theology. Vol.19 (1), 189-209.

Fratelli Tutti: An Overview

The following section provides a brief overview of each chapter of *Fratelli Tutti* and highlights the major ideas addressed.

CHAPTER 1: DARK CLOUDS OVER A CLOSED WORLD

Chapter 1, the 'see' component, considers trends in contemporary society. It begins by recalling the wars and destruction of the twentieth century and how, after the Second World War, people dreamt of and worked for a united Europe, the desire for integration in Latin America and significant attempts at reconciliation. However, these signs of promise have been severely hampered by the growth of aggressive nationalism, the imposition of a single cultural model, the promotion of individual interests at the expense of communitarian development and the loss of historical consciousness. The weakening of historical consciousness is, according to Francis, a form of cultural colonisation (FT #14). Francis says that words such as democracy, freedom and justice have been twisted and used as tools of domination to spread despair and discouragement. People are "no longer seen as a paramount value to be cared for and respected ...some parts of our human family...can be readily sacrificed for the sake of others" (FT #18). The discarding of others takes many forms; unemployment, poverty, racism, inequality, slavery, human trafficking and organ farming are all examples of a reductive anthropological vision where value is placed solely on a profit-based economic model and where human rights are not equal for all (FT #22). War, terrorist attacks and racial and religious persecutions have increased and we have developed a false sense of security "sustained by a mentality of fear and mistrust" (FT #26). Contemporary societies have, according to Francis, erected "ancient town walls" (FT #27) where those from the outside cannot be trusted and only 'my world' exists. There is, Francis says, "a typically 'mafioso' pedagogy that, by appealing to false communitarian mystique, creates bonds of dependency and fealty from which it is very difficult to break free" (FT #28).

CHAPTER 2: A STRANGER ON THE ROAD

The second chapter, a reflection on the parable of the Good Samaritan (Luke 10:25-37), begins the Judge section of the Cardijn model. This well-known and often over-used and misunderstood parable draws people's attention to suffering in today's world and multiple human failures, including our failure to care for the frail and vulnerable, our failure to be neighbours to others and our failure to overcome prejudices, personal interests and historical and cultural barriers.

In the Gospel of Luke, the parable is a response to the question 'who is my neighbour?' In chapter 2 of *Fratelli Tutti*, Francis provides a contemporary interpretation of what 'neighbour' means in today's world. He reminds us to "be a people, a community constant and tireless in the effort to include, integrate and lift up the fallen..."

Others may continue to view politics or the economy as an area for their own power plays. For our part, let us foster what is good and place ourselves at its service" (FT #71). The parable invites people to transcend prejudices and to "encounter mercy...[which is] highly provocative; it leaves no room for ideological manipulation and challenges us to expand our frontiers" (FT #83).

The reflection on the Good Samaritan in this chapter is presented in the mode of St Ignatius' Spiritual Exercises and invites the reader to enter into the parable by asking the reader: Which characters do you identify with? Which characters do you resemble?

CHAPTER 3: ENVISAGING AND ENGENERING AN OPEN WORLD

The opening paragraphs of Chapter 3 further develop the idea of *Ubuntu* and call people to move beyond self-focus and to consider others. There is an extensive discussion related to love, particularly from the perspective of *caritas*. The Latin word *caritas* is often translated by the single word 'charity', but charity does not provide the depth of meaning contained in the Latin term. *Caritas* is more fully described by words such as love, affection, esteem

and dearness. In *Caritas in Veritate* (2009), Pope Benedict XVI said that *caritas* is an extraordinary force which leads people to opt for courageous engagement in justice. He states:

"To love someone is to desire that person's good and to take effective steps to secure it. Besides the good of the individual, there is the good that is linked to living in society: the common good. It is the good of 'all of us', made up of individuals, families and intermediate groups who together constitute society. ... To desire the common good and strive towards it is a requirement of justice and charity (*caritas*)" (CV #7).

It is this idea of *caritas* that is highlighted in *Fratelli Tutti*: "love is more than a series of benevolent actions...love moves us to seek the best for their lives" (FT #94) and "love impels us towards universal communion" (#95). The idea of *caritas* is extended to the "existential foreigner" (#97) and to "hidden exiles" (#97), people with disabilities, the elderly and "those who are discriminated against" (#98), all of which is reflective of Paul VI's 1971 encyclical *Octogesima Adveniens*.

In developing the idea of universal love, Francis introduces the term "social friendship" (FT #99) which he says contributes to making possible universal openness. He revisits the theme of radical individualism introduced in *Laudato Si'* and warns against a society "governed primarily by the criteria of market freedom and efficiency" (#109). He raises concern about misunderstandings of the concept of human rights and their misuse in today's society, stating: "unless the rights of each individual are harmoniously ordered to the greater good, those rights will end up being considered limitless and consequently will become a source of conflicts and violence" (#111).

Interestingly, he makes reference to teachers who have "the challenging task of training children and youth...[to be] conscious that their responsibility extends also to the moral, spiritual and social aspects of life" (FT #114).

He encourages solidarity, especially with those who are poor and suffering, and the need to combat structural causes of poverty, inequality, lack of work and the denial of social and labour rights. In addressing the role of property (#118ff), he builds on ideas presented in earlier encyclicals such as *Rerum Novarum* (1891) and *Quadragesimo Anno* (1931).

