

**Fratelli Tutti, Pope Francis  
Encyclical 2020 –  
What's Up Prof Special**



# The Holy See

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ENCYCLICAL LETTER  
*FRATELLI TUTTI*  
OF THE HOLY FATHER  
FRANCIS  
ON FRATERNITY AND SOCIAL FRIENDSHIP

<https://cruxnow.com/vatican/2020/10/cardinal-says-popes-new-encyclical-is-a-warning-the-world-is-on-the-brink/>




In this Oct. 4, 2019 file photo Pope Francis ordains Bishop Michael Czerny, as he celebrates a mass during which he conferred the ordination to four bishops in St. Peter's Basilica at the Vatican. Bishop Czerny is among 13 men Pope Francis admires, resembles and has chosen to honor as the 13 newest cardinals who will be elevated at a formal ceremony Saturday, Oct. 5, 2019. (Credit: Alessandra Tarantino/AP.)

## Cardinal says Pope's new encyclical is a warning: The world is 'on the brink'


Inés San Martín Oct 6, 2020  
ROME BUREAU CHIEF



One of Pope Francis's top advisers said that the pontiff sees the current world situation comparable to that of the Cuban missile crisis, World War II, or 9/11 – and that to fully understand the papal encyclical released on Sunday, it's necessary to acknowledge “we're on the brink.” “Depending on your age, what was it like to hear Pius XII deliver his Christmas messages during World War II?” said Cardinal Michael Czerny on Monday. “Or how did it feel when Pope John XXIII published *Pacem in Terris*? Or after the 2007/2008 crisis, or after 9/11? I think you need to recover that feeling in your stomach, in your whole being, to appreciate *Fratelli Tutti*.”



Czerny argued that it's not the role of Church leaders, not even the pope, to “tell us how to run our economy or our politics.” However, the pope can guide the world towards certain values, and this is what the pope does in his latest encyclical, issuing a reminder that the economy cannot be in the driver's seat of politics.







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## FRANCIS

### ON FRATERNITY AND SOCIAL FRIENDSHIP

1. "FRATELLI TUTTI".<sup>[1]</sup> With these words, Saint Francis of Assisi addressed his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel. Of the counsels Francis offered, I would like to select the one in which he calls for a love that transcends the barriers of geography and distance, and declares blessed all those who love their brother "as much when he is far away from him as when he is with him".<sup>[2]</sup> In his simple and direct way, Saint Francis expressed the essence of a fraternal openness that allows us to acknowledge, appreciate and love each person, regardless of physical proximity, regardless of where he or she was born or lives.

2. This saint of fraternal love, simplicity and joy, who inspired me to write the Encyclical Laudato Si', prompts me once more to devote this new Encyclical to fraternity and social friendship. Francis

barriers of geography and distance, and declares blessed all those who love their brother “as much when he is far away from him as when he is with him”.<sup>[2]</sup> In his simple and direct way, Saint Francis expressed the essence of a fraternal openness that allows us to acknowledge, appreciate and love each person, regardless of physical proximity, regardless of where he or she was born or lives.

2. This saint of fraternal love, simplicity and joy, who inspired me to write the Encyclical *Laudato Si'*, prompts me once more to devote this new Encyclical to fraternity and social friendship. Francis felt himself a brother to the sun, the sea and the wind, yet he knew that he was even closer to those of his own flesh. Wherever he went, he sowed seeds of peace and walked alongside the poor, the abandoned, the infirm and the outcast, the least of his brothers and sisters.

### WITHOUT BORDERS

3. There is an episode in the life of Saint Francis that shows his openness of heart, which knew no bounds and transcended differences of origin, nationality, colour or religion. It was his visit to Sultan Malik el-Kamil in Egypt, which entailed considerable hardship, given Francis' poverty, his



disciples: if they found themselves “among the Saracens and other nonbelievers”, without renouncing their own identity they were not to “engage in arguments or disputes, but to be subject to every human creature for God’s sake”.<sup>[3]</sup> In the context of the times, this was an extraordinary recommendation. We are impressed that some eight hundred years ago Saint Francis urged that all forms of hostility or conflict be avoided and that a humble and fraternal “subjection” be shown to those who did not share his faith.

4. Francis did not wage a war of words aimed at imposing doctrines; he simply spread the love of God. He understood that “God is love and those who abide in love abide in God” (1 Jn 4:16). In this way, he became a father to all and inspired the vision of a fraternal society. Indeed, “only the man who approaches others, not to draw them into his own life, but to help them become ever more fully themselves, can truly be called a father”.<sup>[4]</sup> In the world of that time, bristling with watchtowers and defensive walls, cities were a theatre of brutal wars between powerful families, even as poverty was spreading through the countryside. Yet there Francis was able to welcome true peace into his heart and free himself of the desire to wield power over others. He became one of the poor and sought to live in harmony with all. Francis has inspired these pages.

of the poor and sought to live in harmony with all. Francis has inspired these pages.

5. Issues of human fraternity and social friendship have always been a concern of mine. In recent years, I have spoken of them repeatedly and in different settings. In this Encyclical, I have sought to bring together many of those statements and to situate them in a broader context of reflection.

In the preparation of *Laudato Si'*, I had a source of inspiration in my brother Bartholomew, the Orthodox Patriarch, who has spoken forcefully of our need to care for creation. In this case, I have felt particularly encouraged by the Grand Imam Ahmad Al-Tayyeb, with whom I met in Abu Dhabi, where we declared that “God has created all human beings equal in rights, duties and dignity, and has called them to live together as brothers and sisters”.<sup>[5]</sup> This was no mere diplomatic gesture, but a reflection born of dialogue and common commitment. The present Encyclical takes up and develops some of the great themes raised in the Document that we both signed. I have also incorporated, along with my own thoughts, a number of letters, documents and considerations that I have received from many individuals and groups throughout the world.



from the Christian convictions that inspire and sustain me, I have sought to make this reflection an invitation to dialogue among all people of good will.

7. As I was writing this letter, the Covid-19 pandemic unexpectedly erupted, exposing our false securities. Aside from the different ways that various countries responded to the crisis, their

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inability to work together became quite evident. For all our hyper-connectivity, we witnessed a fragmentation that made it more difficult to resolve problems that affect us all. Anyone who thinks that the only lesson to be learned was the need to improve what we were already doing, or to refine existing systems and regulations, is denying reality.

8. It is my desire that, in this our time, by acknowledging the dignity of each human person, we can



and was slowly moving towards various forms of integration. For example, there was the dream of a united Europe, capable of acknowledging its shared roots and rejoicing in its rich diversity. We think of “the firm conviction of the founders of the European Union, who envisioned a future based on the capacity to work together in bridging divisions and in fostering peace and fellowship between all the peoples of this continent”.<sup>[7]</sup> There was also a growing desire for integration in Latin America, and several steps were taken in this direction. In some countries and regions, attempts at reconciliation and rapprochement proved fruitful, while others showed great promise.

11. Our own days, however, seem to be showing signs of a certain regression. Ancient conflicts thought long buried are breaking out anew, while instances of a myopic, extremist, resentful and aggressive nationalism are on the rise. In some countries, a concept of popular and national unity influenced by various ideologies is creating new forms of selfishness and a loss of the social sense under the guise of defending national interests. Once more we are being reminded that “each new generation must take up the struggles and attainments of past generations, while

really mean? They have been bent and shaped to serve as tools for domination, as meaningless tags that can be used to justify any action.

### LACKING A PLAN FOR EVERYONE

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



16. Amid the fray of conflicting interests, where victory consists in eliminating one's opponents, how is it possible to raise our sights to recognize our neighbours or to help those who have fallen along the way? A plan that would set great goals for the development of our entire human family nowadays sounds like madness. We are growing ever more distant from one another, while the slow and demanding march towards an increasingly united and just world is suffering a new and dramatic setback.

