

UDK 272-732.2Franciscus, papa(044)  
27-43:005.44

<https://doi.org/10.53745/bs.92.5.4>

Received: 19. 5. 2022

Accepted: 18. 8. 2022

Review article

## SANCTITY AND UNIVERSAL FRATERNITY HAGIOLOGICAL ASPECT OF THE ENCYCLICAL *FRATELLI TUTTI*

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### Abstract

The article Sanctity and universal fraternity. Hagiological aspect of the encyclical *Fratelli tutti* is a theological study of the anthropological foundations for the social question. The teaching of Pope Francis aims to explain the dependence of the social order on the implementation of the Gospel concept of humanism. The Pope notices the correlation between ecology and holiness, pointing to them as the foundations for the organization of the human family, national and political communities. Francis gives the principles of a human ethos, which guarantees the respect and dignity of every human person and supports families and nations in their service to the human person and society.

In the article, the author asks the following questions: How does Pope Francis perceive sanctity in the context of progressing globalization? And then: What is, according to the Pope's teaching on the sanctity, the place of theology research among the scientific disciplines facing the challenges of innovation? The author formulates the answer after explaining the papal project of community, sanctity as a foundation of community, the phenomenon of globalization and the role of Christians in the face of globalization. It also explains the papal concept of theology for innovation.

The conclusions clearly indicate the value of Christian humanism as humanism of the highest anthropological order. Such a humanism is based on evangelical assumptions in which the *sacrum* is the foundation of the harmony between all elements of the world. From this assumption arises the imperative of interdisciplinary research into the phenomenon of sacredness, out of concern for the well-being of human beings, families, societies and the whole of creation.

*Key words:* globalization, sanctity, holiness, humanism, Fratelli tutti

## Introduction

Pope Francis's teaching focuses on social issues from an anthropological perspective. There are three notable threads which create the structure of the theological and ecclesiological ideas of the Pope: ecology, family, and holiness. The encyclical *Fratelli tutti* (3 October 2020) about universal fraternity, synchronizes these threads, although it is not mentioned directly in the text. This article explains this connection on the basis of the analysis of papal statements in terms of the hagiological (gr. *hagios* – saint) aspect of universal fraternity according to the encyclical *Fratelli tutti*. The aim of the research undertaken is to explain to contemporary humanists, theologians and organizers of social life, what strictly Christian humanism is about, as constituting an axiological foundation for building the so-called new world order, based on universal fraternity stressed by the Pope. The concept of universal fraternity stems from the concern for human beings and the environment. Holiness is understood here as a lifestyle that guarantees solid security. Universal fraternity and holiness, as aspects of Francis's teaching, are complementary in explaining the existential and social value of Christian humanism. In connection with the above, the leading question of these analyses is: How does Pope Francis perceive sanctity in the context of progressing globalization? And then: What is, according to the Pope's teaching on sanctity, the place of theological research among scientific disciplines facing the challenges of innovation?

The topic will be developed in five points. There is an outline to the project of the community according to the papal thought presented in his encyclical. Then the papal teaching on holiness will be presented. After these we shall discuss the resolution of the issue of connecting the Christian vision of humanism to the global force of technology and economy, as a papal suggestion for introducing theology to the area of an interdisciplinary research with the innovation of sensibility.

### 1. A project of the community

Pope Francis, in the social encyclical *Fratelli tutti* (3 October 2020)<sup>1</sup> presents the concept of universal fraternity. The concept of fraternity according to the Holy

<sup>1</sup> *Encyclical letter Fratelli tutti of the Holy Father Francis on fraternity and social friendship* (3. X. 2020), in: *The Holy See*, [https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html) (Accessed: 3. X. 2020) (Hereinafter: FT).

Father has its source in the vision of universal fraternity consistent with St. Francis of Assisi. (Cf. FT, no. 1) The saint understood that all creatures are close to one another; as brothers and sisters,<sup>2</sup> because they come from one Creator God and they aim for Him.<sup>3</sup> The Pope takes the same point of view, stressing that universal fraternity consists in unconditional love which is drawn from God. Therefore, it draws attention to the requirement of »abiding in God« and being united with Him. (Cf. FT, no. 4) The Creator loves creation; therefore, He asks people to develop fraternity as an attitude of love in human relationships. (Cf. FT, no. 1) The Pope points to St. Francis as a model of a man with an open heart enabling him to cross all barriers that separate people and nations. (Cf. FT, no. 3) In the opinion of the Pope, the concept of divine fatherhood and universal fraternity is difficult to implement due to unethical practices in interpersonal, international and environmental relations. (Cf. FT, no. 46) Thus, he develops his social and pastoral science based on anthropological assumptions, explaining the existential meaning of Christian humanism as the basis for organizing healthy national, political and economic societies.

