

Selected Quotes of Pope Francis by Subject

This document from the USCCB Department of Justice, Peace and Human Development is a compilation of helpful quotes and excerpts from speeches, messages, homilies, and audiences of Pope Francis. This informal compilation is not comprehensive; it does not cover every issue. This document is a work in progress and will be updated periodically.

How to Use This Document:

Quotes are sorted by subject. Subjects are in alphabetical order. The subject list in the Table of Contents, below, bookmarks to the corresponding section of the document.

Each quote in this document is followed by a parenthetical reference that includes the date (e.g. 6/5/13). Each date corresponds to an oral or written communication from Pope Francis that occurred on that date. When two communications occurred on the same date, the parenthetical reference includes date followed by subject (e.g. “3/28/13, Christ Mass” and “3/28/13, Prison for Minors”).

A list of Pope Francis’ communications by date appears on the last page of this document.

Example: the first quote in the section called “Poverty” is followed by a parenthetical reference that reads “(3/19/13)”. To determine the source for the quote, a reader who goes to the last page of the document will see that 3/19/13 refers to Pope Francis’ homily at his inaugural Mass, and can use the provided link to access the full text of the speech.

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Let us protect Christ in our lives, so that we can protect others, so that we can protect creation! (3/19/13)

The vocation of being a "protector", however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God's creatures and respecting the environment in which we live. (3/19/13)

Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be "protectors" of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. (3/19/13)

To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of hope; it is to let a shaft of light break through the heavy clouds; it is to bring the warmth of hope! (3/19/13)

Let us be renewed by God's mercy ... and let us become agents of this mercy, channels through which God can water the earth, protect all creation and make justice and peace flourish. (3/31/13)

The book of Genesis tells us that God created man and woman entrusting them with the task of filling the earth and subduing it, which does not mean exploiting it, but nurturing and protecting it, caring for it through their work. (5/1/13)

... this task entrusted to us by God the Creator requires us to grasp the rhythm and logic of creation. But we are often driven by pride of domination, of possessions, manipulation, of exploitation; we do not "care" for it, we do not respect it, we do not consider it as a free gift that we must care for. (6/5/13, Environment)

Nurturing and cherishing creation is a command God gives not only at the beginning of history, but to each of us. It is part of his plan; it means causing the world to grow responsibly, transforming it so that it may be a garden, a habitable place for everyone. (6/5/13, Environment)

We are experiencing a moment of crisis; we see it in the environment, but mostly we see it in man. The human being is at stake: here is the urgency of human ecology! And the danger is serious because the cause of the problem is not superficial, but profound: it's not just a matter of economics, but of ethics and anthropology. The Church has stressed this several times; and many say: yes, that is right, it's true but the system continues as before, because what dominates are the dynamics of an economy and a lack of financial ethics. So men and women are sacrificed to the idols of profit and consumption: this is "scrap culture", the culture of the disposable. . . . Conversely, a ten-point drop in the stock market in some cities, is a tragedy. A person who dies is not a news story, but a ten point drop in the stock market is a tragedy! So people are discarded, as if they were trash. (6/5/13, Environment).

Once our grandparents were very careful not to throw away any leftover food. Consumerism has led us to become accustomed to the superfluous and the daily waste of food, which we are sometimes no longer able to value correctly, as its value goes far beyond mere economic parameters. Note well, though, that the food we throw away is as if we had stolen it from the table of the poor or the hungry! I invite everyone to reflect on the problem of the loss and waste of food to identify ways and methods that, addressing this issue seriously, may be a vehicle for sharing and solidarity with the neediest. (6/5/13, Environment)

And there is this fact of the twelve baskets: why twelve? What does it mean? Twelve is the number of the tribes of Israel, symbolically it represents all the people. And this tells us that when food is shared equally, with

solidarity, nobody is devoid of the necessary, each community can meet the needs of the poorest. Human ecology and environmental ecology go hand in hand. (6/5/13, Environment)