17. To care for the world in which we live means to care for ourselves. Yet we need to think of ourselves more and more as a single family dwelling in a common home. Such care does not interest those economic powers that demand quick profits. Often the voices raised in defence of the environment are silenced or ridiculed, using apparently reasonable arguments that are merely a screen for special interests. In this shallow, short-sighted culture that we have created, bereft of a shared vision, "it is foreseeable that, once certain resources have been depleted, the scene will be set for new wars, albeit under the guise of noble claims".[\[12\]](#)

*A "throwaway" world*

yet useful – like the unborn, or no longer needed – like the elderly. We have grown indifferent to all kinds of wastefulness, starting with the waste of food, which is deplorable in the extreme”.<sup>[13]</sup>

19. A decline in the birthrate, which leads to the aging of the population, together with the relegation of the elderly to a sad and lonely existence, is a subtle way of stating that it is all about

us, that our individual concerns are the only thing that matters. In this way, “what is thrown away are not only food and dispensable objects, but often human beings themselves”.<sup>[14]</sup> We have seen what happened with the elderly in certain places in our world as a result of the coronavirus. They did not have to die that way. Yet something similar had long been occurring during heat waves and in other situations: older people found themselves cruelly abandoned. We fail to realize that, by isolating the elderly and leaving them in the care of others without the closeness and concern of family members, we disfigure and impoverish the family itself. We also end up



nor was it a source of hardship. Poverty must always be understood and gauged in the context of the actual opportunities available in each concrete historical period.

*Insufficiently universal human rights*

22. It frequently becomes clear that, in practice, human rights are not equal for all. Respect for those rights “is the preliminary condition for a country’s social and economic development. When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good”.<sup>[18]</sup> Yet, “by closely observing our contemporary societies, we see numerous contradictions that lead us to wonder whether the equal dignity of all human beings, solemnly proclaimed seventy years ago, is truly recognized, respected, protected and promoted in every situation. In today’s world, many forms of injustice persist, fed by reductive anthropological visions and by a profit-based economic model that does not hesitate to exploit, discard and even kill human beings. While one part of humanity lives in opulence, another part sees its own dignity denied, scorned or trampled upon, and its fundamental rights discarded or

unfamiliar, not part of the village. It is the territory of the barbarian, from whom we must defend

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

28. The loneliness, fear and insecurity experienced by those who feel abandoned by the system creates a fertile terrain for various “mafias”. These flourish because they claim to be defenders of the forgotten, often by providing various forms of assistance even as they pursue their criminal



creates a fertile terrain for various mafias. These flourish because they claim to be defenders of the forgotten, often by providing various forms of assistance even as they pursue their criminal interests. There also exists a typically “mafioso” pedagogy that, by appealing to a false communitarian mystique, creates bonds of dependency and fealty from which it is very difficult to break free.

### GLOBALIZATION AND PROGRESS WITHOUT A SHARED ROADMAP

29. With the Grand Imam Ahmad Al-Tayyeb, we do not ignore the positive advances made in the areas of science, technology, medicine, industry and welfare, above all in developed countries. Nonetheless, “we wish to emphasize that, together with these historical advances, great and valued as they are, there exists a moral deterioration that influences international action and a weakening of spiritual values and responsibility. This contributes to a general feeling of frustration, isolation and desperation”. We see “outbreaks of tension and a buildup of arms and ammunition in a global context dominated by uncertainty, disillusionment, fear of the future, and controlled by narrow economic interests”. We can also point to “major political crises, situations of injustice and

narrow economic interests”. We can also point to “major political crises, situations of injustice and the lack of an equitable distribution of natural resources... In the face of such crises that result in the deaths of millions of children – emaciated from poverty and hunger – there is an unacceptable silence on the international level”.[\[27\]](#) This panorama, for all its undeniable advances, does not appear to lead to a more humane future.

30. In today’s world, the sense of belonging to a single human family is fading, and the dream of working together for justice and peace seems an outdated utopia. What reigns instead is a cool, comfortable and globalized indifference, born of deep disillusionment concealed behind a deceptive illusion: thinking that we are all-powerful, while failing to realize that we are all in the same boat. This illusion, unmindful of the great fraternal values, leads to “a sort of cynicism. For that is the temptation we face if we go down the road of disenchantment and disappointment... Isolation and withdrawal into one’s own interests are never the way to restore hope and bring about renewal. Rather, it is closeness; it is the culture of encounter. Isolation, no; closeness, yes. Culture clash, no; culture of encounter, yes”.[\[28\]](#)



wonderful would it be, even as we discover faraway planets, to rediscover the needs of the brothers and sisters who orbit around us”.[\[30\]](#)

### PANDEMICS AND OTHER CALAMITIES IN HISTORY

32. True, a worldwide tragedy like the Covid-19 pandemic momentarily revived the sense that we are a global community, all in the same boat, where one person’s problems are the problems of all. Once more we realized that no one is saved alone; we can only be saved together. As I said in those days, “the storm has exposed our vulnerability and uncovered those false and superfluous certainties around which we constructed our daily schedules, our projects, our habits and priorities... Amid this storm, the façade of those stereotypes with which we camouflaged our egos, always worrying about appearances, has fallen away, revealing once more the ineluctable and blessed awareness that we are part of one another, that we are brothers and sisters of one another”.[\[31\]](#)

33. The world was relentlessly moving towards an economy that, thanks to technological progress,

35. All too quickly, however, we forget the lessons of history, “the teacher of life”.<sup>[34]</sup> Once this health crisis passes, our worst response would be to plunge even more deeply into feverish consumerism and new forms of egotistic self-preservation. God willing, after all this, we will think no longer in terms of “them” and “those”, but only “us”. If only this may prove not to be just another tragedy of history from which we learned nothing. If only we might keep in mind all those elderly persons who died for lack of respirators, partly as a result of the dismantling, year after year, of healthcare systems. If only this immense sorrow may not prove useless, but enable us to take a step forward towards a new style of life. If only we might rediscover once for all that we need one another, and that in this way our human family can experience a rebirth, with all its faces, all its hands and all its voices, beyond the walls that we have erected.

36. Unless we recover the shared passion to create a community of belonging and solidarity worthy of our time, our energy and our resources, the global illusion that misled us will collapse



that "obsession with a consumerist lifestyle, above all when few people are capable of maintaining it, can only lead to violence and mutual destruction".<sup>[35]</sup> The notion of "every man for himself" will rapidly degenerate into a free-for-all that would prove worse than any pandemic.

### AN ABSENCE OF HUMAN DIGNITY ON THE BORDERS

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

38. Sadly, some "are attracted by Western culture, sometimes with unrealistic expectations that expose them to grave disappointments. Unscrupulous traffickers, frequently linked to drug cartels

present, however, migration is affected by the “loss of that sense of responsibility for our brothers and sisters on which every civil society is based”.<sup>[43]</sup> Europe, for example, seriously risks taking this path. Nonetheless, “aided by its great cultural and religious heritage, it has the means to defend the centrality of the human person and to find the right balance between its twofold moral responsibility to protect the rights of its citizens and to assure assistance and acceptance to migrants”.<sup>[44]</sup>

41. I realize that some people are hesitant and fearful with regard to migrants. I consider this part of our natural instinct of self-defence. Yet it is also true that an individual and a people are only fruitful and productive if they are able to develop a creative openness to others. I ask everyone to move beyond those primal reactions because “there is a problem when doubts and fears condition our way of thinking and acting to the point of making us intolerant, closed and perhaps even – without realizing it – racist. In this way, fear deprives us of the desire and the ability to encounter the other”.<sup>[45]</sup>

THE ILLUSION OF COMMUNICATION



44. Even as individuals maintain their comfortable consumerist isolation, they can choose a form of constant and febrile bonding that encourages remarkable hostility, insults, abuse, defamation and verbal violence destructive of others, and this with a lack of restraint that could not exist in physical contact without tearing us all apart. Social aggression has found unparalleled room for expansion through computers and mobile devices.