Fratelli Tutti also focuses on foreign debt and the burden of repayments placed on poor countries already struggling for their very existence (FT #126). The idea of the burden of foreign debt was first raised by Paul VI in *Populorum Progressio* (1967) when he called for dialogue between nations who contribute aid and those nations who receive it. Through dialogue, “developing countries will thus no longer risk being overwhelmed by debts whose repayment swallows up the greater part of the gains” (PP #54). Paul VI provided some insight into how the money could be used as well as stating that sovereign nations are “entitled to manage their own affairs, to fashion their own policies, and to choose their own form of government. In other words, what is needed is mutual cooperation among nations” (PP #54). Building on this idea from *Populorum Progressio*, Francis, in *Laudato Si*, says:

“The foreign debt of poor countries has become a way of controlling them...the land of the southern poor is rich and mostly unpolluted, yet access to ownership of goods and resources for meeting vital needs is inhibited by a system of commercial relations and ownership which is structurally perverse. The developed countries ought to help pay this debt by significantly limiting their consumption of non-renewable energy and by assisting poorer countries to support policies and programs of sustainable development” (LS #52).

CHAPTER 4: A HEART OPEN TO THE WHOLE WORLD

Migration is the focus of Chapter 4 and from the outset Francis says that migrants must be welcomed, protected, promoted and integrated. In order to achieve this, several practical steps have to be taken, including granting visas, opening humanitarian corridors, providing suitable housing, guaranteeing personal security and access to services, providing consular assistance, guaranteeing religious freedom, promoting

integration into society, supporting and reuniting families and preparing local communities for the process of integration (FT #130). He points out that because the world is connected by globalisation, there is an urgent need to develop a global juridical, political and economic order which benefits all rather than a few. Francis draws attention to “narrow forms of nationalism” (#141) resulting in the “heedless ruin of others” (#141). He challenges nations to develop the concept of “full citizenship and to reject the discriminatory use of the term *minorities*, which engenders feelings of isolation and inferiority” (#131). As an alternative, he promotes a social and political culture that “gratuitously welcomes others” (#141).

In developing the idea of dialogue, he reminds readers that they need a strong sense of their own identity (FT #143) in order to be open to others. The idea of a strong sense of identity is significant for Catholic education today as schools grapple with concepts of how to develop and enhance Catholic identity within school communities. Pope Francis warns against 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 toward their own people” (#145). He encourages a balance between globalisation and localisation in order to save ourselves from “petty provincialism” (#142).

The model Francis proposes is that of a polyhedron where the whole is “greater than the part, ...also greater than the sum of the parts” (#145). He encourages people to see from the “perspective of another, of one who is different” (#147) and he reminds us that “our own cultural identity is strengthened and enriched as a result of dialogue with those unlike ourselves” (#148).

CHAPTER 5: A BETTER KIND OF POLITICS

Chapter 5, the final chapter in the Judge section of the encyclical, begins with a critique of populism and liberalism and calls for a “better kind of politics” (FT #154). Populism encompasses a range of political stances which emphasise the idea of ‘the people’ juxtaposed against ‘the elite’. Populist parties, often led by charismatic and/or dominant figures, present themselves as the voice of the people and can be from both the right and left of politics. Francis

remarks that populism “disregards the legitimate meaning of the word ‘people’ and eliminates the “very notion of democracy as ‘government by the people’” (#157). He critiques some popular leaders because “they seek popularity by appealing to the basest and most selfish inclinations of certain sectors of the population” (#159).

He reminds readers of the distinction between charity and justice when he says that “helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work” (FT #162). These comments emphasise earlier encyclicals addressing work and human dignity, especially *Rerum Novarum* (1891), *Quadragesimo Anno* (1931), and *Centesimus Annus* (1981). Francis says that we need to make possible integral human development which goes beyond “the idea of social policies being a policy *for* the poor, but never *with* the poor and never *of* the poor” (FT #169). Francis is critical of the ‘virus’ of individualism and he points out that healthy political communities co-create solutions *with* not *for* their members.

Returning to the theme of *caritas* (love for all), Francis calls for an “effective process of historical change that embraces...institutions, law, technology, experience, professional expertise, scientific analysis and administrative procedures” (FT #164). His critique of the technocratic paradigm points out that we cannot continue to “promote an individualist and uncritical culture subservient to unregulated economic interests” (#166).

Of particular interest to educators is his significant analysis of the detrimental effect of neo-liberalism, an ideology which developed over the past thirty years, that sees competition as the defining characteristic of human relations. It classifies citizens as consumers whose democratic choices are best exercised by buying and selling and by processes that reward merit and punish inefficiency. Neo-liberal policies have reduced human beings to ‘human capital’ and ‘market actors’ rather than seeing people as active citizens in a participatory democracy.

Neo-liberal governments take little responsibility for the welfare of the individual; the individual becomes responsible for him/herself. Under neo-liberal policies, inequality is seen as the result of individuals’ inadequacies and is remedied not by increasing

dependency on social welfare but by requiring people to become productive members of the workforce. The goal of neo-liberal societies is to create competitive, instrumentally rational people who can compete in the marketplace. In such an environment, education becomes less concerned with developing a well-rounded liberally educated person and more concerned with developing skills required for a person to become an economically productive member of society.

One of the most significant impacts of neo-liberalism on education has been the re-imagining of schooling from an economic point view. Education is now framed and justified in policy as primarily a site for building human capital and contributing to economic productivity from early childhood years through to tertiary level. This is evidenced in Australia in a wide range of schooling policies including the *Melbourne Declaration (2008)* the document upon which the Australian Curriculum was formed and its update, the *Alice Springs (Mparntwe) Education Declaration (2019)*. Both declarations frame education as an economic investment tied to Australia's global competitiveness, arguing that education is central to building a competitive twenty-first century workforce with the "ability to compete in the global economy on knowledge and innovation" (Melbourne Declaration 2008 p. 4) and that "improving educational outcomes for all young Australians is central to the nation's social and economic prosperity" (Alice Springs Mparntwe Declaration, 2019 p. 4). While schooling has always been seen by governments as having important economic benefits, the policy shifts over the past twenty years have made clear the extent to which the economic purpose of schooling has risen to dominate policy agendas at the expense of other purposes. The result is that learners have become commodified.