Faith, on the other hand, by revealing the love of God the Creator, enables us to respect nature all the more, and to discern in it a grammar written by the hand of God and a dwelling place entrusted to our protection and care. Faith also helps us to devise models of development which are based not simply on utility and profit, but consider creation as a gift for which we are all indebted; it teaches us to create just forms of government, in the realization that authority comes from God and is meant for the service of the common good. Faith likewise offers the possibility of forgiveness, which so often demands time and effort, patience and commitment. (6/29/13, no. 55)

Saint Francis of Assisi bears witness to the need to *respect all that God has created* and as he created it, without manipulating and destroying creation; rather to help it grow, to become more beautiful and more like what God created it to be. And above all, Saint Francis witnesses to respect for everyone, he testifies that each of us is called to protect our neighbor, that the human person is at the center of creation, at the place where God – our creator – willed that we should be. Not at the mercy of the idols we have created! (10/4/13, Assisi)

We human beings are not only the beneficiaries but also the stewards of other creatures. Thanks to our bodies, God has joined us so closely to the world around us that we can feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement. Let us not leave in our wake a swath of destruction and death which will affect our own lives and those of future generations. [\[177\]](#) (11/24/13, no. 215)

Small yet strong in the love of God, like Saint Francis of Assisi, all of us, as Christians, are called to watch over and protect the fragile world in which we live, and all its peoples. (11/24/13, no. 216)

The human family has received from the Creator a common gift: nature. The Christian view of creation includes a positive judgment about the legitimacy of interventions on nature if these are meant to be beneficial and are performed responsibly, that is to say, by acknowledging the “grammar” inscribed in nature and by wisely using resources for the benefit of all, with respect for the beauty, finality and usefulness of every living being and its place in the ecosystem. Nature, in a word, is at our disposition and we are called to exercise a responsible stewardship over it. Yet so often we are driven by greed and by the arrogance of dominion, possession, manipulation and exploitation; we do not preserve nature; nor do we respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations. (12/8/13)

Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. *Mt 25:31-46*). Only those who serve with love are able to protect! (3/19/13)

You tell us that to love God and neighbor is not something abstract, but profoundly concrete: it means seeing in every person the face of the Lord to be served, to serve him concretely. And you are, dear brothers and sisters, the face of Jesus. (5/21/13)

For us Christians, love of neighbor springs from love of God; and it is its most limpid expression. Here one tries to love one's neighbor, but also to allow oneself to be loved by one's neighbor. These two attitudes go together, one cannot be exercised without the other. Printed on the letterhead of the Missionaries of Charity are these words of Jesus: "as you did it to one of the least of these my brethren, you did it to me" (*Mt 25:40*). Loving God in our brethren and loving our brethren in God. (5/21/13)

"God is love". His is not a sentimental, emotional kind of love but the love of the Father who is the origin of all life, the love of the Son who dies on the Cross and is raised, the love of the Spirit who renews human beings and the world. Thinking that God is love does us so much good, because it teaches us to love, to give ourselves to others as Jesus gave himself to us and walks with us. Jesus walks beside us on the road through life. (5/26/13)

A God who draws near out of love walks with His people, and this walk comes to an unimaginable point. We could never have imagined that the same Lord would become one of us and walk with us, be present with us, present in His Church, present in the Eucharist, present in His Word, present in the poor, He is present, walking with us. And this is closeness: the shepherd close to his flock, close to his sheep, whom he knows, one by one. (6/7/13, Sacred Heart)

Jesus wanted to show us his heart as the heart that loved so deeply. For this reason we have this commemoration today, especially of God's love. God loved us, he loved us with such great love. I am thinking of what St Ignatius told us.... He pointed out two criteria on love. The first: love is expressed more clearly in actions than in words. The second: there is greater love in giving than in receiving. (6/7/13, Sacred Heart)

These two criteria are like the pillars of true love: deeds, and the gift of self. (6/7/13, Sacred Heart)