45. This has now given free rein to ideologies. Things that until a few years ago could not be said by anyone without risking the loss of universal respect can now be said with impunity, and in the crudest of terms, even by some political figures. Nor should we forget that “there are huge economic interests operating in the digital world, capable of exercising forms of control as subtle as they are invasive, creating mechanisms for the manipulation of consciences and of the democratic process. The way many platforms work often ends up favouring encounter between persons who think alike, shielding them from debate. These closed circuits facilitate the spread of fake news and false information, fomenting prejudice and hate”.[\[47\]](#)

46. We should also recognize that destructive forms of fanaticism are at times found among

democratic process. The way many platforms work often ends up favouring encounter between persons who think alike, shielding them from debate. These closed circuits facilitate the spread of fake news and false information, fomenting prejudice and hate”.[\[47\]](#)

46. We should also recognize that destructive forms of fanaticism are at times found among religious believers, including Christians; they too “can be caught up in networks of verbal violence through the internet and the various forums of digital communication. Even in Catholic media, limits can be overstepped, defamation and slander can become commonplace, and all ethical standards and respect for the good name of others can be abandoned”.[\[48\]](#) How can this contribute to the fraternity that our common Father asks of us?

### *Information without wisdom*

47. True wisdom demands an encounter with reality. Today, however, everything can be created, disguised and altered. A direct encounter even with the fringes of reality can thus prove intolerable. A mechanism of selection then comes into play, whereby I can immediately separate



of a thirst, an aspiration, a longing for a life of fulfillment, a desire to achieve great things, things that fill our heart and lift our spirit to lofty realities like truth, goodness and beauty, justice and love... Hope is bold; it can look beyond personal convenience, the petty securities and compensations which limit our horizon, and it can open us up to grand ideals that make life more beautiful and worthwhile".[\[52\]](#) Let us continue, then, to advance along the paths of hope.

## CHAPTER TWO

### A STRANGER ON THE ROAD

56. The previous chapter should not be read as a cool and detached description of today's problems, for "the joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts".[\[53\]](#) In the attempt to search for a ray of light in the midst of what we are experiencing, and before proposing a few lines of action, I now wish to devote a chapter to a parable told by Jesus Christ two

gratitude. His effort to assist another person gave him great satisfaction in life and before his God, and thus became a duty. All of us have a responsibility for the wounded, those of our own people and all the peoples of the earth. Let us care for the needs of every man and woman, young and old, with the same fraternal spirit of care and closeness that marked the Good Samaritan.

### Neighbours without borders

80. Jesus told the parable of the Good Samaritan in answer to the question: Who is my neighbour? The word “neighbour”, in the society of Jesus’ time, usually meant those nearest us. It was felt that help should be given primarily to those of one’s own group and race. For some Jews of that time, Samaritans were looked down upon, considered impure. They were not among those to be helped. Jesus, himself a Jew, completely transforms this approach. He asks us not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all.

81. Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group. In this case, the Samaritan *became a neighbour* to the wounded Judean. By



### Open societies that integrate everyone

97. Some peripheries are close to us, in city centres or within our families. Hence there is an aspect of universal openness in love that is existential rather than geographical. It has to do with our daily efforts to expand our circle of friends, to reach those who, even though they are close to me, I do not naturally consider a part of my circle of interests. Every brother or sister in need, when abandoned or ignored by the society in which I live, becomes an existential foreigner, even though born in the same country. They may be citizens with full rights, yet they are treated like foreigners in their own country. Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding, and lurks in waiting.

98. I would like to mention some of those “hidden exiles” who are treated as foreign bodies in society.<sup>[76]</sup> Many persons with disabilities “feel that they exist without belonging and without participating”. Much still prevents them from being fully enfranchised. Our concern should be not only to care for them but to ensure their “active participation in the civil and ecclesial community.

life stories”. Let me repeat: we need to have “the courage to give a voice to those who are discriminated against due to their disability, because sadly, in some countries even today, people find it hard to acknowledge them as persons of equal dignity”.[\[77\]](#)

*Inadequate understandings of universal love*

99. A love capable of transcending borders is the basis of what in every city and country can be called “social friendship”. Genuine social friendship within a society makes true universal openness possible. This is a far cry from the false universalism of those who constantly travel abroad because they cannot tolerate or love their own people. Those who look down on their own people tend to create within society categories of first and second class, people of greater or lesser dignity, people enjoying greater or fewer rights. In this way, they deny that there is room for everybody.

100. I am certainly not proposing an authoritarian and abstract universalism, devised or planned by a small group and presented as an ideal for the sake of levelling, dominating and plundering.



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”.[\[85\]](#)

### PROMOTING THE MORAL GOOD

112. Nor can we fail to mention that seeking and pursuing the good of others and of the entire human family also implies helping individuals and societies to mature in the moral values that foster integral human development. The New Testament describes one fruit of the Holy Spirit (cf. *Gal 5:22*) as *agathosyne*; the Greek word expresses attachment to the good, pursuit of the good. Even more, it suggests a striving for excellence and what is best for others, their growth in maturity and health, the cultivation of values and not simply material wellbeing. A similar expression exists in Latin: *benevolentia*. This is an attitude that “wills the good” of others; it bespeaks a yearning for goodness, an inclination towards all that is fine and excellent, a desire to fill the lives of others with what is beautiful, sublime and edifying.

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113. Here, regrettably, I feel bound to reiterate that “we have had enough of immorality and the mockery of ethics, goodness, faith and honesty. It is time to acknowledge that light-hearted superficiality has done us no good. Once the foundations of social life are corroded, what ensues are battles over conflicting interests”.<sup>[86]</sup> Let us return to promoting the good, for ourselves and for the whole human family, and thus advance together towards an authentic and integral growth. Every society needs to ensure that values are passed on; otherwise, what is handed down are selfishness, violence, corruption in its various forms, indifference and, ultimately, a life closed to transcendence and entrenched in individual interests.



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".[\[90\]](#)

117. When we speak of the need to care for our common home, our planet, we appeal to that spark of universal consciousness and mutual concern that may still be present in people's hearts. Those who enjoy a surplus of water yet choose to conserve it for the sake of the greater human family have attained a moral stature that allows them to look beyond themselves and the group to which they belong. How marvellously human! The same attitude is demanded if we are to recognize the rights of all people, even those born beyond our own borders.

RE-ENVISAGING THE SOCIAL ROLE OF PROPERTY



118. The world exists for everyone, because all of us were born with the same dignity. Differences of colour, religion, talent, place of birth or residence, and so many others, cannot be used to justify the privileges of some over the rights of all. As a community, we have an obligation to ensure that every person lives with dignity and has sufficient opportunities for his or her integral development.

119. In the first Christian centuries, a number of thinkers developed a universal vision in their reflections on the common destination of created goods.<sup>[91]</sup> This led them to realize that if one person lacks what is necessary to live with dignity, it is because another person is detaining it. Saint John Chrysostom summarizes it in this way: “Not to share our wealth with the poor is to rob them and take away their livelihood. The riches we possess are not our own, but theirs as well”.<sup>[92]</sup> In the words of Saint Gregory the Great, “When we provide the needy with their basic needs, we are giving them what belongs to them, not to us”.<sup>[93]</sup>

120. Once more, I would like to echo a statement of Saint John Paul II whose forcefulness has perhaps been insufficiently recognized: “God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring anyone”.<sup>[94]</sup> For my part, I would



120. Once more, I would like to echo a statement of Saint John Paul II whose forcefulness has perhaps been insufficiently recognized: “God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring anyone”.<sup>[94]</sup> For my part, I would observe that “the Christian tradition has never recognized the right to private property as absolute or inviolable, and has stressed the social purpose of all forms of private property”.<sup>[95]</sup> The principle of the common use of created goods is the “first principle of the whole ethical and social order”;<sup>[96]</sup> it is a natural and inherent right that takes priority over others.<sup>[97]</sup> All other rights having to do with the goods necessary for the integral fulfilment of persons, including that of private property or any other type of property, should – in the words of Saint Paul VI – “in no way hinder [this right], but should actively facilitate its implementation”.<sup>[98]</sup> 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. Yet it often happens that secondary rights displace primary and overriding rights, in practice making them irrelevant.

destination of created goods. This has concrete consequences that ought to be reflected in the workings of society. Yet it often happens that secondary rights displace primary and overriding rights, in practice making them irrelevant.