The key to understanding harmony in the Pope's pastoral thought is the theology of the people.<sup>4</sup> Francis uses the category of the »people«, (FT, no. 158, 160, 163) explaining what it means to create a society based on a relationship of love. He takes into account a scale appropriate to the global scope, (Cf. FT, no. 6)<sup>5</sup> and engages the sphere of public life:

»This political charity is born of a social awareness that transcends every individualistic mindset: 'Social charity makes us love the common good, it makes us effectively seek the good of all people, considered not only as individuals or private persons, but also in the social dimension that unites them. 'Each of us is fully a person when we are part of a people; at the same time, there are no peoples without respect for the individuality of each person. 'People' and 'person' are correlative terms. Nonetheless,

<sup>2</sup> The Canticle of the Creatures (1225), in: Franciscan Tradition, <https://www.franciscantradition.org/francis-of-assisi-early-documents/the-saint/writings-of-francis/the-canticle-of-the-creatures/129-fa-ed-1-page-113> (Accessed: 2. V. 2022).

<sup>3</sup> Cf. Cesare VAIANI, Teologiczna interpretacja pism, in: *Pisma św. Franciszka z Asyżu. Teksty łacińskie i stańskie w polskim przekładzie*, Kraków, 2009, 98.

<sup>4</sup> This point is described in: Paul Christopher MANUEL, How the Theological Priorities of Pope Francis Inform His Policy Goals, in: Alynna J. LYON – Christine A. GUSTAFSON – Paul Christopher MANUEL (eds.), *Pope Francis as a Global Actor: Where Politics and Theology Meet*, s.l., 2018, 23-40.

<sup>5</sup> The theological understanding of the »people« is based on the idea of salvation as God's work of establishing God's people, the Church. Cf. Ryszard Hajduk, *Teologia latinoamerykańska i jej praktyczne implikacje*, Olsztyn, 2020, 62.

there are attempts nowadays to reduce persons to isolated individuals easily manipulated by powers pursuing spurious interests. Good politics will seek ways of building communities at every level of social life, in order to recalibrate and reorient globalization and thus avoid its disruptive effects.« (FT, no. 182)

The category of the people proposed by the Pope, makes it possible to look at society from a humanistic perspective; it leads to the understanding of »charity« as a transdisciplinary and multidisciplinary issue that prioritizes the process of salvation for each human person.

»Charity (...) unites both dimensions – the abstract and the institutional – since it calls for an effective process of historical change that embraces everything: institutions, law, technology, experience, professional expertise, scientific analysis, administrative procedures, and so forth. For that matter, 'private life cannot exist unless it is protected by public order. A domestic hearth has no real warmth unless it is safeguarded by law, by a state of tranquillity founded on law, and enjoys a minimum of wellbeing ensured by the division of labour, commercial exchange, social justice and political citizenship.'« (FT, no. 164)

The priority of the intimacy of family life is important here. (Cf. FT, no. 164) This means that charity in the category of the people is to be a priority in the reflection, decisions and actions of all politically, socially and scientifically active circles.

According to the Pope, 'the people' is a cultural community, and belonging to 'the people' is the process of realizing a common project. (Cf. FT, no. 158) Therefore, the concept of universal fraternity shows the people as a community, that is, a community formed through the bonds of love. On the other hand, love always directs us to God and to man. Love lets us see the *sacrum*, which is something divine in the human being as a creature that is not God. The concept of universal fraternity means the humanization of culture and civilization, necessary in the process of globalization, cannot cope with the diversity and richness of the anthropological factor. The Pope bases his idea of universal fraternity on two components: the ecological conversion and the creativity of love.<sup>6</sup> This fraternity means 'looking in the face,' in full presence with the other, recognition of individuality and the uniqueness of the other.

<sup>6</sup> Cf. Francesco Donadio, Sullo »spirito« dell'Enciclica *Fratelli tutti*. Una lettura del Proemio, in: *Rassegna di Teologia*, 61 (2020), 543.

The universal fraternity that Francis speaks of is based on dialogue, which depends on love, and determines the dynamics of interpersonal relationships.

The question of universal fraternity covers three themes characteristic of Francis's thought, related to the social question. They are: ecology, family, and sanctity/holiness. In this paper, we shall focus on the hagiological issue – which concerns sanctity.

## 2. Sanctity as a foundation of community

Pope Francis dedicates much attention to the question of holiness. It is based on the phenomenon of *sacrum* understood from the perspective of integral ecology, with an emphasis on community as a priority in the organization of human communities, starting with family. According to the Pope, the *sacrum* fills all creation, as a trace of the creative presence of God the Father himself.<sup>7</sup> Therefore, human life is sacred,<sup>8</sup> as is the family<sup>9</sup> and then the earth.<sup>10</sup> In papal thought, the three elements – the world, man, and sanctity – are related.<sup>11</sup> The family is of great importance here, as the basic place of human development in relations with all creatures, with people and with God. The Pope calls it »an agent« of pastoral activity focused on functioning in human society and the protection of creation.<sup>12</sup> The Pope makes the religious and human matu-

<sup>7</sup> Cf. *Encyclical letter Laudato si' of the Holy Father Francis on care for our common home* (24. V. 2015), in: *The Holy See*, [https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html) (24. V. 2015), no. 239. (Hereinafter: LS).

<sup>8</sup> Cf. Katarzyna Parzych-Blakiewicz, »Sanctity of life« as a familiological issue in the statements of Pope Francis, in: *Nova prisutnost*, 19 (2021) 2, 287-299. [doi: 10.31192/np.19.2.4].