In contrast to neo-liberalism, Francis calls for human dignity to be at the centre of education so that we provide a "well-integrated view of life and spiritual growth as a way of enabling society to react against injustices... abuses of economic, technological, political and media power" (FT #167). This idea builds on the Congregation for Catholic Education's most recent document, *Educating to Fraternal Humanism (2017)* which pointed out that social questions are also

anthropological questions and therefore we need to "...humanise education, that is, putting the person at the centre of education, in a framework of relationships that make up a living community, which is interdependent and bound to a common destiny" (EFH #8).

In critiquing international power, Francis says we have missed opportunities to develop new economies which are more attentive to ethical principles and instead we have fostered greater individualism. He calls for effective distribution of power in political, economic and defence-related areas but he neglects to include ecclesial power in this assessment.

When speaking of social solidarity, Francis returns to the theme of interdisciplinarity – the very reason for which the Pontifical Councils were re-aligned into the Dicastery for Integral Human Development. Linking the ideas of subsidiarity and solidarity, he lists areas of major concern: human rights, human trafficking, the marketing of human organs and tissues, sexual exploitation, slave labour, drug and weapons trade, terrorism, and international organised crime (FT #188). Catholic Social Teaching reminds us that responding to such global and pervasive issues requires a three-step approach focused on solidarity. The first step is the fundamental recognition that all human beings are interdependent and the good of the individual is predicated on the development and good of the whole. The second step requires rigorous social analysis, identifying and working through ethical implications, economic, cultural, political and religious interactions. The third step, structural change at a social level, can only be achieved via social policies which require sustained efforts to go beyond short-term solutions.

CHAPTER 6: DIALOGUE AND FRIENDSHIP IN SOCIETY

The opening of Chapter 6, the Act component of the Cardijn model, focuses on the importance of dialogue – a word often used but little understood. The Catholic Church's journey towards a dialogical stance began just prior to the Second Vatican Council and was formally articulated by Pope Paul VI in *Ecclesiam Suam* in 1964. It is in this document that the word 'dialogue' or in Latin, *colloquium*, was first used. The church was said to be in dialogue with the world, other religions, other

Christian churches, and with its own members. Twelve months later, when the Declaration *Nostra Aetate* (1965) was promulgated by the Council, ideas of dialogue, especially with Judaism and other world religions, were expanded. Twenty years on, Pope John Paul II made practical endeavours in inter-religious dialogue through the World Day of Prayer for Peace in Assisi in 1986 when he invited religious leaders present to pray simultaneously for peace in their own words and using the sacred texts of their home traditions. Change was slow but steady. In 1989, the name of the Vatican Secretariate for Non-Christian Religions changed to the Vatican Commission for Inter-religious Dialogue and in 1991 the document Dialogue and Proclamation stated that the "church must be dialogical" (DP #2) and that dialogue was an intrinsic element of the Church's mission. More recently, the Congregation for Catholic Education said:

"This is the approach Catholic schools should have towards young people, through dialogue, in order to present them with a view regarding the Other and others that is open, peaceful and enticing...Schools are communities that learn how to improve, thanks to constant dialogue among educators, between teachers and their students and amongst students in their relations." (Congregation for Catholic Education 2014 #1c)

Within this setting, *Fratelli Tutti* calls for dialogue between generations and among people (FT #199). Francis highlights the difference between dialogue and parallel monologues (#200) which he says are characteristic of contemporary media and social networks. Authentic social dialogue, according to the Church's developing understanding of dialogue, involves the "ability to respect the other's point of view and to admit that it may include legitimate convictions and concerns" (FT #203). It also requires dialogue participants to be "frank and open about beliefs" while continuing to "struggle together" (#203). Inter-religious dialogue seeks not simply mutual understanding but also proclamation of the truth of one's faith: participants witnessing to the truth in word and action. Consequently, dialogue within a theological context is not only an engagement with the beliefs of others but also entails a recognition of one's own beliefs. Cornille (2008) reminds us that "dialogue between

religions ultimately requires some degree of identification with a particular religious tradition from which one engages the other” (p. 64).

Francis identifies the following characteristics necessary for dialogue: clear thinking, rational arguments, a variety of perspectives, contributions from different fields of knowledge and different points of view ultimately leading to consensus and truth (FT #211). Diana Eck (1993, 1997) reminds us that “We do not enter into dialogue with the dreamy hope that we will all agree, for the truth is we probably will not” (p. 197). She reminds us that dialogue requires exchange, criticism and reflection. Dialogue denotes turn-taking between conversational partners.

In the field of education, dialogue as shared inquiry has been an educational method since the time of Socrates. Dialogue is applied through a range of pedagogies from Socratic instruction to constructivist ideas of Vygotsky (1962) to Freirean liberation pedagogy (1970). Today, dialogical forms of education are examples of the intersection of the political, pedagogical and philosophical. Education theory can make significant contributions to understandings of dialogue because dialogical education emphasises the agency of students and/or dialogue participants as well as teaching people the skills of analysis, critique and praxis so that students are able to question received ideas and to negotiate viewpoints and understandings. Implementing dialogic pedagogies requires not only a change in teacher discourse but also a shift in their knowledge and beliefs about teaching and the role of dialogue in learning and its potential benefits for students.

CHAPTER 7: PATHS OF RENEWED ENCOUNTER

Chapter 7 opens with a focus on peace, peacemakers and processes of healing leading to renewed encounter. Peace is more than the absence of war: the “art of peace involves us all” (FT #231) and peace helps communities to develop a “collective memory” (#231). Building social friendship, Francis says, requires people to restore dignity. Very often the people who are victims of war are the most vulnerable members of society and consequently, inequality and the lack of integral human development make peace impossible.