### *Rights without borders*

121. No one, then, can remain excluded because of his or her place of birth, much less because of privileges enjoyed by others who were born in lands of greater opportunity. The limits and borders of individual states cannot stand in the way of this. As it is unacceptable that some have fewer rights by virtue of being women, it is likewise unacceptable that the mere place of one's birth or residence should result in his or her possessing fewer opportunities for a developed and dignified life.

122. Development must not aim at the amassing of wealth by a few, but must ensure "human rights – personal and social, economic and political, including the rights of nations and of peoples".<sup>[99]</sup> The right of some to free enterprise or market freedom cannot supersede the rights



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we make something our own, it is only to administer it for the good of all”.<sup>[100]</sup>

123. Business activity is essentially “a noble vocation, directed to producing wealth and improving

universe one of immense potential. In God's plan, each individual is called to promote his or her own development,<sup>[102]</sup> and this includes finding the best economic and technological means of multiplying goods and increasing wealth. Business abilities, which are a gift from God, should always be clearly directed to the development of others and to eliminating poverty, especially through the creation of diversified work opportunities. The right to private property is always accompanied by the primary and prior principle of the subordination of all private property to the universal destination of the earth's goods, and thus the right of all to their use.<sup>[103]</sup>

### *The rights of peoples*

124. Nowadays, a firm belief in the common destination of the earth's goods requires that this principle also be applied to nations, their territories and their resources. Seen from the standpoint not only of the legitimacy of private property and the rights of its citizens, but also of the first principle of the common destination of goods, we can then say that each country also belongs to the foreigner, inasmuch as a territory's goods must not be denied to a needy person coming from elsewhere. As the Bishops of the United States have taught, there are fundamental rights that

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125. This presupposes a different way of understanding relations and exchanges between countries. If every human being possesses an inalienable dignity, if all people are my brothers and sisters, and if the world truly belongs to everyone, then it matters little whether my neighbour was born in my country or elsewhere. My own country also shares responsibility for his or her development, although it can fulfil that responsibility in a variety of ways. It can offer a generous welcome to those in urgent need, or work to improve living conditions in their native lands by refusing to exploit those countries or to drain them of natural resources, backing corrupt systems that hinder the dignified development of their peoples. What applies to nations is true also for different regions within each country, since there too great inequalities often exist. At times, the inability to recognize equal human dignity leads the more developed regions in some countries to think that they can jettison the “dead weight” of poorer regions and so increase their level of consumption.

126. We are really speaking about a new network of international relations, since there is no way to resolve the serious problems of our world if we continue to think only in terms of mutual assistance between individuals or small groups. Nor should we forget that “inequity affects not



individuals, but also social rights and the rights of peoples.<sup>[106]</sup> This means finding a way to ensure “the fundamental right of peoples to subsistence and progress”,<sup>[107]</sup> a right which is at times severely restricted by the pressure created by foreign debt. In many instances, debt repayment not only fails to promote development but gravely limits and conditions it. While respecting the principle that all legitimately acquired debt must be repaid, the way in which many poor countries fulfil this obligation should not end up compromising their very existence and growth.

127. Certainly, all this calls for an alternative way of thinking. Without an attempt to enter into that way of thinking, what I am saying here will sound wildly unrealistic. On the other hand, if we accept the great principle that there are rights born of our inalienable human dignity, we can rise to the challenge of envisaging a new humanity. We can aspire to a world that provides land, housing and

## A HEART OPEN TO THE WHOLE WORLD

128. If the conviction that all human beings are brothers and sisters is not to remain an abstract idea but to find concrete embodiment, then numerous related issues emerge, forcing us to see things in a new light and to develop new responses.

### BORDERS AND THEIR LIMITS

129. Complex challenges arise when our neighbour happens to be an immigrant.<sup>[109]</sup> Ideally, unnecessary migration ought to be avoided; this entails creating in countries of origin the conditions needed for a dignified life and integral development. Yet until substantial progress is made in achieving this goal, we are obliged to respect the right of all individuals to find a place that meets their basic needs and those of their families, and where they can find personal fulfilment.

Our response to the arrival of migrating persons can be summarized by four words: welcome, protect, promote and integrate. For “it is not a case of implementing welfare programmes from the



in their receiving countries, while also promoting the development of their countries of origin through policies inspired by solidarity, yet not linking assistance to ideological strategies and practices alien or contrary to the cultures of the peoples being assisted”.[\[114\]](#)

### RECIPROCAL GIFTS

133. The arrival of those who are different, coming from other ways of life and cultures, can be a gift, for “the stories of migrants are always stories of an encounter between individuals and between cultures. For the communities and societies to which they come, migrants bring an opportunity for enrichment and the integral human development of all”.[\[115\]](#) For this reason, “I especially urge young people not to play into the hands of those who would set them against other young people, newly arrived in their countries, and who would encourage them to view the latter as a threat, and not possessed of the same inalienable dignity as every other human being”.[\[116\]](#)

134. Indeed, when we open our hearts to those who are different, this enables them, while continuing to be themselves, to develop in new ways. The different cultures that have flourished

are called for in such dialogue, permitting individuals, families and communities to hand on the values of their own culture and welcome the good that comes from others' experiences".[\[117\]](#)

135. Here I would mention some examples that I have used in the past. Latino culture is “a ferment of values and possibilities that can greatly enrich the United States”, for “intense immigration always ends up influencing and transforming the culture of a place... In Argentina, intense immigration from Italy has left a mark on the culture of the society, and the presence of some 200,000 Jews has a great effect on the cultural ‘style’ of Buenos Aires. Immigrants, if they are helped to integrate, are a blessing, a source of enrichment and new gift that encourages a society to grow”.[\[118\]](#)

136. On an even broader scale, Grand Imam Ahmad Al-Tayyeb and I have observed that “good relations between East and West are indisputably necessary for both. They must not be neglected, so that each can be enriched by the other’s culture through fruitful exchange and dialogue. The West can discover in the East remedies for those spiritual and religious maladies that are caused by a prevailing materialism. And the East can find in the West many elements that can help free it



usurpers who have nothing to offer. This leads to the simplistic belief that the poor are dangerous and useless, while the powerful are generous benefactors. Only a social and political culture that readily and “gratuitously” welcomes others will have a future.

### LOCAL AND UNIVERSAL

142. It should be kept in mind that “an innate tension exists between globalization and localization. We need to pay attention to the global so as to avoid narrowness and banality. Yet we also need to look to the local, which keeps our feet on the ground. Together, the two prevent us from falling into one of two extremes. In the first, people get caught up in an abstract, globalized universe... In the other, they turn into a museum of local folklore, a world apart, doomed to doing the same things over and over, incapable of being challenged by novelty or appreciating the beauty which God bestows beyond their borders”.<sup>[124]</sup> We need to have a global outlook to save ourselves from petty provincialism. When our house stops being a home and starts to become an enclosure, a

### A universal horizon

146. There is a kind of “local” narcissism unrelated to a healthy love of one’s own people and culture. It is born of a certain insecurity and fear of the other that leads to rejection and the tendency to erect walls for self-defence. Yet it is impossible to be “local” in a healthy way without being sincerely open to the universal, without feeling challenged by what is happening in other parts of the world, without openness to enrichment by other cultures, and without solidarity and concern for the tragedies affecting other peoples. A “local narcissism” instead frets over a limited number of customs and forms of security; incapable of admiring the vast potential and beauty offered by the larger world, it lacks an authentic and generous spirit of solidarity. Life on the local level thus becomes less and less welcoming, people less open to complementarity. Its possibilities for development narrow; it grows weary and infirm. A healthy culture, on the other hand, is open and welcoming by its very nature; indeed, “a culture without universal values is not truly a culture”.



agreements with their regional neighbours that will allow them to negotiate as a bloc and thus avoid being cut off, isolated and dependent on the great powers. Today, no state can ensure the common good of its population if it remains isolated.