<sup>9</sup> Cf. Address of His Holiness Pope Francis to the officials of the Tribunal of the Roman Rota for the inauguration of the judicial year (22. I. 2016), in: *The Holy See*, [https://www.vatican.va/content/francesco/en/speeches/2016/january/documents/papa-francesco\\_20160122\\_anno-giudiziario-rota-romana.html](https://www.vatican.va/content/francesco/en/speeches/2016/january/documents/papa-francesco_20160122_anno-giudiziario-rota-romana.html) (Accessed: 20. I. 2020); Address of His Holiness Pope Francis to participants in the course promoted by the Tribunal of the Roman Rota (25. XI. 2017), in: *The Holy See*, [http://www.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco\\_20171125\\_corso-rotaromana.html](http://www.vatican.va/content/francesco/en/speeches/2017/november/documents/papa-francesco_20171125_corso-rotaromana.html) (Accessed: 20. I. 2020).

<sup>10</sup> Cf. LS, no. 146; Address of His Holiness Pope Francis to participants at the conference on »Religions and the sustainable development goals (SDGs): listening to the cry of the earth and of the poor« (8. III. 2019), in: *The Holy See*, [http://www.vatican.va/content/francesco/en/speeches/2019/march/documents/papa-francesco\\_20190308\\_religioni-svilupposostenibile.html](http://www.vatican.va/content/francesco/en/speeches/2019/march/documents/papa-francesco_20190308_religioni-svilupposostenibile.html) (Accessed: 20.I.2020).

<sup>11</sup> Cf. LS, no. 85.

<sup>12</sup> Cf. *Post-synodal Apostolic Exhortation Amoris laetitia of the Holy Father Francis to bishops, priests and deacons, consecrated person, Christian married couples and all the lay faithful on love in the family* (19. III. 2016), in: *The Holy See*, [https://www.vatican.va/content/dam/francesco/pdf/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20160319\\_amoris-laetitia\\_en.pdf](https://www.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf) (20. III. 2016), no. 290.

riety of a person dependent on the cultivation of family relationships and the improvement of virtues.<sup>13</sup>

Sanctity, according to Pope Francis, this is sacredness and inviolability. It arises from the Divine Presence that permeates all reality and calls to the relationship of creation with the Creator and within creation.<sup>14</sup> The Divine Presence in creation is the *sacrum*; it connects »everything«. The omission of this element in the structure of human activities leads to the destruction of creation, which results in a deformation of the divine beauty reflected in creation. On a global scale, this leads to an imbalance not only of the ecosystem, but also a violation of human rights, human dignity and unauthorized appropriation by some material goods, which also belong to others.<sup>15</sup> This principle is based on the assumption that God is the Father of all people and loves everyone.

*Fratelli tutti* directs us to the understanding of the human being as a participant of community. The Church is concerned with the salvation of everyone, that is, it leads participants to the path of holiness and sanctification.<sup>16</sup> In Francis's statement, saints are between us – especially in the family<sup>17</sup> – and they are very important for the quality of human life and for the personal way of salvation.

### 3. Globalization in the perspective of *Fratelli tutti*

The entire encyclical *Fratelli tutti* deals with social issues. The Pope appreciates the achievements of modern civilization, and he notes that they support people in communication. Nevertheless, there is something wrong with the organization of the modern world since it has not been possible to prevent humanity from the threat of a pandemic. The Pope says the Covid-19 pandemic has exposed illusory safeguards. (Cf. FT, no. 7) The modern world, civilization, and culture were unable to avoid a pandemic. (Cf. FT, no. 32) The world has become para-

<sup>13</sup> Cf. Martín Carbajo Núñez, »Wszystko jest powiązane«. Ekologia i rodzina, in: *Forum teologiczne*, 21 (2020), 7-20. [doi: 10.31648/ft.6074].

<sup>14</sup> Cf. Martín Carbajo Núñez, *Siostra – Matka Ziemia. Franciszkańskie korzenie Laudato Si'*, Olsztyn, 2019, 104-105.

<sup>15</sup> Cf. *Ibid.*, 152.

<sup>16</sup> Cf. Jacency Mastej, Papieża Franciszka prakseologiczna wiarygodność Kościoła. Zarys problematyki, in: *Roczniki teologiczne*, 67 (2020) 9, 72-74.

<sup>17</sup> Cf. *Apostolic exhortation Gaudete et exsultate of the Holy Father Francis on the call to holiness in today's world* (19. III. 2018.), in: *The Holy See*, [https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20180319\\_gaudete-et-exsultate.html](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultate.html) (19. III. 2018), no. 7.

lyzed and human beings are in danger. The Pope recognizes the fragility of any system in the face of the pandemic, which is why he speaks about the need for new social structures (Cf. FT, no. 168) and about new forms of participation in social and community life. (Cf. FT, no. 169) The Pope's concern is to change the thinking paradigm by respecting the personal dignity of every human being.<sup>18</sup> In the encyclical *Fratelli tutti*, the Pope makes a specific diagnosis of the quality of the contemporary civilization. It is a rather negative diagnosis, as it reveals the shortcomings related to the deficiency of the love factor as the foundation that creates the structure of permanent humanism.

