

IMAGINING PEACE IN *PACEM IN TERRIS* AND *FRATELLI TUTTI*

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Abstract

The two encyclicals, *Pacem in Terris* and *Fratelli Tutti*, are presented in this article. *Fratelli tutti* is characterised by an ethical-relational tone, whereas *Pacem in Terris* is described from a rights and duties perspective. Both encyclicals offer paths to peace and fraternity and are connected by a practical and pragmatic outlook. These routes are the result of a concrete imagination that seeks to construct similarly concrete means of fostering interhuman coexistence. There is a similar practical and imaginative approach in both encyclicals. The article also demonstrates a few theoretical nodes that are unique to each encyclical and serve to distinguish and distance the two encyclicals from one another. In accordance with the belief that such a theological effort is crucial to preserve the depth and creative force of the two texts, the third part aims to deepen the theological and Christological background that underpins them. In fact, as the disciples come into contact with the person of Christ, fresh impulses are constantly released that they must navigate in order to produce fruit for the life of the world.

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1. Introduction

This article intends to approach the encyclicals *Pacem in Terris*¹ and *Fratelli Tutti*², highlighting some common intentions, the different instruments used and the theological fabric that support them. The following premise is helpful before we begin the discussion: there are almost sixty years between the two encyclicals, and we do not want to approach them one after the other without acknowledging the ecclesial heritage of reflection, magisterium and praxis for peace, that exists between them.

It would be short-sighted and unfair to do so (just think of the authoritativeness of *Gaudium et Spes* and the annual recurrence of the papal messages for the World Day of Peace).³ In this article, my aim is to establish one link among the many between the two encyclicals, profiting from the occasion of the 60th anniversary of the publication of *Pacem in Terris* and urged as Europeans by Pope Francis' passionate appeal for peace in the face of the conflict in Ukraine.

2. *Pacem in Terris*: Coordinates for Making Peace

Although John XXIII's encyclical begins the word "peace," it does not focus on describing what peace is. In fact, it spends the majority of its pages outlining the conditions that guarantee peace and allow it to flourish and to be maintained.⁴ Rather, it is the radio message delivered by John XXIII the Christmas of 1959 that describes peace,⁵

¹ John XXIII, *Pacem in Terris*. De pace omnium gentium in veritate, iustitia, caritate, libertate constituenda, AAS 55 (1963) 257-304. For the English translation and numbering see cf. https://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html [access: 24.08.2023]. Henceforth *PT*.

² Francis, *Fratelli tutti*. De fraternitate et sociali amicitia, AAS 112, 11 (2020) 969-1074. For the English translation see cf. https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html [access: 30.08.2023]. Henceforth *FT*.

³ It would be interesting to retrace the peculiar declinations of these sixty years of magisterium on peace as well as the different ways undertaken to pursue it (cf. the recent Marciano Vidal, "Cambio de paradigma sobre la moralidad de la guerra en el pensamiento teológico-moral de los últimos 60 años bajo la orientación inspirativa de la encíclica *Pacem in terris*", *Studia Moralia* 61, 1 (2023) 53-78).

⁴ Cf. Giulio Cesareo, "La svolta teologico-pastorale di *Pacem in Terris*", *Studia Moralia* 61, 1 (2023) 33-51, at 38.

⁵ Cf. John XXIII, *Radiomessaggio ai fedeli ed ai popoli del mondo intero in occasione del Natale*, AAS 52 (1960) 27-35. For the English translation see, cf.

the *pax Christi*, according to a threefold classification: peace of the heart, social peace, and international peace.

The presence of this message in John XXIII's magisterium clearly shows that *Pacem in Terris* is not an extemporaneous fruit. In fact, the message already contained the main discourse that the encyclical would develop later more extensively. The revival of the theme of peace, even if it was not such an original theme in Roncalli,⁶ is not to be abandoned to chance.