More than fifty years ago, Pope John XXIII in *Pacem in Terris* (1963) called for relations between States to be regulated so that no country could take action that would oppress others or interfere in their affairs (PT #120). He called for the “establishment of some... general form of public authority (PT #137) ...equipped with world-wide power and adequate means for achieving the universal common good” (PT #138). He also pleaded for disarmament and the cessation of the arms race: “Nuclear weapons must be banned” (PT #112) and everyone “... must realise that, unless this process of disarmament be thoroughgoing and complete it is impossible to stop the arms race... lasting peace among nations cannot consist in the possession of an equal supply of armaments but only in mutual trust” (PT #113). Pope Paul VI linked peace and development in his 1972 World Day of Peace Message, saying, “If you want peace, work for justice.”

In *Fratelli Tutti* Francis reiterates many of the sentiments of John XXIII when he says, “the ultimate goal of the total elimination of nuclear weapons becomes both a challenge and a moral humanitarian imperative” (FT #262). He also speaks in favour of “multilateral agreements between states, because...they guarantee the promotion of a truly universal common good and the protection of weaker states” (FT #174).

The idea of penitential memory, which acknowledges sins of the past in order to have a clear view of the future, is also presented. Francis highlights the importance of understanding the historical truth of events before trying to make amends: “seek truth and justice, honour the memory of victims and open the way...to a shared hope stronger than the desire for vengeance” (FT #226). The concept of forgiveness is also explored in some detail. Francis reminds readers that forgiveness does not mean renouncing rights; rather, it means seeking ways to stop oppressors trampling their own dignity and the dignity of others (#241). Christiansen (2021) reminds us that the idea of public and social forgiveness is a relatively recent development. “In the recent past, experts regarded forgiveness as a private virtue, foreign to public policy, but after the transition to a Black-majority government in South Africa, the Rwandan genocide, and ethnic cleansing in Bosnia, the understanding of forgiveness became,

in both theory and practice, an integral element to post conflict reconciliation” (Christiansen 2021, p. 14).

Authentic reconciliation, Francis says, does not run away from conflict but authentic reconciliation is “achieved in conflict, resolving it through dialogue and through an open, honest and patient negotiation” (FT #244). He stresses the importance of memory and its relationship to forgiveness. Using the Shoah as an example, Francis reminds us of how important it is to remember the murder of six million Jews during the Second World War. He says:

“Nowadays, it is easy to be tempted to turn the page...and we should look to the future. ...no! We can never move forward without remembering the past; we do not progress without an honest and unclouded memory. We need to keep alive the flame of collective conscience, bearing witness to succeeding generations to the horror of what happened...For this reason, I think not only of the need to remember the atrocities, but also all those who, amid such great inhumanity and corruption, retained their dignity and, with gestures small or large, chose the part of solidarity, forgiveness and fraternity” (FT #249).

Forgiving does not mean forgetting. When injustice occurs, however, it is important to pursue justice without falling into a spiral of revenge (FT #252).

Francis addresses two significant justice issues in this chapter: war and the death penalty. War and the death penalty are often addressed in senior secondary Religious Education classrooms, particularly in units focused on ethics, moral decision making or justice. *Fratelli Tutti* provides another context through which to explore these topics.

CHAPTER 8: RELIGIONS AT THE SERVICE OF FRATERNITY IN OUR WORLD

In the final chapter of the encyclical, Francis returns to the *leitmotif* of his papacy, ‘dialogue’ and how dialogue will not only build fraternity but also defend justice in society. On eight occasions Francis refers to the document, *Human Fraternity for World Peace and Living Together*, which he co-signed with the Grand Imam Ahmad Al-Tayyeb in Abu Dhabi in 2019. Francis reminds readers that one of the causes of crises in the world

is “desensitized human conscience” and a “distancing from religious values” accompanied by “individualism” and “materialistic philosophies” (FT #275). He says that “room needs to be made for reflections born of religious traditions” (#275) and that religion has a significant role to play in the public square. “The Church has a public role over and above her charitable and educational activities” (FT #276). He focuses on the importance of religious freedom and the need for all people of various religious beliefs to “speak with one another and to act together for the common good and promotion of the poor” (FT #282).

When engaging in inter-religious dialogue Francis reminds participants to have a strong sense of their own religious identity and that they should not “water down” or “conceal” their deepest convictions (#282). He strongly condemns terrorism referring to it as “deplorable” (#283) and that it must be “condemned in all its forms and expression” (#283).

Returning to the opening section of the Abu Dhabi document, Francis reiterates his call for peace, justice and fraternity using twelve statements, each beginning, “In the name of God...’ ‘In the name of innocent human life...’ ‘In the name of the poor...’” (#285). In closing the encyclical, Francis says he was inspired by St Francis of Assisi and others of deep faith including Martin Luther King, Desmond Tutu, Mahatma Gandhi and Blessed Charles de Foucauld. Charles de Foucauld is not well known in Australia. He was born in France in 1858 and after a turbulent life he joined the Trappists and travelled to Algeria to live as a hermit. He was martyred in 1916. Foucauld’s inclusion highlights Francis’ emphasis on friendship with Muslims as detailed in the Abu Dhabi document.

Francis’ positive interaction with the Grand Imam Al-Tayyeb is reciprocated in the Grand Imam’s positive response to *Fratelli Tutti*: “My brother Pope Francis” has highlighted how “the vulnerable and marginalised pay the price for unstable positions and decisions” (Hollenback 2020). Interestingly, Dr Mohamed Mahmoud Abdel Salem, an advisor to the Grand Imam, was one of five people who presented *Fratelli Tutti* to the public and the press at the Vatican on October 4, 2020. The others were Cardinal Pietro Parolin (Vatican Secretary of State), Cardinal Miguel Ayuso (Prefect of the Pontifical Council for

Interreligious Dialogue), Professor Andrea Riccardi (Founder of the Sant’Egidio Community and Professor of Contemporary History) and Professor Anna Rowlands (Professor of Catholic Social Thought and Practice, University of Durham UK). The encyclical is considered to be a new sign of hope that mutual understanding between religious traditions is possible and an extension of the parable of the Good Samaritan which Francis sees as “highly provocative” because it “expands our frontiers” across religious and national barriers (FT #83).