Pope Francis discusses at length the dangers caused by the current world and globalization. The following are some characteristic examples:

- globalization cuts one off from one's own cultural roots, (Cf. FT, no. 14) meanwhile, man needs a family and a wider structure of relationships (Cf. FT, no. 89) that are complete;
- globalization drowns out the value of fraternity by stimulating people to pursue their own interests, (Cf. FT, no. 16) causing a loss of the »taste of fraternity;« (FT, no. 33)
- globalization triggers a »comfortable and globalized indifference,« (FT, no. 30) which is expressed in »an elegant way of shifting its gaze;« (FT, no. 76)
- globalization creates a distance between the obsessive pursuit of »one's personal well-being« and »the prosperity of the larger human family« (FT, no. 31) the Pope suggests, it is proper to combine the pursuit of one's own good with the common good;
- globalization makes unification/standardization; thus, it destroys families, (Cf. FT, no. 100) meanwhile, it would be a unification, but with diversity;<sup>19</sup>
- globalization, that is, a house instead of a home, becomes a prison; such a closure ruins a human being; (Cf. FT, no. 142)
- the papal diagnosis of the world shows that there is a false opening to other people, (Cf. FT, no. 145) the Pope condemns »good manners, which conceal reality« (FT, no. 226) as well as the narrowing of the heart and thoughts. (Cf. FT, no. 147) Such a falsification is when one does not maintain ties with the roots, with the homeland, with the

<sup>18</sup> Cf. Francesco Donadio, Sullo »spirito« dell'Enciclica *Fratelli tutti*, 535.

<sup>19</sup> Cf. Martin Carbajo Nunez, Family relationships and polar opposition: being equal while remaining different, in: *Forum teologiczne*, 22 (2021), 61-77.

history of one's own place. (Cf. FT, no. 145) »Only by basing themselves on the historical truth of events will [we] be able to make a broad and persevering effort to understand one another and to strive for a new synthesis for the good of all;« (FT, no. 226)

- the narrowness of the »hearts and minds« makes it impossible to interpret what is real around us; (FT, no. 147)
- the Pope points to the bad standards present in the world, such as the triumph of »the law of the strongest prevails« (FT, no. 210) and of local narcissisms and their sick love for the nation and culture, such an attitude he calls a closed spirit; (Cf. FT, no. 146) for »love has (...) an aspect of universal openness, not geographic but existential.« (FT, no. 97)

These are just some of Francis's thoughts illustrating the papal vision of the modern world, as a world without God and without the human being. The Pope said, that the cause of the global crisis is »an anesthetized human conscience, distant from religious values and the dominant individualism, accompanied by materialistic philosophies that deify man and introduce temporal and material values in place of the highest and transcendental principles.« (FT, no. 275) The contemporary civilization is built by human being, however, on a global scale it is not quite favourable to human being; it does not fully protect humanity and does not fairly support the development of humanity. Reading the encyclical, one feels as if the Pope wanted to say that a civilization without God becomes a world not for the human being.

According to Francis, the cause of the threats is the disappearance of fraternal ties in social relations. People alienate themselves, become independent from each one another, stop wanting to be with each other and cannot create communities. They choose anonymity. The Pope recommends love because it allows us »to build a large family.« (FT, no. 62) He explains that the attitude of love consists of: kindness, patience, respect, and understanding – everything that is related to openness to other people, their otherness and the uniqueness of a person's wealth. (Cf. FT, no. 223)

The Pope, however, recognizes that love cannot be imposed. It must be an inner desire, the consent of the person. Here the Pope gives two elements on which to base the ethos of fraternal love: drawing from God's source and recognizing the *sacrum* in every human person. (Cf. FT, no. 207, 195)



#### 4. Believers in the face of globalisation

Christianity extends before humanity a call to holiness, the meaning of which is made clear in love. Holiness is »charity lived to the full.«<sup>20</sup> The measure of holiness draws from the model which is Christ and shapes life with the power of the Holy Spirit.<sup>21</sup> Therefore, the task of Christians is to organize a social life that creates a community based on the bonds of »social love«, only then does the Pope give a chance to build a »civilization of love.« (FT, no. 183) The papal message is clear – Christians who live daily in the splendour of God’s mercy, or, as Pope Francis says, people of »middle class of holiness«<sup>22</sup>, shape the dynamics within the world, consisting in harmonizing all elements that make up the human and world reality. Christians are competent to explain to the world the pure, unadulterated by sin and evil of the world, God’s concept of creation and to implement it in the idea of the kingdom of God.

The Pope recommends believers to strengthen their personal relationship with God, which is the true source of love from which comes our »strength to love«. According to Pope Francis, love is a priority in all human relations, because it manifests justice, expresses the attitude of respect for the dignity of the human person, and, above all, results from the command to follow God, Who is merciful. (Cf. FT, no. 60) Man, however, is not able to live fully with love without constant reference to God as the absolute source of all values. »Without openness to the Father of all people, there can be no solid and stable motive for an appeal for fraternity.« (FT, no. 272) It is about true adherence to God, closeness, so as not to fall into the trap of justifying your indifference to others as a believer. (Cf. FT, no. 72-73) According to the Pope’s thought, family and society are interrelated and dependent.<sup>23</sup> For this reason, Francis understands the social tissue in terms of the family; (Cf. FT, no. 149) the family is such a social cell from which a true »people« develop. Consequently, the Pope recommends to believers:

- to overcome human weaknesses with God’s help; (Cf. FT, no. 166)
- to develop love for one another and »for everyone« (FT, no. 62)
- to increase the spiritual quality as necessary to maintain order and harmony; (Cf. FT, no. 167)
- the culture of meeting – that is designing something that engages everyone – without exclusion; (Cf. FT, no. 216)

<sup>20</sup> *Post-synodal Apostolic Exhortation Gaudete et exsultate*, no. 21.