Let us ignore aside historical reconstructions and the international context in which this encyclical was born,⁷ and instead focus on the text. First, let us consider how peaceful coexistence can be guaranteed and prosper when an order interwoven with truth, justice, love and freedom is respected (cf. *PT* 35-36). These four coordinates were already present in the radio message in 1959 and serve as a structural component of the encyclical. They constitute the cosmological and anthropological order set forth by the Creator (cf. *PT* 2-3), an order "based, as it must be, on truth, tempered by justice, motivated by mutual love, and holding fast to the practice of freedom" (*PT* 149). These four coordinates are the underlying framework of John XXIII's reflection, that we even see them included in the subtitle of his encyclical: "On establishing universal peace in truth, justice, charity and liberty."

This order finds a concrete form in the respect for the rights and duties inherent in every human being by reason of their inalienable dignity. Relations of coexistence are posited in terms of rights and duties, and respect for the latter echoes as a synonym for peace.⁸ The rights-duties pair appears repeatedly throughout the first part of the encyclical and in fact structures the foundations of the discourse, regulating the order between human beings.

https://www.vatican.va/content/john-xxiii/en/speeches/1959/documents/hf_j-xxiii_spe_19591223_christmas.html [access: 30.08.2023].

⁶ Cf. Giuseppe Alberigo, "La pace: carisma e azione", *Rivista di teologia morale* 137 (2003) 11-17, at 11.

⁷ There are numerous studies on this, one of the most recent is Sergio Tanzarella, "La *Pacem in Terris* e il suo contesto storico", *Studia Moralia* 61, 1 (2023) 15-32.

⁸ Cf. Enrico Chiavacci, *Teologia morale. 3/1. Teologia morale e vita economica*, Assisi: Cittadella, 1992, 142: "The historicisation of the idea of peace through the concept of human rights is perhaps the most significant, if least noted, operation of the encyclical *Pacem in Terris*."

The centrality of this dual category, with its juridical-ontological quality, connotes that *PT*'s discourse is based on a political-moral philosophical outlook.⁹ According to the tradition inaugurated through *Rerum novarum*, the Church's social discourse is largely played out on natural-law contexts.¹⁰ In order to instruct a discourse on peaceful coexistence, *PT* treads a typically modern path in search of shared ethical criteria.

The importance of the subject of rights is also evident in the reference to the Universal Declaration of Human Rights (cf. *PT* 143),¹¹ signed at the UN about fifteen years before the encyclical was published. Rights and the corresponding duties, or rather the respect due to them, substantiate harmonious human coexistence.

The little importance given to a description of peace and the insistence on the foundations of truth, justice, love and freedom shifts the juridical and theoretical vision from an intellectual level to that of "practical action."¹² *PT* is an appeal for peace to be established and to materialize itself in history.¹³ It is both an appeal and the construction of a way to peace.

Behind every peacemaking attempt "lies a common transformative effort, aiming to overcome social violence and find ways in which non-violent social arrangements can be reached".¹⁴ Laying out roads to peace calls for the creativity of cultural practices that know how to combine differences, bridging an atrophied imagination that degenerates into rigid approaches.

Such an effort is not alien to *PT*, which awakens spiritual energies without which, as it warns (cf. *PT* 45), peace cannot be preserved. To speak of imagination is not to fantasize about a world of fiction but to

⁹ Cf. Paolo Boschini, "La *Pacem in Terris* a confronto con la filosofia politica del suo tempo," *Rivista di Teologia dell'Evangelizzazione* 14 (2003) 353-369. The author highlights the points of contact with some of the main philosophers and the peculiar Christian view of *PT*.

¹⁰ Cf. Joseph Joblin, "Pace, giustizia e solidarietà," *Aggiornamenti sociali* 07-08 (2003) 515-527, at 517; cf. *PT* 157.

¹¹ *PT* counts the birth of the UN and the Universal Declaration as signs of the times.

¹² Joblin, "Pace, giustizia e solidarietà," 518.

¹³ Cf. Luigi Lorenzetti, "La pace tra storia ed escatologia", *Rivista di teologia morale* 137 (2003) 19-25, at 19.