The Congregation for Catholic Education has in its recent documents also emphasised the idea of intercultural relations. In *Educating to Intercultural Dialogue in Catholic Schools* (2013) it says that schools have a responsibility to develop intercultural dialogue in their pedagogical vision because education requires “...openness to other cultures without the loss of one’s own identity, and the acceptance of the other person... therefore, through their experience of school and study, young people must acquire theoretical and practical tools for amassing greater knowledge of both others and of themselves, as well as greater knowledge of the values both of their own culture and of other cultures...In this way, they will be helped to understand differences in a way that does not breed conflict, but allows those differences to become opportunities for mutual enrichments, leading to harmony” (EIRD introduction).

Francis concludes the encyclical with two prayers; one addressed to the Creator, the other, an Ecumenical Christian prayer which calls on Christians to “discover Christ in each human being” and to see “different faces of the one humanity”.

Just War

Francis begins a significant appraisal of war, saying: “every war leaves our world worse than it was before” (FT #261). His critique of war is another step in distancing the Catholic Church from its traditional support for the just war theory. Because of the impact of modern wars on innocent civilians, Francis says “it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a just war” (FT #258). This statement in *Fratelli Tutti* is but one in a series of pronouncements from recent popes expressing scepticism about the continued viability of just war thinking.

Just war theory, with roots in the work of Augustine and Thomas Aquinas, is premised on two normative conditions. The first is the idea of a *jus ad bellum*, the justification of engaging in war, most often defended in terms of a state’s right to self-defence against unjust aggressor states. The second normative condition of a just war is its *jus in bello*, or the justice arising within the war. There are normative constraints on how just wars should be fought if the military action is to be considered a ‘just war’. One example is the distinction between combatants and non-combatants where the latter are considered to be innocent and free from direct targeting during wartime because they are not combatants, and thus not involved with military operations. Aquinas believed there were further criteria that should be satisfied, such as the presence of a just government. For Aquinas, a just war is one fought with a just cause by a just government in a just way. Today, however, this position has relatively few defenders. According to just war theory, a war is just if it meets six conditions: just cause; right intention; proper authority and public declaration; last resort; probability of success and proportionality.

The Canadian philosopher Brian Orend (2000) argued that just war theory was incomplete in dealing only with the morality of using force (*jus ad bellum*) and the morality of conduct during war (*jus in bello*). Drawing on ancient ideas as well as the work of

Immanuel Kant, Orend proposed a three-pronged approach to the morality of armed conflict which included a third branch of just war theory, *jus post bellum*, which includes the termination phase of war and the justice of peace agreements.

Regardless of the developments within just war theory, the Catholic Church, albeit slowly, has moved from a position of rigorous just war thinking to moral thinking grounded in peacemaking and non-violence and some within the Church have even moved to a preference for pacifism and a new articulation of Catholic teaching on war and peace, including explicit rejection of ‘just war’ language. While the idea of just war has not officially been renounced, no pope since the Second Vatican Council has approved a war or mounted a defence of the justice of war in principle. John Paul II said that no war could be regarded as just, and he intervened to prevent genocide in the former Yugoslavia, central Africa’s Great Lakes Region and East Timor. In *Centesimus Annus* (1991), John Paul II abandoned the ethic of intention that Augustine established as the basis for just war.

For decades, criticism of war by Catholic leaders has focused on its failure to satisfy the norm of non-combatant immunity. In *Fratelli Tutti*, Francis draws attention to huge numbers of civilians killed and asks his readers to “touch the wounded flesh of the victims” (FT #261) whose killing is considered “collateral damage” (#261). These victims, especially refugees and displaced people, suffer the “effects of atomic radiation or chemical attacks”, mothers lose children, and children are maimed and deprived of their childhood (#261).

Francis’ critique of just war theory was informed not only by contemporary scholars in the field but also by the landmark 2016 conference hosted by the Pontifical Council for Justice and Peace and the Catholic peace organisation *Pax Christi International* where participants began to formulate for the Church a gospel-based active non-violent strategy to counter violence, armed conflict

and war. Informed by contemporary understandings of how the early church practised Jesus’ teaching on peace, a developing understanding of Christology from below, a clearer understanding of how the teachings of the New Testament can be used to interpret situations in the contemporary world, and the growth of non-violent peace action since the Second World War, conference participants were united in saying that modern wars have made the just war theory obsolete. Members of the conference urged Pope Francis to consider writing an encyclical letter or a major teaching document reorienting the Church’s teachings on violence calling for “a new framework that is consistent with Gospel non-violent... [and proposing] that the Catholic Church develop and consider shifting to a Just Peace approach” (McElwee NCRonline 6 April, 2016).

Scholars and theologians alike argue that in the face of the increasing power of modern weapons which include use of nuclear, chemical and biological weapons, terrorist strikes and suicide bombings, asymmetrical conflicts, saturation bombing, forced labour camps and death camps it is impossible to wage a ‘just war’ today and that more emphasis needs to be placed on teaching about and enacting methods of non-violence in response to unjust aggression because non-violence is a more ethical option. In *Fratelli Tutti*, Francis says we must stop invoking “... allegedly humanitarian, defensive and precautionary excuses” (FT #258) for making war.

Nevertheless, while *Fratelli Tutti* has forty-four paragraphs devoted to Francis’ conviction that armed violence must be met with non-violent strategies, it does not recognise that women are the most “committed, diligent, persistent, courageous and effective peacebuilders in violence-torn societies” (Cahill 2020). The Catholic Church continually fails to enlist women’s leadership in the area of peace-building and it “ignores the fact that women are already making the community-level overtures that enable success and sustainability” (Cahill 2020).

