



### **“Fratelli tutti” at a glance**

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The shadows of a closed world (chap. 1) spread over creation, leaving the wounded on the side of the road, and they are put out, discarded. The shadows plunge humanity into confusion, loneliness and emptiness. We find a stranger on the road (chap. 2), wounded. Faced with this reality there are two attitudes: to go ahead or stop; to include or exclude him or her will define the type of person or political, social and religious project we are.

God is universal love, and as long as we are part of that love and share it, we are called to universal brotherhood, which is openness. There are no "others" or "they", there are only "us". We want with God and in God to think and create an open world (chap. 3) without walls, without frontiers, without exclusions, without strangers. That is why we have and want a heart open to the whole world (chap. 4). We live a social friendship, we seek a moral good, a social ethic because we know that we are part of a universal fraternity. We are called to encounter, to solidarity and gratuitousness.

For an open world with an open heart, we must make the best politics (chap. 5). Politics for the common and universal good, politics for and with the people, that is, popular, with social charity that seeks human dignity and is carried out by men and women with political love who integrate the economy into a social, cultural and popular project.

Knowing how to dialogue is the way to open the world and build social friendship (chap. 6); it is the basis for better politics. Dialogue respects, consolidates and seeks the truth; dialogue gives birth to the culture of encounter, that is, encounter becomes a way of life, a passion and a desire. A person which dialogues is kind, recognizes and respects the other.

But it is not enough: we must face the reality of the wounds of disagreement and establish and follow, in their place, paths of reunion (chap. 7). We must heal the wounds and restore peace; we must be bold and start from the truth, from the recognition of historical truth, which is an inseparable companion of justice and mercy, and which is indispensable for the path towards forgiveness and peace. Forgiving does not mean forgetting; conflict on the road to peace is inevitable, but this does not mean that violence is acceptable. That is why war is an unacceptable resource and the death penalty a practice to be eradicated.

The different religions of the world recognize the human being as a creature of God, as creatures in a relationship of brotherhood. Religions are called to the service of fraternity in the world (chap. 8). From our openness to the Father of all, we recognize our universal condition as brothers. For Christians, the source of human dignity and fraternity is in the Gospel of Jesus Christ, from which our actions and commitments are born. This journey of fraternity also has for us a Mother called Mary.

Faced with the wounded in the shadows of a closed world, lying on the side of the road, Pope Francis calls us to make our own and operate the worldwide desire for fraternity, which starts from the recognition that we are all Brothers, all brothers and sisters.