¹⁴ Eduardo Gutiérrez González, "Imagination in Catholic Thought and Peacebuilding," *Journal of Moral Theology* 12, 2 (2023) 119-130, at 120.

turn to reality with a renewed gaze in “very concrete, localized, and political ways.”¹⁵

Let us try to go through the outcomes of this process of imagination developed by *PT*, without claiming to exhaust them.

John XXIII points to certain characteristics of the present day that are placed at the conclusion of each of the first four parts of *PT*. They are indications that certify what the magisterial discourse is illustrating. They are practices already in place and to be sustained: “a progressive improvement in the economic and social condition of working men” (*PT* 40), “the part that women are now playing in political life” (*PT* 41), the tension to overcome the dichotomy between the dominant and the dominated (*PT* 42), the efforts of constitutional drafting (*PT* 75), the need for negotiation (*PT* 126) and the charters of rights (*PT* 142).

The boldest and most prophetic imagination is the declaration of the total irrationality,¹⁶ and therefore inhumanity, of atomic weaponry and the senselessness of war as a path to justice. On the contrary, the path of negotiation is the practice to be encouraged.

PT imagines a new international structure that can meet the new demands of the universal common good. The classical ways of natural law, the law of nations and international law are no longer able to guarantee the protection of the good of the entire human family. Local communities, due to them “not [being] sufficiently influential,” no longer succeed in this task. The call is for the development of worldwide structures, and the Pontiff’s gaze turns to the United Nations Organisation so that:

[it] may be able progressively to adapt its structure and methods of operation to the magnitude and nobility of its tasks. May the day be not long delayed when every human being can find in this organization an effective safeguard of his personal rights; those rights, that is, which derive directly from his dignity as a human person (*PT* 145).

Lastly, the emphasis on negotiation and encounter must be connected with the work of imagination and the release of constructive energies. Only in this environment can the recognition of belonging to the common human family develop:

¹⁵ Eduardo Gutiérrez González, “Imagination in Catholic Thought and Peacebuilding,” 124.

¹⁶ “It no longer makes sense (*alienum est a ratione*)” (*PT* 127).

Nevertheless, we are hopeful that, by establishing contact with one another and by a policy of negotiation, nations will come to a better recognition of the natural ties that bind them together as men. We are hopeful, too, that they will come to a fairer realization of one of the cardinal duties deriving from our common nature: namely, that love, not fear, must dominate the relationships between individuals and between nations (*PT* 129).

3. *Fratelli Tutti*: Practicing Fraternal Bonds

The conclusion of *PT* allows us to move on to the analysis of *Fratelli tutti*. *PT* 171-172 is a heartfelt prayer that John XXIII addresses to the Prince of Peace so that “through His power and inspiration may all peoples welcome each other to their hearts as brothers and may the peace they long for ever flower and ever reign among them.” The lexicon of fraternity is not explicit in *PT*, but this concluding note of the encyclical allows for a clear glimpse of it.

Similarly, the discourse on peace is not an issue directly addressed by Francis,¹⁷ but how can one not recognize the outcome of a practiced fraternity in a pacific coexistence?

The common intent of the two encyclicals can be seen in the same audience they address: people of goodwill. It is the human family as such, the target of the words of *PT* and *FT*. For the former, it is already explicit from the address in the title of the original Latin version: *ad patriarchas, primates, archiepiscopos, episcopos aliosque locorum ordinarios, pacem et communionem cum apostolica sede habentes, clero et christifidelibus totius orbis itemque univ ersis bonae voluntatis hominibus*. *FT*, however, it inserts the same reference in the body of the text in nos. 6 and 56.

The need to rehabilitate a reflection and a practice of fraternity stands out against a historical backdrop in which the personalist-communitarian promises of modernity have lost momentum, as have the institutions that were supposed to guarantee their vitality:

Disruptive events, of unexpected proportions and strongly symbolic impact, have proclaimed far and wide the systemic vulnerability of human societies, even those that are seemingly richer and safer, more well-ordered and more dynamic. The onset of a misguided religiosity of sacrifice (fundamentalist terrorism), the deception of financial-market generation of wealth (particularly speculation on sovereign debt obligations), the growing desperation of peoples left to their own devices

¹⁷ In *FT* there is only one mention of *PT*, at n. 243 in which the famous call for nuclear disarmament is cited (*PT* 127).