Death Penalty

Similarly to the development of other doctrine concerning issues of freedom and life, such as teachings on slavery and war, the Catholic Church's opposition to the death penalty has developed in recent centuries. Before the conversion of the Emperor Constantine in the fourth century, Christians were known, and often rebuked, for refusing to participate in the taking of human life for any reason. While some Christian leaders such as Lactantius and Pope Nicholas I opposed the death penalty, others such as Augustine and Thomas Aquinas allowed it when the security of the larger community was at stake.

When the Catechism of the Catholic Church was updated in 1992, it stated:

“Preserving the common good of society requires rendering the aggressor unable to inflict harm. For this reason, the traditional teaching of the Church has acknowledged as well-founded the right and duty of legitimate public authority to punish malefactors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty.” (CCC 2266)

The next section, CCC 2267, adds parameters to CCC 2266:

“If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority should limit itself to such means because they better

correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person” (CCC 2267).

In 1995, Pope John Paul II, in his encyclical *Evangelium Vitae* (The Gospel of Life), said “we are all involved and we all share in ...the inescapable responsibility of choosing to be unconditionally pro-life” (EV #28). Later in the document he stated: “Man’s [sic] life comes from God...God therefore is the sole Lord of this life: man cannot do with it as he wills” (EV #39). The document continues “...great care must be taken to respect every life, even that of criminals and unjust aggressors” (EV #57). He concluded that capital punishment should be “rare, if not practically non-existent” (EV #56).

Two years later, in 1997, in response to John Paul’s statements in *Evangelium Vitae*, section 2267 of the Catechism of the Catholic Church was amended to read:

“Assuming that the guilty party’s identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor” (CCC 2267).

The section continues

“...Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by

rendering one who has committed an offence incapable of doing harm – without definitively taking away from him the possibility of redeeming himself – the cases in which the execution of the offender is an absolute necessity ‘are very rare, if not practically non-existent’” (CCC 2267).

In 2018, Pope Francis and the Congregation for the Doctrine of Faith actioned a further change in the Catechism: “...Consequently, the Church teaches, in the light of the Gospel, that “the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person” and she works with determination for its abolition worldwide” (CCC 2267).

Today, the death penalty is legal in fifty-three countries around the world. In the USA, execution is legal in thirty-one states. It is also legal in Cuba, Dominica and Uganda. The only place in Europe where it is legal is Belarus. In *Fratelli Tutti*, Francis reaffirms the Church’s adjusted position on the death penalty. Drawing on John Paul II’s statement that the “death penalty is inadequate from a moral standpoint” Francis restates that the Church is working for its abolition worldwide (FT #263).

Francis’ statements rejecting the just war theory and the death penalty demonstrate the progressive development in the teachings of the magisterium.

Critique

While acclaimed by many, *Fratelli Tutti* has met with criticism. The encyclical is very long and at times verbose: eight chapters, 2878 paragraphs, 43,000 words in total. It is also very self-referential with more than a quarter of the document quoting Francis' own speeches and writings. The document appears to be a summary or consolidation of the themes of his papacy.

THE TITLE: FRATELLI TUTTI

The major criticism of the document is focused on the title. The Latin term *fraternitas* translates as 'all brothers' and is an exclusively masculine term meaning the 'bonding of brothers' and 'brotherhood'. In his two social encyclicals, Francis attempts to make connections with his namesake, St Francis of Assisi. *Laudato Si'* broke with tradition and used as a title the opening words of the *Canticle of Creation* of St Francis of Assisi rather than a Latin title. This document tries to make another link with Franciscan tradition by using the term 'fraternity' which in the time of Francis of Assisi was used to refer to local, male communities of monks.

Many women have noted that the term 'fraternity' is not generic as the Vatican publicity machine would want us to believe. However, despite the outcry from women regarding the use of the word 'fraternity' prior to publication, no change was made. Women have to read themselves into the document. Not only are women eliminated by the title, but they are also not even considered in the subtitle *On Fraternity and Social Friendship!* The masculine resonances of fraternal language are underlined by the sole use of male exemplars: Francis of Assisi, Martin Luther King, Mahatma Gandhi, Patriarch Bartholomew and Blessed Charles de Foucauld. No female exemplars are noted in the encyclical, no women are cited as inspiration and no women scholars are used for theological reflection. While brotherhood appears to be universal, sisterhood apparently is not. Rubio aptly comments that "A love capable of transcending borders (FT #99) was seemingly not capable of transcending

gender" (Rubio 2020).

Other commentators noted, "It is sad to see the church continue to suffer from self-inflicted wounds...[the document] could have been entitled 'Fratelli e sorelle tutti'" (Reese 2020). Marie Dennis, past president of Pax Christi says "...the tragedy of insisting on a title that excludes half the human family is immense". Paolo Lazzarini, president of Donna per la Chiesa (Women for the Church), states: "The mansplaining has become intolerable" (2020). Lisa Cahill from Boston College is concerned that the most damage "will be in patriarchal cultures where this terminology will simply reinforce the marginal and silenced position that women have always held...it is a matter of ongoing ecclesial inertia and...tone deafness" (2020).

Phyllis Zagano from the National Catholic Reporter issues a challenge: "...you cannot argue both ways, but if you want to argue on behalf of *fratelli* and fraternity being inclusive, maybe we can take a look at other magisterial documents and the Code of Canon Law. How about, for starters, we consider whether 'men' and 'male' in Canon Law includes women?...Canon 1024 reads: 'A baptized male alone receives sacred ordination validly.' ...Too much is at stake. Too many women are being insulted. Too many female lives are at risk" (2020).

This is especially true in places where education levels and literacy are lowest such as countries in Africa and Asia and the Third World in general.