## CHAPTER FIVE

### A BETTER KIND OF POLITICS

154. The development of a global community of fraternity based on the practice of social friendship on the part of peoples and nations calls for a better kind of politics, one truly at the service of the common good. Sadly, politics today often takes forms that hinder progress towards a different world.



to acknowledge that, without them, “democracy atrophies, turns into a mere word, a formality; it loses its representative character and becomes disembodied, since it leaves out the people in their daily struggle for dignity, in the building of their future”.[\[146\]](#)

### INTERNATIONAL POWER

170. I would once more observe that “the financial crisis of 2007-08 provided an opportunity to develop a new economy, more attentive to ethical principles, and new ways of regulating speculative financial practices and virtual wealth. But the response to the crisis did not include rethinking the outdated criteria which continue to rule the world”.[\[147\]](#) Indeed, it appears that the actual strategies developed worldwide in the wake of the crisis fostered greater individualism, less integration and increased freedom for the truly powerful, who always find a way to escape unscathed.

171. I would also insist that “to give to each his own – to cite the classic definition of justice – means that no human individual or group can consider itself absolute, entitled to bypass the



speculative financial practices and virtual wealth. But the response to the crisis did not include rethinking the outdated criteria which continue to rule the world".<sup>[147]</sup> Indeed, it appears that the actual strategies developed worldwide in the wake of the crisis fostered greater individualism, less integration and increased freedom for the truly powerful, who always find a way to escape unscathed.

171. I would also insist that "to give to each his own – to cite the classic definition of justice – means that no human individual or group can consider itself absolute, entitled to bypass the dignity and the rights of other individuals or their social groupings. The effective distribution of power (especially political, economic, defence-related and technological power) among a plurality of subjects, and the creation of a juridical system for regulating claims and interests, are one concrete way of limiting power. Yet today's world presents us with many false rights and – at the same time – broad sectors which are vulnerable, victims of power badly exercised".<sup>[148]</sup>

172. The twenty-first century "is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tend to prevail over the political.

There is a need to ensure the uncontested rule of law and tireless recourse to negotiation, mediation and arbitration, as proposed by the Charter of the United Nations, which constitutes fully a fundamental juridical norm".<sup>[153]</sup> There is need to prevent this Organization from being delegitimized, since its problems and shortcomings are capable of being jointly addressed and solved.

74. Courage and generosity are needed in order freely to establish shared goals and to ensure the worldwide observance of certain essential norms. For this to be truly useful, it is essential to uphold "the need to be faithful to agreements undertaken (*pacta sunt servanda*)",<sup>[154]</sup> and to avoid the "temptation to appeal to the law of force rather than to the force of law".<sup>[155]</sup> This means enforcing the "normative instruments for the peaceful resolution of controversies... so as to strengthen their scope and binding force".<sup>[156]</sup> Among these normative instruments, preference should be given to multilateral agreements between states, because, more than bilateral agreements, they guarantee the promotion of a truly universal common good and the protection of weaker states.



178. In the face of many petty forms of politics focused on immediate interests, I would repeat that “true statecraft is manifest when, in difficult times, we uphold high principles and think of the long-term common good. Political powers do not find it easy to assume this duty in the work of nation-building”,<sup>[162]</sup> much less in forging a common project for the human family, now and in the future. Thinking of those who will come after us does not serve electoral purposes, yet it is what authentic justice demands. As the Bishops of Portugal have taught, the earth “is lent to each generation, to be handed on to the generation that follows”.<sup>[163]</sup>

179. Global society is suffering from grave structural deficiencies that cannot be resolved by piecemeal solutions or quick fixes. Much needs to change, through fundamental reform and major renewal. Only a healthy politics, involving the most diverse sectors and skills, is capable of overseeing this process. An economy that is an integral part of a political, social, cultural and popular programme directed to the common good could pave the way for “different possibilities which do not involve stifling human creativity and its ideals of progress, but rather directing that energy along new channels”.<sup>[164]</sup>

required. an exchange of gifts for the common good. it may seem naive and utopian, yet we cannot renounce this lofty aim.

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

192. In this regard, Grand Imam Ahmad Al-Tayyeb and I have called upon “the architects of international policy and world economy to work strenuously to spread the culture of tolerance and of living together in peace; to intervene at the earliest opportunity to stop the shedding of innocent blood”.<sup>[189]</sup> When a specific policy sows hatred and fear towards other nations in the name of its



impoverished, because it lacks hope and ideals to guide it”.[\[263\]](#)

275. It should be acknowledged that “among the most important causes of the crises of the modern world are a desensitized human conscience, a distancing from religious values and the prevailing individualism accompanied by materialistic philosophies that deify the human person and introduce worldly and material values in place of supreme and transcendental principles”.[\[264\]](#)

It is wrong when the only voices to be heard in public debate are those of the powerful and “experts”. Room needs to be made for reflections born of religious traditions that are the repository of centuries of experience and wisdom. For “religious classics can prove meaningful in every age; they have an enduring power [to open new horizons, to stimulate thought, to expand the mind and the heart]”. Yet often they are viewed with disdain as a result of “the myopia of a certain rationalism”.[\[265\]](#)

276. For these reasons, the Church, while respecting the autonomy of political life, does not restrict her mission to the private sphere. On the contrary, “she cannot and must not remain on the sidelines” in the building of a better world. or fail to “reawaken the spiritual energy” that can



276. For these reasons, the Church, while respecting the autonomy of political life, does not restrict her mission to the private sphere. On the contrary, “she cannot and must not remain on the sidelines” in the building of a better world, or fail to “reawaken the spiritual energy” that can contribute to the betterment of society.<sup>[266]</sup> It is true that religious ministers must not engage in the party politics that are the proper domain of the laity, but neither can they renounce the political dimension of life itself,<sup>[267]</sup> which involves a constant attention to the common good and a concern for integral human development. The Church “has a public role over and above her charitable and educational activities”. She works for “the advancement of humanity and of universal fraternity”.<sup>[268]</sup> She does not claim to compete with earthly powers, but to offer herself as “a family among families, this is the Church, open to bearing witness in today’s world, open to faith hope and love for the Lord and for those whom he loves with a preferential love. A home with open doors. The Church is a home with open doors, because she is a mother”.<sup>[269]</sup> And in imitation of Mary, the Mother of Jesus, “we want to be a Church that serves, that leaves home and goes forth from its places of worship, goes forth from its sacristies, in order to accompany life, to



dimension of life itself,[267] which involves a constant attention to the common good and a concern for integral human development. The Church “has a public role over and above her charitable and educational activities”. She works for “the advancement of humanity and of universal fraternity”. [268] She does not claim to compete with earthly powers, but to offer herself as “a family among families, this is the Church, open to bearing witness in today’s world, open to faith hope and love for the Lord and for those whom he loves with a preferential love. A home with open doors. The Church is a home with open doors, because she is a mother”. [269] And in imitation of Mary, the Mother of Jesus, “we want to be a Church that serves, that leaves home and goes forth from its places of worship, goes forth from its sacristies, in order to accompany life, to sustain hope, to be the sign of unity... to build bridges, to break down walls, to sow seeds of reconciliation”. [270]