(mass migrations), and the under-realized weakness of techno-management (pandemic-induced paralysis) – these are symptomatic events that presage disillusionment as we enter a new age.¹⁸

The insistence on fraternity seeks to recover every fold of humanity – which is common humanity – injured and disregarded. Moreover, with great honesty Francis acknowledges that “fraternity remains the unkept promise of modernity.”¹⁹ Next to freedom and equality, fraternity risks remaining the little sister,²⁰ without which, however, freedom shows an indifferent face and equality degenerates into flattening.

For this note to be vital it demands that it be practised so as not to fade in depth.²¹ Similarly, we find the same invitation underlying *PT* and then made explicit in *Gaudium et Spes* 78,²² whereby peace cannot be achieved without “the studied practice of brotherhood.” Fraternity²³ in its ethical-relational quality demands to be practiced and lived, even before being described and fixed. It moves a moral obligation, which can only be recalled and not sanctioned (unlike violations of freedoms and rights) and is part of a “stylistic” dimension of life, and of transforming the world with corresponding life practices: “At the centre of this way of inhabiting the world, there is a *certain type of relationship*, combined with the social effects, it is capable of producing.”²⁴

¹⁸ *Rescuing Fraternity – Together. A call to faith and reflection*, in <https://www.academyforlife.va/content/pav/en/salvare-fraternita/il-documento/il-testo.html> [access: 01.09.2023]. This document is the result of work by 11 theologians, coordinated by Pierangelo Sequeri and with the support of the Pontifical Academy for Life.

¹⁹ Francis, *Humana communitas*. Letter to the President of the Pontifical Academy for Life for the 25th anniversary of the establishment of the academy, AAS 111, 2 (2011), 128-136, n.13. For the English translation see, cf. https://www.vatican.va/content/francesco/en/letters/2019/documents/papa-francesco_20190106_lettera-accademia-vita.html [access: 01.09.2023]. Henceforth *HC*.

²⁰ Cf. Dario Cornati, “La difficile fraternità che tutti ci riguarda,” in P. Sequeri (ed.), *Iniziare dai molti. Orizzonti del pensiero fraterno*, Città del Vaticano: Libreria Editrice Vaticana, 2022, 31-51, at 33.

²¹ Cf. Cornati, “La difficile fraternità che tutti ci riguarda,” 32.

²² Cf. Federico Badiali, “La fratellanza universale e i suoi precedenti magisteriali: il caso di *Gaudium et spes*”, *Rivista di Teologia dell'Evangelizzazione* 50 (2021) 277-297, at 288.

²³ We make no lexical distinction between “fraternity” and “brotherhood.”

²⁴ Isabella Guanzini, “Fraternità e dialettica delle alleanze,” in P. Sequeri (ed.), *Iniziare dai molti. Orizzonti del pensiero fraterno*, Città del Vaticano: Libreria Editrice Vaticana, 2022, 147-169, at 148.

In the manner of *PT*, also the category of fraternity is hung on a practical appeal, which moves imaginations²⁵ or, otherwise said with a lexicon dear to Francis, dreams (cf. *FT* 8.). It puts into circulation humanistic and affective energies that dampen individualistic and tribal narrowness.

A first energy moved by the fraternal call is “the shared passion to create a community of belonging and solidarity” (*FT* 36, cf. *HC* 2) capable of blunting mutual distrust and recomposing the demands of individuals with those of all. Within this passion for common humanity, which demands that we attend to real relationships, the radical question must be given a new voice: “Who and what are we willing to protect at any cost?”²⁶ It is a question that also resonates in the watermark of *PT*, where the prospect of atomic war raised the possibility of human extinction and thus a gasp of agreement for that which cannot be denied.