<sup>21</sup> *Ibid.*, no. 21.

<sup>22</sup> *Ibid.*, no. 7.

<sup>23</sup> Cf. *Post-synodal Apostolic Exhortation Amoris laetitia*, no. 52.

- to become *chrestotes* (Gal 5:22) – that is, being people who make life bearable – such people are gentle, supportive, consoling; (Cf. FT, no. 223)
- Christians ought to show goodness as a »deliverance from cruelty« (FT, no. 224), they have the duty to create »a listening space in the midst of great indifference.« (FT, no. 224)

Pope Francis speaks not only to Christians, but to all people, with an appeal to recognize the inalienable dignity of every human being as the overriding principle. (Cf. FT, no. 213) Therefore, he recommends:

- dialogue (Cf. FT, no. 198) – social dialogue towards a new culture, (Cf. FT, no. 199) because dialogue supports development;
- social friendship, (Cf. FT, no. 99) for example: an opening to the poor should lead to friendship with them; (Cf. FT, no. 234)
- solidarity (Cf. FT, no. 116), which is a social attitude of help and support, therefore, weaker people should be treated as a social treasure; (Cf. FT, no. 116)
- love, because love promotes the person, allows one to overcome individualism, (Cf. FT, no. 106) »commanded« love, should be a motive for political action; (Cf. FT, no. 186)
- creating a »new humanity« – that is, organizing social life on the basis of the inalienable dignity of the person, (Cf. FT, no. 127) a culture of disinterested hospitality, (Cf. FT, no. 141) ensuring the possibility of »sprouting« that which God has sown in man. (Cf. FT, no. 162)

## 5. A vision of a new world

Globalization, as it were, forces the modern generation to organize the world according to a new order, which is based on a new humanism and aims at a new culture. This novelty signifies a radical acceptance of evangelical values that indicate the priority of fraternity. Where does the imperative of this radicalism come from? The answer is complicated. The papal vision of universal fraternity faces this challenge. Contemporary globalization has exposed a system of crises: economic, ecological, anthropological, and political.<sup>24</sup> Such a situation requires fundamental changes consisting in reformatting the structures of interpersonal

<sup>24</sup> Francis speaks about it directly: *passim*. His predecessors, starting with Leo XIII, also drew attention to the wrong directions of social changes, as they led to the degradation of culture in terms of humanistic quality.

relations on a global scale. It is about changes reaching the ethical order based on *sacrum* as the Divine Presence. However, it is not about relativistic ethics, left to a pluralism of beliefs and particular priorities. It is about ethics that grows out of the priority which is a human being and his place in life, that is, the world (environment) and the family. In human experience, a manifestation of this ethics is love, determining the attitude of openness towards the world and other people, care and sacrifice.<sup>25</sup> The Pope writes:

»Political charity is also expressed in a spirit of openness to everyone. Government leaders should be the first to make the sacrifices that foster encounter and to seek convergence on at least some issues. They should be ready to listen to other points of view and to make room for everyone. Through sacrifice and patience, they can help to create a beautiful polyhedral reality in which everyone has a place. Here, economic negotiations do not work. Something else is required: an exchange of gifts for the common good. It may seem naïve and utopian, yet we cannot renounce this lofty aim.« (FT, no. 190)

The universality of this ethics means that everyone must be involved in these relationships of love, that is, regardless of any divisions resulting from natural and cultural fluctuations. It is not about the socialist flow of material goods, creating the »invisible hand of the market«, because this is not enough,<sup>26</sup> but about the creation of local, national and world societies as a community. This goal requires on the part of the members of the Church the zeal and activity to provide people in need with all kinds of support, regardless of the losses they incur themselves.<sup>27</sup> From the perspective of God's revelation, relational goods are the priority.<sup>28</sup> The image of such a community is recognizable in the Franciscan concept of fraternity, where the value of democracy

<sup>25</sup> Cf. Simone Morandini, *Abitare l'Antropocene: la sfida etica, l'integrazione sapienziale*, in: *Antonianum*, 95 (2020), 41.

<sup>26</sup> Cf. Martín Carbajo Núñez, *Wolna i braterska ekonomia. Perspektywa franciszkańska*, Olsztyn, 2019, 132.

<sup>27</sup> The Pope states: »I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security« – *Apostolic exhortation Evangelii gaudium of the Holy Father Francis to the bishops, clergy, consecrated persons and the lay faithful on the proclamation of the Gospel in today's world* (24. XI. 2013.), in: *The Holy See*, [https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html) (30. XI. 2013), no. 49; Cf. Hubertus Blaumeiser, *Alcune chiavi di lettura del pontificato di papa Francesco*, in: *Nuova umanità*, 232 (2018), 18.