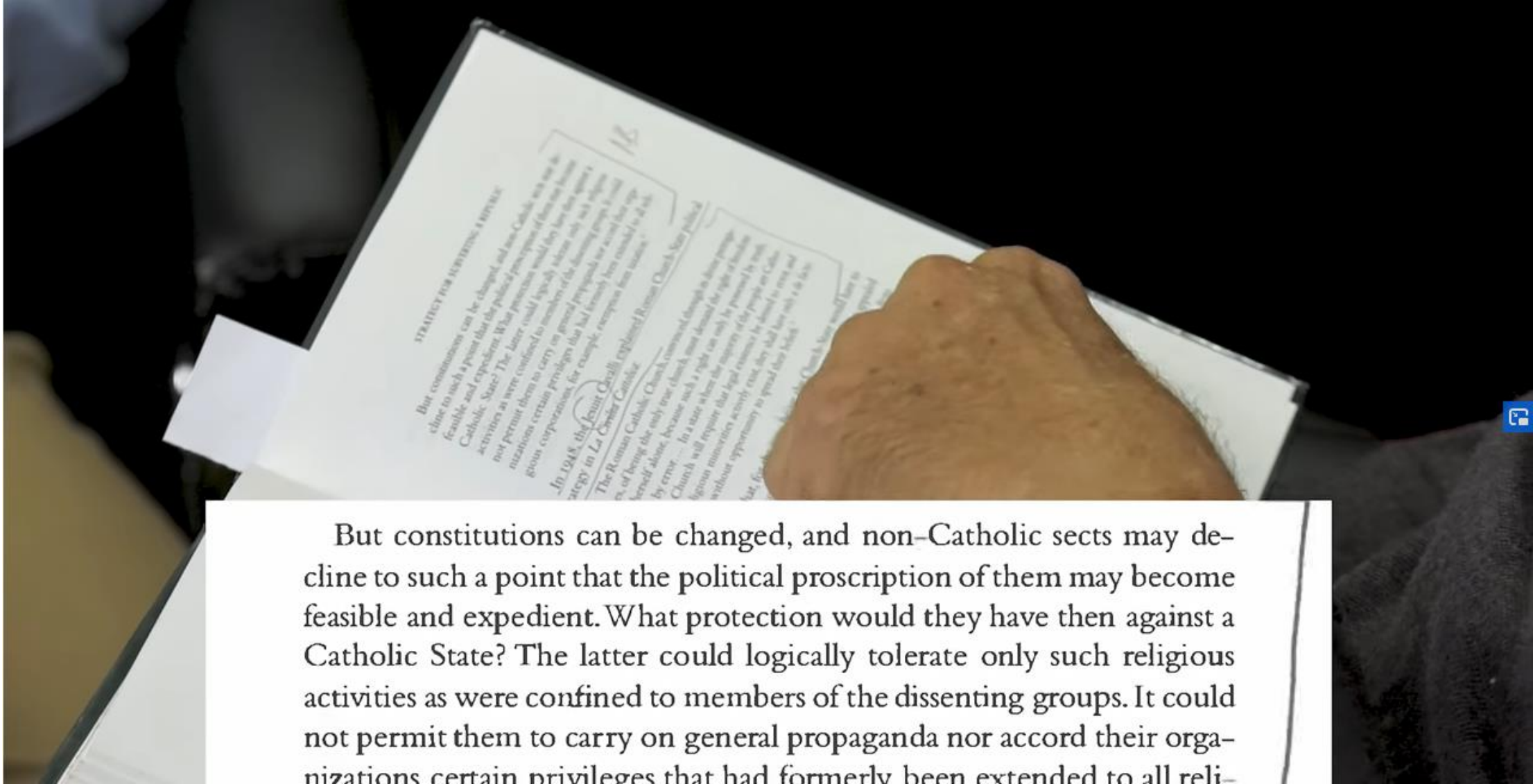
### Christian identity

277. The Church esteems the ways in which God works in other religions, and “rejects nothing of what is true and holy in these religions. She has a high regard for their manner of life and conduct,

278. Called to take root in every place, the Church has been present for centuries throughout the world, for that is what it means to be “catholic”. She can thus understand, from her own experience of grace and sin, the beauty of the invitation to universal love. Indeed, “all things human are our concern... wherever the councils of nations come together to establish the rights and duties of man, we are honoured to be permitted to take our place among them”.<sup>[274]</sup> For many Christians, this journey of fraternity also has a Mother, whose name is Mary. Having received this universal motherhood at the foot of the cross (cf. *Jn* 19:26), she cares not only for Jesus but also for “the rest of her children” (cf. *Rev* 12:17). In the power of the risen Lord, she wants to give birth to a new world, where all of us are brothers and sisters, where there is room for all those whom our societies discard, where justice and peace are resplendent.

279. We Christians ask that, in those countries where we are a minority, we be guaranteed freedom, even as we ourselves promote that freedom for non-Christians in places where they are a minority. One fundamental human right must not be forgotten in the journey towards fraternity and peace. It is religious freedom for believers of all religions. That freedom proclaims that we can



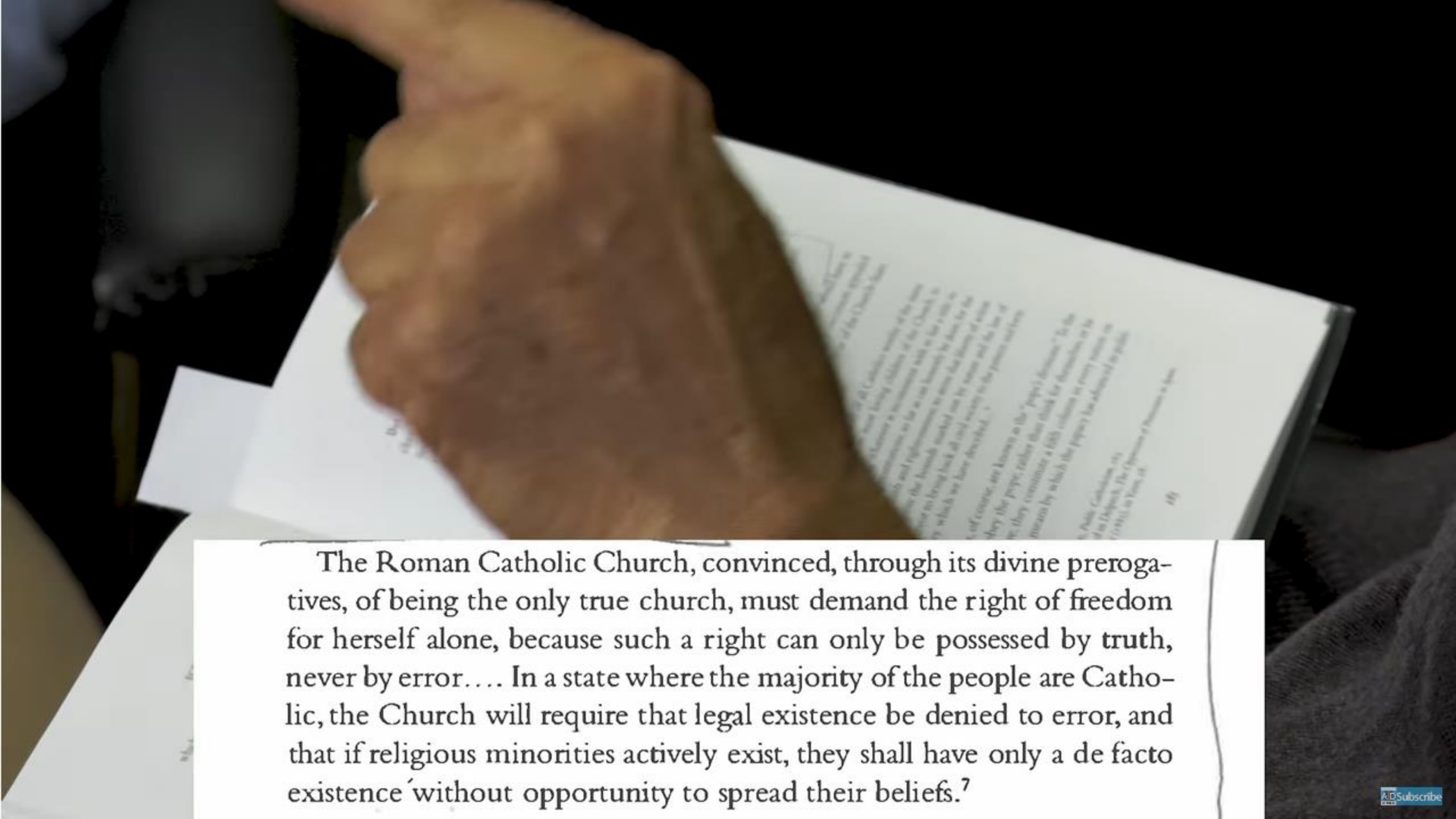


But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they have then against a Catholic State? The latter could logically tolerate only such religious activities as were confined to members of the dissenting groups. It could not permit them to carry on general propaganda nor accord their organizations certain privileges that had formerly been extended to all reli-