The imagination aroused by fraternity does not lapse into an abstract and idyllic escape. The concreteness of fraternity, in fact, calls for reckoning with conflict between brothers.²⁷ However, it does not degenerate into a gloomy outlook, but instead sets in motion paths of hope. The path of encounter is the space in which to come to terms with conflict and the possibility of the future. This is the path to imagine and to innervate with renewed ethical resources. In *FT*, the practice of encounter is abundantly described and is so central to Francis’ reflection as to receive the definition of “culture” (cf. *FT* 216).²⁸

Rightly, the authors of the document *Saving Fraternity - Together* note that the *FT* proposal points the finger at the fact that:

This new *kairos* in the history of faith is the time when the work of the Kingdom of God resounds throughout the secular world – *not only* in the community of believers, but in the *whole extent* of city of man. The Church’s task is to make the Kingdom accessible, not to usurp it (*Fratelli tutti*, 54-55). This is the history-making vocation of Christianity today.²⁹

²⁵ Cf. Cornati, “La difficile fraternità che tutti ci riguarda,” 37.

²⁶ *Rescuing Fraternity*, 3.

²⁷ Cf. Federico Badiali, “Fratellanza umana: un contributo teologico in prospettiva cristiana,” *Rivista di teologia dell’Evangelizzazione* 48 (2020) 397-421, at 419.

²⁸ The whole of Chapter VII “Paths of renewed encounter” decline the culture for encounter in which a passion for truth (226-227), peace (228-232), war and the death penalty (255-270), forgiveness and conflict (236-245), a taste for otherness (233-235), and memory (246-254) find their place.

²⁹ *Rescuing Fraternity*, 1.

It is not a matter of yielding to proposals of irenic accompaniment with the world, nor even to those of impenetrable hostility. Rather, it is a matter of promoting God's passion for everyone, articulating it in the very words and life of Jesus, as we shall see later. This is not unprecedented for the life of the Lord's people, who in the time of the *diaspora* are commanded to build and inhabit the city of exile (cf. Jer 29:2-7). Then was the time of the speech and practice of Wisdom, so similar to that of other peoples and yet always the Word of God.

Fraternity thus boasts a sapiential tone, capable of rehabilitating affections for things and people. It illuminates human coexistence with concreteness and relationality, enriching *PT*'s more juridical and theoretical approach with ethical energies. Rights, crippled in an exaggerated individualistic bloat, find alongside them the duties of those who know themselves responsible for the "between" of singularities.³⁰

4. The background Theologies

Both encyclicals aim at a concrete and practical impact with their proposals, also through the stimulation of imagination of new paths, but where do these ethical-affective energies capable of innovation come from? Francis makes explicit the source of his encyclical in his own "Christian convictions" (*FT* 6) and that as such, they are immediately addressed to every human being. John XXIII concludes *PT* by addressing a heartfelt prayer to Christ (cf. *PT* 171-172), the Prince of Peace, that he may crown human efforts for peace, which would otherwise remain frustrated in their fulfillment. It is the person of Christ who is the original referent and originator of both peace and fraternity; but also, the landing place and the accomplished destination of the historical efforts to realize both.

It is therefore worth probing the Christocentric aspects, which remain under the surface in the two texts. They, probably, keeping faith with their universalistic horizon of destination, do not lay a hand on Christian centrality.

Peace belongs to the original design of the Creator.³¹ Remaining, in fact, within the practical intent of *PT*, when the rights and duties of

30 Cf. João Manuel Duque, "Il Prossimo e la Comunità," in P. Sequeri (ed.), *Iniziare dai molti. Orizzonti del pensiero fraterno*, Città del Vaticano: Libreria Editrice Vaticana, 2022, 129-146, 133.

31 Cf. Gianni Manzone, «Pace», in Paolo Benanti *et al.* (edd.), *Nuovo Dizionario di teologia morale*, Cinisello Balsamo: San Paolo, 2019, 713-723, at 715; cf. Enrico Chiavacci,

people are safeguarded, a theological fabric emerges (cf. *PT* 45). This commitment opens up the spiritual values of truth, justice, love and freedom, which in turn let the theological foundation shine through.