Iliia Delio, Chair in Theology at Villanova University and a member of the Franciscan Sisters of Washington DC, reminds people that St Clare of Assisi said we must be "mirrors and examples to one another so that we may be mirrors and examples to the world". In other words, if we preach the Gospel of Jesus, then we must be willing to put it into practice. Delio notes a certain irony in the message of the document and asks: "How do we make sense of this in a church that does not regard women as equal? How does the pope tell the world what it needs to do when he spearheads an institution grounded in patriarchy, hierarchy and ontological differences?" Since 1963, Catholic

social teaching has used the term 'men and women' instead of 'men' when it means people. The title, *Fratelli Tutti*, pretends that a male term is generic, a claim which, for generations, women have denied.

While the overall vision of the document may be inspiring with its prophetic call to look beyond ourselves, and to challenge increasing nationalism and polarization in the world, its "tone, genre and language constantly work against its core message" (Rubio 2020). While the tone and genre of *Fratelli Tutti* are not significantly different from other social encyclicals in the call for dialogue and trans-border love (#198-224), they do not play well. Rubio notes that "the phrase 'those who' appears 76 times and, along with other phrases describing inadequate approaches, evokes a sense of superiority" (2020). Many statements are generalisations and while they contain truth, they lack specificity which she says, "seems to deny the very encounter *Fratelli Tutti* advocates" (2020).

Cahill (2020), says that *Fratelli Tutti* and Catholic social teaching in general need a

"...much sharper 'gender lens' to define who bears the brunt of ecological harms, armed conflict, and structural violence...Without engaging these most crucial partners – women – papal social teaching will fail the test of its own 'common good' and 'social friendship' rhetoric, and lose out on a critical opportunity to turn its aspiration into reality in the Church's concrete activities."

Fratelli Tutti presents a gender-asymmetric perspective. Even when women are explicitly referred to, it is only with regard to their specific vulnerability as victims of abuse, violence, human trafficking and enslavement. This deficit-oriented focus on women points to ignorance of their agency and strength.

The challenge for Catholic education in both co-educational and single-sex schools is that their education be gender responsive, looking beyond gender parity to placing gender equality at the heart of education so that we have a gender-just world.

Conclusion

Throughout *Fratelli Tutti*, Pope Francis emphasises that each person possesses an “inalienable dignity” (#27) and in recognising this dignity, we are called to “universal communion” (#95). By encouraging social love, Francis encourages all people to think and act in terms of community and in solidarity with all humanity (#116). While acknowledging how racism (#320), xenophobia (#327) poverty and lack of work (#116) impact on people’s human dignity, he also calls for states to take responsibility for “violence perpetrated by the state” (#253). These and other statements draw attention to Pope Francis’ political theology with its roots in Latin America rather than Europe. He sees the nation-state as having a responsibility for the global common good, eliminating hunger and poverty, and defending fundamental human rights. Drawing on teachings from the Second Vatican Council, Francis expresses the opinion that the Church and the nation-state should cooperate for the common good and he explores the idea of redistributionist capitalism, where the state should play a key role in redistributing wealth. While *Fratelli Tutti* offers a constructive and open-ended vision for the future, it is nevertheless, strongly shaped by a European, Latin and North American lens. Its commentary on economics is mainstream in that it is a continuation of the writings of popes since Leo XIII, even though it is the first encyclical to condemn explicitly neo-liberalism.

The encyclical highlights serious weaknesses in international cooperation and the ability of countries to work together. Francis uses the example of the COVID pandemic which has highlighted a gap in international cooperation and the rise of “myopic, extremist, resentful and aggressive nationalism” (#11). In times of crisis, Francis says, every nation is challenged to think “not simply as a country but also as part of the larger human family” (#141) for it is only through the interconnectedness of the contemporary world and through a “new network of international relations” (#126) that the world’s serious

problems can be resolved. Francis says that political life needs to develop three characteristics: first, politics should be shaped by social and political charity (*caritas*) (#180) and an openness to all (#190); second, it should promote political love, and third, politics should be fruitful and achieve results (#196). Hence, political life is a constitutive part of what it means to be Christian and to actualise the commandment to love God, self, and neighbour. This understanding of political life is grounded in a social anthropology which describes how we share our “identity arising from social and cultural bonds” (#158).