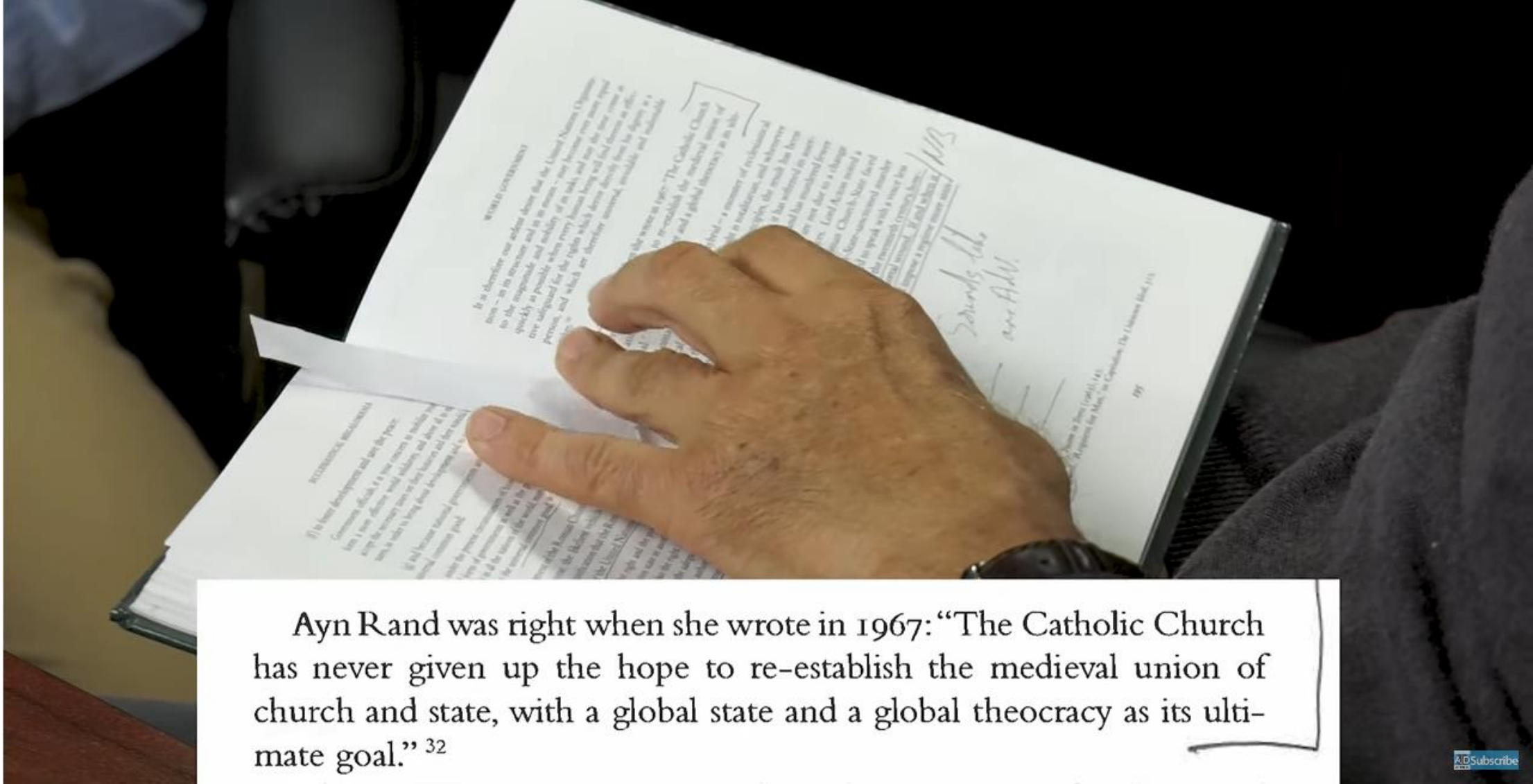


In 1948, the Jesuit Cavalli explained Roman Church-State political strategy in *La Civiltà Cattolica*:



A close-up photograph of a person's hand pointing to a document. The document contains text, and a white text box is overlaid on the bottom half of the image. The text in the box discusses the Roman Catholic Church's demand for freedom of religion.

The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error.... In a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actively exist, they shall have only a de facto existence without opportunity to spread their beliefs.<sup>7</sup>



Ayn Rand was right when she wrote in 1967: “The Catholic Church has never given up the hope to re-establish the medieval union of church and state, with a global state and a global theocracy as its ultimate goal.”<sup>32</sup>



WORLD GOVERNMENT

It is therefore our ardent desire that the United Nations Organize itself - in its structure and in its aims - in a way which will enable it to act as a force for the maintenance and promotion of the rights of all peoples, and which will be a force for the maintenance and promotion of the rights of all peoples.

Ayn Rand was right when she wrote in 1947: "The Catholic Church has never given up the hope to re-establish the medieval system of church and state, with a global state and a global hierarchy as its main aim."

The Roman Church-State is a hybrid - a mixture of ecclesiastical and political power. Its political thought is totalitarian, and is based on the idea of full, supreme, and irresponsible power, the result has been bloody repression. If during the last 50 years, it has achieved its aim in its idea, but to a change in its behavior, it has achieved its aim.

Public opinion that disapproved of Church-State increased ever since it showed its persecution and attempted to speak with a voice for the first time. The Roman Church-State is recovering from a mortal wound. If and when it regains its full power and authority, it will impose a regime more sinister than any the planet has yet seen.

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11. John XXIII, Pope in Rome (1963), 142.  
12. Ayn Rand, "Proposals for Man's Survival in Capitalism," The Unabridged (July 1957), 197.

bloodthirsty. The Roman Church-State in the twentieth century, however, is an institution recovering from a mortal wound. If and when it regains its full power and authority, it will impose a regime more sinister than any the planet has yet seen.

**“When the United States rules the world, the Catholic Church will rule the world.”**

Archbishop Quigley, 1903, *The Chicago Tribune*.



According to Canon Law, the control of all property of the Roman Church-State belongs to the pope, its supreme emperor.<sup>[i]</sup>

p. 10

<sup>[i]</sup> Thomas J. Reese, S.J., *Inside the Vatican: The Politics and Organization of the Catholic Church*, Harvard University Press, 1996, 69.

# Private Property

...Thomas Aquinas, wrote no treatise on economics, but his thinking, based on that of Aristotle, is foundational for understanding the economic thought of the Roman Church-State.[\[i\]](#)

p. 29

[\[i\]](#) Henry William Spiegel, *The Growth of Economic Thought*. Revised edition. Durham: Duke University Press, 1983, 57.



Roman Catholic economic thought, as developed by the popes in their encyclicals and by Roman Church-State councils, has been a contributor to...

1. feudalism and guild socialism in Europe during the Middle Ages;
2. fascism in Italy, Spain, Portugal, Croatia, and Latin America in the twentieth century;
3. Nazism in Germany in the twentieth century;
4. interventionism and the redistributive state in the West, including the United States in the twentieth century; and
5. liberation theology in Latin America and Africa in the twentieth century.