The Christological quality of *PT*'s discourse is illuminated by two expressions from *GS* 78: "That earthly peace which arises from love of neighbor symbolizes and results from the peace of Christ which radiates from God the Father." Earthly peace (individual, family and social) can be imagined in relation to the work of reconciliation (cf. Eph 2:13-17) that is the paschal fruit of Jesus. Earthly peace also unfolds from the proclamation of the Risen One (cf. Jn 20:19-21).

Fraternity is an ethical figure that leads to theology, because it comes from it. Indeed, in the experience of fraternity, the bonds at stake are those of mutual reference to brothers and sisters and at least to the same parent. These bonds are united by a note of unavailability in which those, who live them, find themselves inserted and in some way anticipated, referring back to a transcendent motion. Moreover, the question of what is to be protected at all costs reveals the typical quality of the interdiction of the sacred, which theology habitually frequents.³²

In order to properly contextualize the theological and therefore Christological quality of both encyclicals, a vision that tends to go beyond the *duplex ordo* approach is helpful.³³ This can be achieved through the underlining of Christ as the original meaning and universal destination of everything and therefore, also of peace and fraternity. In this sense, an anthropological vision that integrates the predestination in Christ (*creatio in Christo*) of the human family is a promising path.

"Il progetto di Dio nella storia. I segni dei tempi," *Rivista di teologia morale* 137 (2003) 27-35, at 33.

³² Cf. *Rescuing Fraternity*, 3.

³³ In this sense we understand the invitation to overcome the dualism "that currently holds sway, separating the ecclesial community from the secular community, and separating the created world from the saved world," *Rescuing Fraternity*, 3. Concerning the category of fraternity, this tension is masterfully explored by Ratzinger, *La fraternità cristiana*, 100-101, reinterpreting it but maintaining it in substance, albeit with a "fresh" opening. Different is the approach of Giuseppe Ruggieri, "The re-appropriation of being church as evangelical fraternity", *Concilium* 17, 6(1981) 48-62, at 50-51. A useful overview is presented in Federico Badiali, "Human brotherhood: a theological contribution from a Christian perspective", *Rivista di Teologia dell'Evangelizzazione* 48 (2020) 397-421.

It is important to nurture a theologically critical and reasoned understanding of fraternity and peace. In the long run, in fact, there is a risk of losing grounding in the normative source of faith, and the Christian conscience would fail to become the place capable of a shared language of communion.³⁴ Theology must account for the fact that what happens in history has to be realized according to the “Christ-like” normative profile. Starting from the magisterial provocations, it is necessary to make a theological reflection on peace and fraternity, so that what happens has the shine of the “Christian form”: the peace of Christ, the fraternity of Christ.

This article cannot take on this burden. Instead, it aims to reveal the paths along which the Christological root and destination of peace and fraternity can be explained, in contact with which shared practices can be imagined and offered to all.

“For He Himself is our peace,” Paul emphatically states (Eph 2:14), and his peace is taking separation and distrust upon himself and extinguishing them. It is the story of Jesus that articulates the way for overcoming enmity. The Gospel story is behind every peace process, but it also stands as background upon which every step of reconciliation is inscribed. Peace is created in Christ and is in Him destined for perfection. It finds in the story of Jesus, particularly in the synthesis that is the Paschal Mystery, the language that is to be understood and spoken. Peace lived and practiced has the physiognomy of Christ, who reconciles and proclaims the peacemakers as children (and therefore brothers) of God (cf. Mt 5:9).