<sup>28</sup> Cf. Martín Carbajo Núñez, *Wolna i braterska ekonomia*, 52-53.

is revealed only in conditions that create relationships appropriate for the community of saints.<sup>29</sup>

The papal vision of the world is based on the concept of »joining« everything into one (common) home and family.<sup>30</sup> Everything, that is, cosmic elements that make up the ecosystem, but due to the human element also ideological assumptions, science and humanities, economy, political and social activities. The common perspective is God's revelation, because it includes everything, the entire structure of creation and all elements.<sup>31</sup> In this sense, the *sacrum*, which pervades the whole of creation, makes all elements internally compatible. Therefore, in the creation, according to the Creator's order, there is no place for garbage and redundant items.<sup>32</sup> Consequently, the Pope negatively assesses indifference to all waste, especially of food, as it goes hand in hand with a lack of sensitivity to human values.<sup>33</sup>

## 6. The axiological foundation of communities

On the anthropological foundation, ethics as well as exact and technical sciences direct attention to creation, to the world, basing their activity on strict assumptions. In this way, they create the framework of science, each within the framework of their specialization. Thus, it comes to a situation where social approval is given to what corresponds to social dominants; primarily economic. The weakening of the humanistic priority causes an increase in mobilization in terms of broadening specialist horizons of social activities, thus bringing material benefits. As a result, more than is necessary is created, which generates a process leading to the domination of things over man and technology over morality.

<sup>29</sup> According to this point, the genius of the sanctity of Francis of Assisi should be re-read – Cf. Giuseppe Buffon, *Traiettorie francescane e interdisciplinarietà*, in: *Antonianum* 95 (2020), 9-33.

<sup>30</sup> Cf. Martín Carbajo Núñez, »Wszystko jest powiązane«. *Ekologia i rodzina*, 15-17.

<sup>31</sup> Cf. Simone Morandini, *Abitare l'Antropocene: la sfida etica, l'integrazione sapienziale*, 44.

<sup>32</sup> Compulsive consumerism leads to more and more waste, many goods are thus wasted. The Pope notes that this mentality produces a mechanism of excluding people. Therefore, it proposes a policy of mercy that implements solidarity with future generations. Cf. LS, no. 22, 161; Martín Carbajo Núñez, *Siostra – Matka – Ziemia*, 35-36, 152.

<sup>33</sup> »Some parts of our human family, it appears, can be readily sacrificed for the sake of others considered worthy of a carefree existence. Ultimately, persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor and disabled, 'not 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.« – FT, no. 18.

Hagiology offers a holistic view of the papal »everything«. It means turning around and looking at all reality in order to perceive the full realm of reality available to human cognition. It is about a common »turning over« of all sciences in order to correlate interdisciplinary research. This rotation means looking not only horizontally, which is looking at the world and all its elements, but also at the source of light, the glow in which these things are viewed. It is the perception of God as the Absolute, identifying Himself with the fullness of all values,<sup>34</sup> without which it is impossible to think of the spiritual strength necessary for the integral development of the human person and societies.<sup>35</sup> The key issue here is »donation«, as a dialogical category that connects a person with their activity in two dimensions: vertical and horizontal.<sup>36</sup> In line with this Christian hierarchy of values, Francis writes:

»Is it possible to be concerned for truth, to seek the truth that responds to life's deepest meaning? What is law without the conviction, born of age-old reflection and great wisdom, that each human being is sacred and inviolable? If society is to have a future, it must respect the truth of our human dignity and submit to that truth. Murder is not wrong simply because it is socially unacceptable and punished by law, but because of a deeper conviction. This is a non-negotiable truth attained by the use of reason and accepted in conscience. A society is noble and decent not least for its support of the pursuit of truth and its adherence to the most basic of truths.« (FT, no. 207)

Hence, we see that, according to papal thought, universal fraternity is the paradigm of organizing social life. The dynamics of activity in line with this paradigm is taking place in the theandric community<sup>37</sup>, that is, ecclesial, where the pneumatological aspect is emphasized. The Holy Spirit is a divine presence in a person's soul, He sanctifies it and makes it capable of acts of love.<sup>38</sup> The measure of the development of the holiness of the human person is love shown in deed.

<sup>34</sup> Cf. Katarzyna Blakiewicz – Maksym Adam Kopiec, Conscience in *the light of the Truth and the light of the Good* in the context of the necessary correlation of religious studies and natural sciences, in: *Poznańskie studia teologiczne*, 34 (2019), 74-76. [doi: 10.14746/pst.2019.34.05].

<sup>35</sup> Cf. Silvija Migles, Social evil threatens the integral development of the human person and of the human society, in: *Nova prisutnost*, 16 (2018) 3, 540-541. [doi: 10.31192/np.16.3.7].

<sup>36</sup> Cf. Katarzyna Parzych-Blakiewicz, *Teologia dialogu*, Olsztyn, 2016, 58.

<sup>37</sup> Cf. Marcello Brunini, In cammino verso la sinodalità ecclesiale sospinti da papa Francesco, in: *Rassegna di Teologia*, 59 (2018), 419.

<sup>38</sup> Cf. Angelo De Donatis – Marco Frisina, *La santità è i volo più bello della Chiesa. Un itinerario alla luce della Gaudete et exsultate*, Libreria Editrice Vaticana, 2019, 72.