...Thomas Aquinas' discussion of private property.

p. 30

...the possession of all things in common is the natural law. Thomas wrote: "...the possession of all things in common and universal freedom' are said to be of the natural law because, to wit, the distinction of possessions and slavery were not brought in by nature, but devised by human reason for the benefit of human life." [\[i\]](#)

[\[i\]](#) *Summa Theologiae*, ii-ii, 5th article.



The “community of goods,” wrote Thomas, is ascribed to the natural law, not that the natural law dictates that all things should be possessed in common and that nothing should be possessed as one’s own, but because the division of possessions is not according to the natural law, but rather arose from human agreement, which belongs to positive law... Hence the ownership of possessions is not contrary to the natural law, but an addition thereto devised by human reason.<sup>[i]</sup>

<sup>[i]</sup> *Summa Theologiae*, ii-ii, 2nd article.

Because the goods of some are due to others by the natural law, there is no sin if the poor take the goods of their neighbors. Thomas wrote: “In cases of need, all things are common property, so that there would seem to be no sin in taking another’s property, for need has made it common.”<sup>[i]</sup>

<sup>[i]</sup> *Summa Theologiae*, ii-ii, 7th article.



Not only is such taking of another's property not a sin, it is not even a crime, according to Thomas:

...it is lawful for a man to succor his own need by means of another's property by taking it either openly or secretly; nor is this, properly speaking, theft and robbery... It is not theft, properly speaking, to take secretly and use another's property in a case of extreme need; because that which he takes for the support of his life becomes his own property by reason of that need...In a case of a like need a man may also take secretly another's property in order to succor his neighbor in need.[\[i\]](#)

[\[i\]](#) *Summa Theologiae*, ii-ii, 7th article.

The Roman Catholic doctrine of private property is echoed in the nineteenth century Communist slogan, “From each according to his ability; to each according to his need.”

“Human rights are more important than property rights.” It was the creed of Lyndon Johnson’s Great Society: “We shall take from the haves and give to the have-nots, who need it so much.” It appears in the literature of fascism, Nazism, liberation theology, interventionism, and socialism.



## The Universal Destination of Goods

John Paul II's expression of it in his 1987 encyclical *On Social Concern*:

It is necessary to state once more the characteristic principle of Christian social doctrine: the goods of this world are originally meant for all. The right of private property is valid and necessary, but it does not nullify the value of this principle. Private property, in fact, is under a “social mortgage,” which means that it has an intrinsically social function, based upon and justified precisely by the principle of the universal destination of goods.<sup>[i]</sup>

<sup>[i]</sup> John Paul II, *Sollicitudo Rei Socialis, On Social Concern*, (1987), 42.

Paul VI made the point quite clear in his 1967 encyclical *On the Progress of Peoples*:

...each man has therefore the right to find in the world what is necessary for himself. The recent Council [Vatican II] reminded us of this: “God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis.” All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle.<sup>[i]</sup>

Paul VI, *Populorum Progressio, On the Progress of Peoples*, (1967), 22.





*Gaudium et Spes*, the Vatican II *Constitution* that John Paul II quoted, explained at greater length:

...If one is in extreme necessity he has the right to procure for himself what he needs out of the riches of others. Since there are so many people prostrate with hunger in the world, this Sacred Council urges all, both individuals and governments, to remember the aphorism of the Fathers, “Feed the man dying of hunger, because if you have not fed him, you have killed him.” [\[i\]](#)

[\[i\]](#) The Second Vatican Council, *Gaudium et Spes, Pastoral Constitution on the Church in the Modern World* (1965), 69.

Therefore, because private property is immoral, all men – individuals and governments – have the moral obligation to redistribute goods held unjustly by property owners.

p. 40



## *Rerum Novarum* – On the Condition of the Working Classes

One of the Roman Church-State's most influential statements on economic matters is the 1891 encyclical *Rerum Novarum, On the Condition of the Working Classes*. In this encyclical the Roman Church-State allied herself with the proletariat, which in Marxism is the great and final enemy of the capitalist order.

p. 43

...Pius XI, writing in 1931, declared that “*Rerum Novarum*, however, stood out in this, that it laid down for all mankind unerring rules for the right solution of the difficult problem of human solidarity, called the Social Question...”<sup>[i]</sup>

<sup>[i]</sup> Pius XI, *Quadragesimo Anno* (1931), 4.

John XXIII in *Mater et Magistra*, wrote:

By far the most notable evidence of this social teaching and action, which the Church has set forth through the centuries, undoubtedly is the very distinguished Encyclical Letter *Rerum Novarum*, issued seventy years ago... The norms and recommendations contained therein were so momentous that their memory will never fall into oblivion.<sup>[i]</sup>

p. 45

<sup>[i]</sup> John XXIII, *Mater et Magistra* (1961), 7-8.



Pius XI told us that the encyclical *Rerum Novarum* was instrumental in ending *laissez-faire* capitalism in the twentieth century by ushering in the era of “effective interference by the government.”

p. 46



*Rerum Novarum...was* the voice of moral authority needed to ensure the development of effective interference by all governments in the twentieth century. *Pius XI wrote:*

It is not surprising, therefore, that under the teaching and guidance of the Church, many learned priests and laymen earnestly devoted themselves to the problem of elaborating social and economic science in accordance with the conditions of our age...

...Under the guidance and in light of Leo's Encyclical [*Rerum Novarum*, 1891] was thus evolved a truly Christian social science, which continues to be fostered and enriched daily by the tireless labors of those picked men whom we have named the auxiliaries of the Church... Nor were these the only blessings, which followed from the Encyclical. The doctrine of *Rerum Novarum* began little by little to penetrate among those who, being outside Catholic unity, do not recognize the authority of the Church; and these Catholic principles of sociology gradually became part of the intellectual heritage of the whole human race...



Thus too, we rejoice that the Catholic truths proclaimed so vigorously by our illustrious Predecessor [Leo XIII], are advanced and advocated not merely in non-Catholic books and journals, but frequently also in legislative assemblies and in courts of justice.<sup>[i]</sup>

p. 48

<sup>[i]</sup> Pius XI, *Quadragesimo Anno* (1931), 11.

...“those picked men whom we have named the auxiliaries of the Church” who have been so instrumental in ending the free enterprise system of the nineteenth century and substituting a system of effective interference by government in the twentieth century. Who those “picked men” are, I do not know.

John W. Robbins, *Ecclesiastical Megalomania*

Under [fascism](#), property owners may keep their property titles and deeds, but the use of their property is, as Leo XIII wrote, “common”. Fascism is a form of socialism that retains the forms and trappings of capitalism, but not its substance. Under fascism, property titles and deeds are intact, but the institution of private property has disappeared. Government regulations and mandates have replaced it. For this distinction between legal ownership and actual use, the fascists owe a debt to the Roman Church-State.[\[i\]](#)

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[\[i\]](#) Pius XI, *Quadragesimo Anno* (1931), 47.




When we speak of the reform of institutions, the State comes chiefly to mind, not as if universal well-being were to be expected from its activity, but because things have come to such a pass through the evil of what we have termed “individualism,” that, following upon the overthrow and near extinction of that rich social life which was once highly developed through associations of various kinds...[\[i\]](#) The social policy of the State, therefore, must devote itself to the re-establishment of the Industries and Professions.[\[ii\]](#)

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[\[i\]](#) Pius XI, *Quadragesimo Anno* (1931), 78.

[\[ii\]](#) Pius XI, *Quadragesimo Anno* (1931), 82.

The experiment with economic freedom, Pius XI wrote, must end, and economic life must again be subjected to planning and government. 

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bloodthirsty. The Roman Church-State in the twentieth century, however, is an institution recovering from a mortal wound. If and when it regains its full power and authority, it will impose a regime more sinister than any the planet has yet seen.