



Fratelli tutti: desire of fraternity, solidarity and social justice

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Fratelli tutti opens up paths to make the utopia of a great human family, of which Francis and so many people in the popular movements dream, a reality and which resonates in the lives of believers and non-believers, who spend their lives in the struggle for dignity.

It encourages those who demand dignified work; land, to be responsible for, so that no one goes hungry; and a roof to shelter all of humanity. An appeal to the popular movements to continue dreaming, walking and building: "it is possible to long for a planet that ensures land, housing and work for all".

It proposes an achievable utopia, where the social, political and economic issues are linked to love, as we popular movements have been pointing out for some time. Charity, if it is not also political, is not charity. It is not just about giving food, but working to transform the structures that prevent people from getting food for themselves.

It is an urgent appeal in the face of self-destruction and dehumanisation. Natural resources and ecosystems are being depleted; the dignity of work is being trampled on and the rights of working people are often violated for the sake of an economic system devoted to chrematistic.

It is an opportunity to sustain hope in the encounter and recognition, as a deeper aspiration that allows us to fraternize with each other.

It is continuity of the Church's magisterium: without addressing the social question it is not possible to aspire to fraternity. "The social question has become radically an anthropological question," said Benedict XVI (CV, 75). Now Francis said broadly and concretely: "In the face of various and current forms of eliminating or ignoring others, let us be able to react with a new dream of fraternity and social friendship".

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It is not a dream, but the capacity to imagine a new and different reality, the first step on the way to it; it is an appeal to act in coherence with our being and vocation. It is an invitation to get involved and to put it into practice, in dialogue with people of good will. It proposes a new logic for our lives and social organization: social friendship: "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".

The Samaritan Civilization

In the face of the shadows of a closed world, which discards so many people, we are invited to hope and responsibility, based on the parable of the Good Samaritan, a paradigm of the need for a culture of care for one another, and not indifference.

We have a great opportunity to begin again, from the essential fraternity, which invites us to be an active part of the rehabilitation and healing of wounded societies. "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".

He calls constantly for "thinking and acting" a world, "managed" from universal love, from openness to all people, without borders that deny dignity and fundamental rights. He affirms that "every human being has the right to live with dignity and to develop integrally; this fundamental right cannot be denied by any country. People have this right even if they are unproductive, or were born with or developed limitations. This does not detract from their great dignity as human persons, a dignity based not on circumstances but on the intrinsic worth of their being". In coherence, solidarity acquires greater human depth: "It means that the lives of all are prior to the appropriation of goods by a few".

In this context, Francis recovers a principle of the Catholic Social Teaching, that is, the common use of goods for all, as a principle of the whole ethical-social order. When we popular movements demand land, housing and work, we want this principle to be put into practice, since it has enormous consequences for people's lives, water, land, culture, work, etc., universal goods that no one has the right to appropriate. "The right to private property can only be considered a secondary natural right, derived from the



principle of the universal destination of created goods. This has concrete consequences that ought to be reflected in the workings of society".

Without forgetting that solidarity, "it also means combating the structural causes of poverty, inequality, the lack of work, land and housing, the denial of social and labour rights. It means confronting the destructive effects of the empire of money... Solidarity, understood in its most profound meaning, is a way of making history, and this is what popular movements are doing".

The biggest issue: employment

Fratelli tutti gives great centrality to political charity, to "the best politics" at the service of the common good, which always gives priority to the needs of the impoverished. For the Pope, we can help a person 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". It is a question of moving in this direction. Once again he calls for the rehabilitation of politics. And he stresses that in "good politics" the dignity of work and decent work is of great importance: "The biggest issue is work". The truly "popular" thing – since it promotes the good of the people – is to provide everyone with the opportunity to nurture the seeds that God has planted in each of us: our talents, our initiative and our innate resources (...) Since production systems may change, political systems must keep working to structure society in such a way that everyone has a chance to contribute his or her own talents and efforts. For "there is no poverty worse than that which takes away work and the dignity of work".

Going out to meet

From a style of being, thinking and acting different from predominating in the field of human relations; among nations, cultures, institutions..., he proposes to us to build humanity: dialogue and social friendship, life "as the art of encounter", with all peoples, even with the outskirts of the world, with the native peoples..., "Each of us can learn something from others, no one is useless".