## 7. What is indicated by the question of innovation in theological research from a hagiological perspective?

Innovation is related to the creation of a new social order. A social issue – according to Francis – is a »human matter«. The Holy Father writes –»...how wonderful it would be if the growth of scientific and technological innovation could come with more equality and social inclusion. How wonderful would it be, even as we discover faraway planets, to rediscover the needs of the brothers and sisters who orbit around us.« (FT, no. 31) The Pope presents a vision of the new world, placing the human being and his good as the goal of all social activities. The new order, according to *Fratelli tutti*, is based on humanism, which can be called Christian. It is founded on evangelical values and promotes the gospel in all spheres of human life. »For us the wellspring of human dignity and fraternity is in the Gospel of Jesus Christ. From it, there arises, 'for Christian thought and for the action of the Church, the primacy given to relationship, to the encounter with the sacred mystery of the other, to universal communion with the entire human family, as a vocation of all'.« (FT, no. 277)

According to Francis, Christian humanism which is related to the universal fraternity is based on the priority of the sanctity of human life. The family plays a social role of the guardian of this sanctity because of the sacredness of the sacramental bond.<sup>39</sup> According to Pope Francis, the family is the sanctuary of the sanctity of life.<sup>40</sup>

With regard to the innovation appropriate to the new social order, the Pope calls for finding effective ways of making it possible to love. Love goes beyond the individualistic mentality; a new mentality must be formed. According to the Pope, it is an »effective love.« (FT, no. 183-185) Effective love is »social love« that leads to the development of the »civilization of love«. Social love is a great force that serves each person.

A characteristic feature of the innovative approach from the theological perspective is building an »axiology of relations«. The Pope points to good-

<sup>39</sup> Cf. *Post-synodal Apostolic Exhortation Amoris laetitia*, no. 66.

<sup>40</sup> Cf. *Ibid.*, 83; Meeting with authorities and the diplomatic corps. Address of His Holiness Pope Francis (16. I. 2015), in: *The Holy See*, [https://www.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco\\_20150116\\_srilanka-filippine-incontro-autorita.html](https://www.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150116_srilanka-filippine-incontro-autorita.html) (Accessed: 20. I. 2020); Conclusion of the synod of bishops. Address of His Holiness Pope Francis (24. X. 2015), in: *The Holy See*, [https://www.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco\\_20151024\\_sinodo-conclusionelavori.html](https://www.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151024_sinodo-conclusionelavori.html) (Accessed: 20. I. 2020); Homily of His Holiness Pope Francis (4. X. 2015), in: *The Holy See*, [https://www.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco\\_20151004\\_omelia-apertura-sinodo-vescovi.html](https://www.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151004_omelia-apertura-sinodo-vescovi.html) (Accessed: 20. I. 2020).

ness, truth, love, beauty and justice and when they are in harmony supported by hope, they open the horizon of humanity to »grand ideals that make life more beautiful and worthwhile.« (FT, no. 55) At this point, the Pope gives the adoption of a culture of dialogue, (Cf. FT, no. 285) and thus gives us the green light to the development of a theology of dialogue as an area of research that explains the existential and social value of the personal experience of the *sacrum*.

Moreover, the Pope draws attention to the need for creating a »new world« based on »social love« (FT, no. 183). Francis develops the teachings of his predecessors towards the spread of Christian humanism, which has a universal scope. Therefore, he addresses not only Catholic Christians, but appeals to everyone, formulating his postulates in cooperation even with the leaders of non-Christian religions. The Pope invokes the social responsibility of religious communities as those who should care for the spread of social principles of life resulting from God's law. He believes that religious leaders should cultivate an ethos of faith that contributes to building societies based on the principle of the sanctity of human life, on respect for personal dignity, love and fraternity.<sup>41</sup>

Francis has a vision of an open world that develops on many levels: economic, financial and technological. However, he notices a lack of respect for the dignity of the human person.<sup>42</sup> Hence, it is necessary to introduce into social life »open fraternity« which includes an attitude of love and social friendship that transcends geographical boundaries.<sup>43</sup> Globalization covers the technological sphere of civilization, but loses the humanistic good, thus weakening the value of its achievements. Globalization »makes us neighbours, but does not make us brothers.« (FT, no. 12) Therefore, the Pope emphasizes the need to promote Christian humanism in the Church's dialogue with the world. In the dynamics of contemporary social changes, he sees the possibility of changing the paradigm of »decadent humanism« in order to build a humanism that supports the full development of the human being and guarantees the true progress

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<sup>41</sup> Cf. Address of His Holiness Pope Francis to Participants at the World Conference on »Xenophobia, Racism and Populist Nationalism in the context of Global Migration (20. IX. 2018), in: *The Holy See*, [http://www.vatican.va/content/francesco/en/speeches/2018/september/documents/papa-francesco\\_20180920\\_conferenza-razzismo.html](http://www.vatican.va/content/francesco/en/speeches/2018/september/documents/papa-francesco_20180920_conferenza-razzismo.html) (Accessed: 20.01.2020); The Church also encourages Buddhists to cooperate with Christians to protect the sanctity of human life – Cf. Pontifical Council for Interreligious Dialogue, Message to Buddhists for the feast of Vesakh/Hanamatsuri 2013 A.D./2556 B.E (2. V. 2013), in: *The Holy See*, [https://www.vatican.va/roman\\_curia/pontifical\\_councils/interelg/documents/rc\\_pc\\_interelg\\_doc\\_20130502\\_festivita-buddista\\_en.html](https://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_20130502_festivita-buddista_en.html) (Accessed: 20. I. 2020), no. 6.