Similarly, fraternity holds the key to eloquence in the fraternal form that the incarnate Son entertains with others. For he is the “firstborn among many brothers” (Rom 8:29). In the story of Jesus, therefore, we find the stylistic elements of the original and definitive fraternity. He meets indiscriminately (cf. Mt 11:19) and teaches how to pray the “Our Father” (Mt 6:9).³⁵

FT presents the paradigm of the Good Samaritan as the cornerstone of the extended fraternal experience (cf. FT 56-86). It is worth linking the parable to the mouth of the one telling it. Jesus shapes the parable from himself, from his own experience of God and men. The parable is

³⁴ Cf. Franco Giulio Brambilla, *Antropologia teologica. Chi è l'uomo perché te ne curi?* Brescia: Queriniana, 2005, 123-127.

³⁵ Ratzinger's insightful comment on the adjective “our” should be noted, cf. Ratzinger, *La fraternità cristiana*, 67-68.

valid as a paradigm because it is the translation of the story of Christ, in whose mystery every fraternal experience is created and towards whom every fraternal experience finds redemption. The Samaritan paradigm has always been present and is for all, because Jesus Christ has always been present and for all. In the Samaritan, that which is concrete universal, as well as Christological, is combined: the greatest particularity of attention to the unfortunate man on the road is embodied in the greatest fraternal openness,³⁶ just as the incarnate Son has a very singular story but one that is universal in scope for every human being.

The creation of the human family in the mystery of Christ - which cannot be told except through the story of Jesus of Nazareth - and the destination to Him enable the universal approach of the preaching of the Church and the Magisterium, as in the specific case of *PT* and *FT*.

The yearnings for peace and fraternity testify to how each person's (common) origin of each one has a common promise behind it, which emerges in personal histories. The freedom and historical action of each pursue them and receive in the light of the revelation of the Lord Jesus the most eloquent alphabet.

It is here that the ecclesial appropriateness of the ethical commitment in these two directions is rooted. Moreover, it is at this level that we find the work that was already Moses', a work we could call intercessory. The leader of Israel stands at the "breach" between God and the People (cf. Ps 106:23). He is all on God's side, making no concessions to his people (cf. Ex 32:19-20); but he is also all on the side of his people, refusing the divine proposal of a radical restart (cf. Ex 32:30-32). The same applies to the Church, in her life and in her words, completely Christ's and completely humanity's.

Let us address the question about the source of new energies to imaginatively practice peace and fraternity. The brief Christological coring would require much more energy and depth of exploration, but for the moment it is sufficient to glimpse at how the Christological background provides an adequate environment to answer this question.

Contact with the Christological forms of peace and fraternity, unveiled in the story of the Son, provokes one to live out the same traits, knowing that they are the original ones valid for all, but also the

³⁶ Cf. Duque, "Il Prossimo e la Comunità," 146.

perfectly eloquent ones for all. The comparison with the story of Jesus (and with his parables) allows one to “say God” always and rigorously in the “common space” of what is human.³⁷ It allows one to do so in an ever-renewed manner, according to the work of the Spirit and each one’s freedom, yet always in the peaceful and fraternal footsteps of the Master. The grammar and the alphabet are the evangelical ones, but the originality of the composition is in the pen of each disciple.

5. Conclusion

The comparison of the two encyclicals has allowed us to highlight some distinctive features resulting from the structure of thought that supports them. *Fratelli tutti* has a relational and ethical flavour, while *Pacem in Terris* is a collection on the subject of rights and obligations, categories with juridical-ontological tone. Moreover, the two texts, seldom refer to each other, yet the pacific intent that unites them and has allowed us to bring them closer is quite evident.

Additionally, we have approached them in accordance with their practical profile, which does not dwell on a theoretical and theological analysis of either peace or fraternity. In the service of this concrete intent, we have highlighted a common imaginative effort, which must be deepened in the more structural theoretical lines.

The third part of the article, with its rather embryonal tone, is intended to give an account of the theological and therefore Christological depth of both categories. The intention was to offer a cue capable of bringing out the structuring lines of an anthropology that has the form of Christ and a moral theology that corresponds to it. It is a path that can envisage fruits of peace and fraternity in the ever-evolving footsteps of Christ, “Prince of Peace” and “Firstborn among many brothers”. The Church cannot fail to honor such a creative commitment of thought and praxis.

³⁷ *Rescuing Fraternity*, 3.