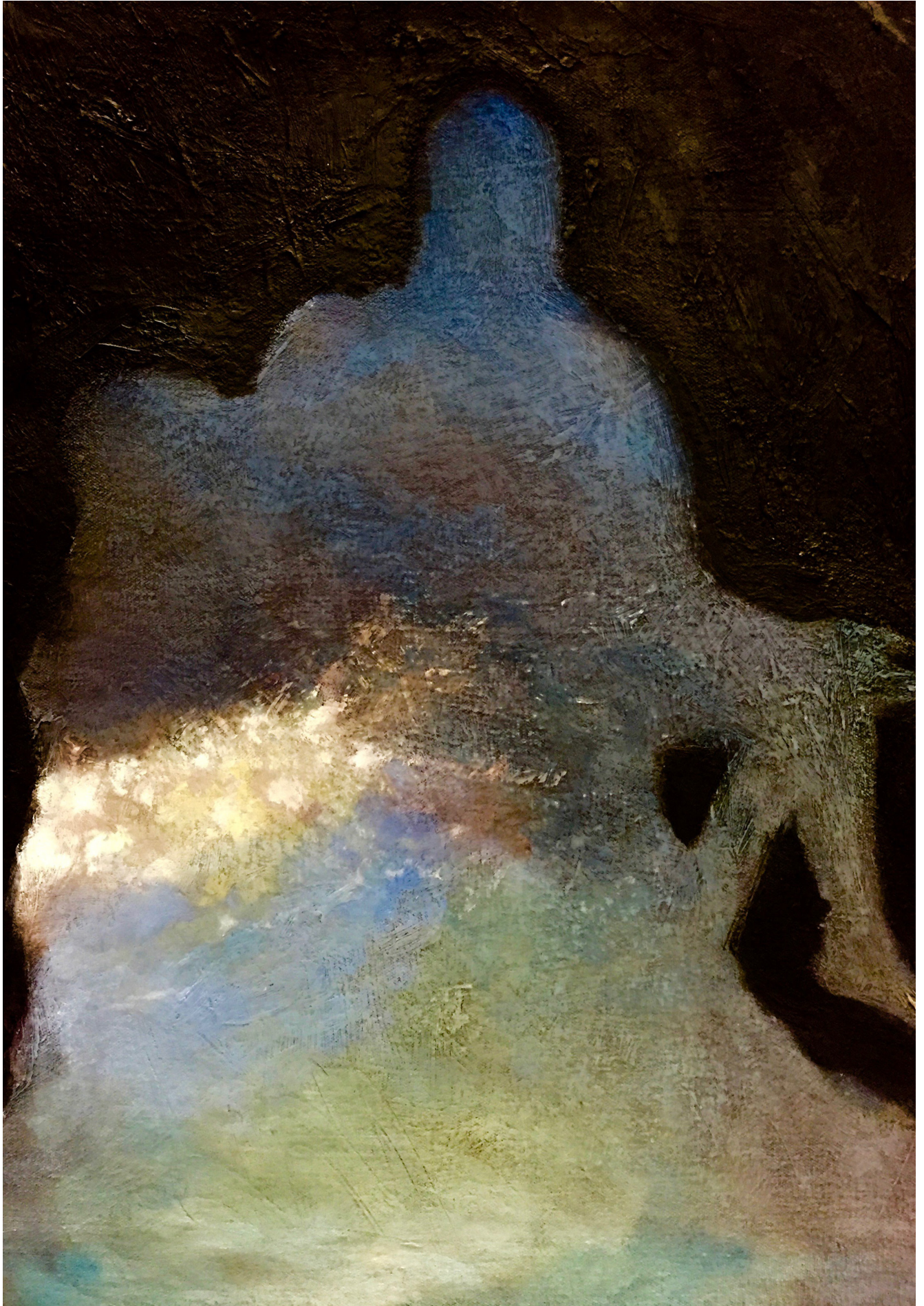
Encyclicals as a genre express the tension between reading the ‘signs of the times’ and ‘speaking to eternity’. *Fratelli Tutti* provides some of the strongest criticism ever made by a pope of the global market system while addressing various social sins including war, climate change, death penalty, poverty, inequality, racism, unfettered capitalism and the divisive effects of technology. It is the Catholic Church’s most sustained denunciation of nationalism and populism since Pope Pius XI encyclical *Mit Brennender Sorge* (On the Church and the German Reich) promulgated in 1937 after the Nazi takeover of Germany. In addition to critiquing society, *Fratelli Tutti* proposes how to build social and political love, subsidiarity, solidarity and citizenship. It is a document which presents a clear vision for how people ought to live *with* and *for* each other as it imagines a world “without borders” (#80) where “people of good will” (#56) “dream together” as a “single human family” (#8).

One of the most inspiring parts of the encyclical is the final section which calls for the world’s religions to act together against violence (#271-287). Drawing ideas from the Abu Dhabi document which highlights the importance of dialogue among religious traditions, Francis points out that dialogue can be “a constant stimulus to a better grasp of the truth...It keeps different sectors from becoming complacent and self-

centred in their outlook and their limited concerns...Differences are creative; they create tension and in the resolution of tension lies humanity’s progress (#203). This is another of the underlying themes of the encyclical.

Fratelli Tutti exhorts religions to be models of dialogue and examples of radical hospitality and calls for wholesale transformation of our lives, relationships and societies. For all its vision, however, it is unfortunate that the title, the use of only male exemplars, and the lack of recognition of the role of women within society and the church has cast a shadow over its reception and effectiveness.

Pope Francis’ first social encyclical, *Laudato Si’*, was embraced by Catholic education and the document formed the foundation of many school-based reforms related to stewardship of the environment. *Fratelli Tutti* offers different challenges; namely, the development of social friendship, the importance of inter-cultural and inter-religious understanding, and engagement with difference. Within educational settings these challenges can be identified, analysed, critiqued and debated in a scholarly manner, enabling young people to take action in and for the world.



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Image 1: *The Moon and the Good Samaritan*, Daniel Bonnell, cover page

Image 2: *Pieta Meditation*, Daniel Bonnell, page 13



Professor Peta Goldberg is one of Australia's most well-known and respected Catholic school teacher educators. After graduating from the Queensland Conservatorium of Music with a Bachelor of Arts (Music Education) in 1979, Peta was the music specialist at Biggera Waters State School (1980-1982). In 1983 she joined the Brisbane Congregation of the Sisters of Mercy and soon after was appointed Head of Creative Arts at All Hallows' School Brisbane. Peta holds a Bachelor of Arts (Music Education) from the Queensland Conservatorium of Music, a Graduate Diploma Religious Education from McAuley College, Brisbane, an MA (Theology) from the University of Queensland, a Master of Religious Education from Australian Catholic University and a PhD from the University of Newcastle. For over twenty years she has played a significant role in syllabus development for the Queensland Curriculum and Assessment Authority (QCAA). In 2012 and 2013 she was a member of the expert panel for the development of Civics and Citizenship for ACARA. In 1995 Peta joined the staff of Australian Catholic University (ACU) and has fulfilled a variety of roles including Course Coordinator, Head of School: Religious Education, Associate Dean Catholic Identity and Partnerships, and Director Postgraduate Education. She is a skilled educator having been awarded ACU Excellence Teaching Award (2005), Fellow of the Australian College of Educators (FACE) in 2006, Carrick Citation for Excellence in Teaching and Curriculum Development (Australian Government award) 2006, and Life Membership of the Australian Association for Religious Education (2011).



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