<sup>42</sup> Cf. Pietro Parolin, Papa Francesco visione e teologia di un mondo aperto, in: *Studia patavina* 62 (2015), 295-296.

<sup>43</sup> Cf. Francesco Donadio, Sullo »spirito« dell'Enciclica *Fratelli tutti*, 543.

of humanity in creating a culture of peace, fraternity and the inner integrity of creation as God's work.<sup>44</sup> Therefore, he confronts theology with the task of acquiring dialogical competences necessary for intra-church, inter-religious and supra-religious cooperation.<sup>45</sup>

The concept of a »new humanism« in the teaching of Pope Francis is a continuation of the conciliar concept of the Church's mission in the world. According to the Second Vatican Council, genuine Christian humanism is a response to the crisis of modern humanism without God.<sup>46</sup> The Church proposes the organization of social and cultural life in accordance with the order of salvation, because inside her there is room for the properly understood independence of earthly realities.<sup>47</sup>

## Conclusions

How does Pope Francis perceive sanctity in the context of progressing globalization? What is, according to his teaching on sanctity, the place of theological research among the scientific disciplines facing the challenges of innovation? Francis's hagiology creates the background for the development of family, as the main point of global transformation of the modern world. Francis's teaching on family questions focuses on the sanctity of life. The Pope attributes the status of a sanctuary to the family, because the family is a place where human life begins and is protected as a sanctity.

In the context of universal fraternity, the hagiological question is seen as a fundamental option for the world, for protecting against committing further errors in globalization, resulting from the depreciation of strictly evangelical humanism, focused on the highest human good. The Christians are shown by the Pope as the guardians of the value of human life and teachers an active love in the social community. Sanctity fills the atmosphere of the family, and then of the wider community, constituting the background for the relationship between the members of the social community, as if it were strengthened by the family skeleton. Therefore, Francis believes that the social priority should be caring for the family so that it can fulfil its tasks in accordance with the goal of salvation history.

<sup>44</sup> Cf. Stjepan Brebrić, Globalizacija migracije i profetizam pape Franje, in: *Nova Prisutnost*, 17 (2019) 1, 94-95. [doi: 0.31192/np.17.1.6].

<sup>45</sup> Cf. Pietro Parolin, Papa Francesco visione e teologia di un mondo aperto, 303.

<sup>46</sup> Cf. Veronika Nela Gašpar, Izazovi religioznosti sekularnog doba, in: *Bogoslovska smotra*, 90 (2020) 4, 773.

<sup>47</sup> *Ibid.*, 773.



The mission of a theology, which is sensitive to the challenge of innovation, is to create a structure for easy assimilation of the meaning of Christian values, developed on the foundation of the gospel. »Theology for innovation« is one that supports all areas of social activity (economic, political, etc.) in implementing humanism of the highest quality – that is, one that is built on the gospel. Hagiology appears as an area of theological research in the multidisciplinary and transdisciplinary research. It is responsible for formulating the evangelical plots, which are the humanistic foundations for innovation.

### *Sažetak*

#### **SVETOST I UNIVERZALNO BRATSTVO.**

#### *HAGIOLOŠKI ASPEKT ENCIKLIKE FRATELLI TUTTI*

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Članak »Svetost i sveopće bratstvo. Hagiološki aspekt enciklike *Fratelli tutti*« teološka je studija antropoloških temelja društvenog pitanja. Nauk pape Franje ima za cilj objasniti ovisnost društvenog poretka o provedbi evanđeoskog koncepta humanizma. Papa uočava korelaciju između ekologije i svetosti, ukazujući na njih kao na temelj organizacije obitelji, nacionalne i političke zajednice. Franjo postavlja načela ljudskog etosa koji jamči poštivanje dostojanstva svake ljudske osobe i podupire obitelji i narode u njihovom služenju ljudskoj osobi i društvu.

U članku autor postavlja sljedeća pitanja: Kako papa Franjo gleda na svetost u kontekstu sve veće globalizacije? I onda: Koje je, prema Papinom učenju o svetosti, mjesto teološkog istraživanja među znanstvenim disciplinama koje se suočavaju s izazovima inovacija? Odgovor formuliram nakon objašnjenja Papinog projekta zajednice, svetosti kao temelja zajednice, fenomena globalizacije i uloge kršćana u suočavanju s globalizacijom. Također objašnjava Papin koncept teologije inovacije.

Zaključci jasno pokazuju vrijednost kršćanskog humanizma kao humanizma najvišeg antropološkog reda. Takav humanizam temelji se na evanđeoskim postavkama u kojima je sveto temelj sklada među svim elementima svijeta. Iz te pretpostavke proizlazi imperativ interdisciplinarnog istraživanja fenomena svetosti, za dobrobit čovjeka, obitelji, društva i svega stvorenoga.

Ključne riječi: globalizacija, svetost, humanizam, *Fratelli tutti*