What is the law of the People of God? It is the law of love, love for God and love for neighbor according to the new commandment that the Lord left to us (cf. *Jn 13:34*). It is a love, however, that is not sterile sentimentality or something vague, but the acknowledgment of God as the one Lord of life and, at the same time, the acceptance of the other as my true brother, overcoming division, rivalry, misunderstanding, selfishness; these two things go together. Oh how much more of the journey do we have to make in order to actually live the new law — the law of the Holy Spirit who acts in us, the law of charity, of love! Looking in newspapers or on television we see so many wars between Christians: how does this happen? Within the People of God, there are so many wars! How many wars of envy, of jealousy, are waged in neighborhoods, in the workplace! Even within the family itself, there are so many internal wars! We must ask the Lord to make us correctly understand this law of love. How beautiful it is to love one another as true brothers and sisters. How beautiful! Let's do something today. (6/12/13)

Nor is the light of faith, joined to the truth of love, extraneous to the material world, for love is always lived out in body and spirit; the light of faith is an incarnate light radiating from the luminous life of Jesus. It also illumines the material world, trusts its inherent order and knows that it calls us to an ever widening path of harmony and understanding. (6/29/13, no. 34)

In the Gospel, we read the parable of the Good Samaritan, that speaks of a man assaulted by robbers and left half dead at the side of the road. People pass by him and look at him. But they do not stop, they just continue on their journey, indifferent to him: it is none of their business! How often we say: it's not my problem! How often we turn the other way and pretend not to see! Only a Samaritan, a stranger, sees him, stops, lifts him up, takes him by the hand, and cares for him (cf. *Lk* 10:29-35). Dear friends, I believe that here, in this hospital, the parable of the Good Samaritan is made tangible. Here there is no indifference, but concern. There is no apathy, but love. (7/24/13, Providence)

That is the purpose of our mission: to identify the material and immaterial needs of the people and try to meet them as we can. Do you know what agape is? It is love of others, as our Lord preached. It is not proselytizing, it is love. Love for one's neighbor, that leavening that serves the common good. (10/1/13)

[A] faith which is lived out in a serious manner gives rise to acts of authentic charity. (10/31/13)

The true disciple of the Lord commits himself personally to a charitable ministry whose scope is man's multiform and endless poverty. (10/31/13)

Every day we are all called to become a "caress of God" for those who perhaps have forgotten their first caresses, or perhaps who never have felt a caress in their life. (10/31/13)

Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. (11/24/13, no. 2)

What counts above all else is "faith working through love" (*Gal* 5:6). Works of love directed to one's neighbor are the most perfect external manifestation of the interior grace of the Spirit: "The foundation of the New Law is in the grace of the Holy Spirit, who is manifested in the faith which works through love".^[40] (11/24/13, no. 37)

Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others. Under no circumstance can this invitation be obscured! All of the virtues are at the service of this response of love. If this invitation does not radiate forcefully and attractively, the edifice of the Church's moral teaching risks becoming a house of cards, and this is our greatest risk. It would mean that it is not the Gospel which is being preached, but certain doctrinal or moral points based on specific ideological options. The message will run the risk of losing its freshness and will cease to have "the fragrance of the Gospel". (11/24/13, no. 39)

In a culture paradoxically suffering from anonymity and at the same time obsessed with the details of other people's lives, shamelessly given over to morbid curiosity, the Church must look more closely and sympathetically at others whenever necessary. (11/24/13, no. 169)

Jesus' sacrifice on the cross is nothing else than the culmination of the way he lived his entire life. Moved by his example, we want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep; arm in arm with others, we are committed to building a new world. (11/24/13, no. 269)

Benedict XVI has said that “closing our eyes to our neighbor also blinds us to God”,^[209] and that love is, in the end, the *only* light which “can always illuminate a world grown dim and give us the courage needed to keep living and working”.^[210] When we live out a spirituality of drawing nearer to others and seeking their welfare, our hearts are opened wide to the Lord’s greatest and most beautiful gifts. Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and knowledge of God. If we want to advance in the spiritual life, then, we must constantly be missionaries. (11/24/13, no. 272)

...because with us what is highest must be at the service of others. (3/28/13, Prison for Minors)

But you too, help one another: help one another always. One another. In this way, by helping one another, we will do some good. (3/28/13, Prison for Minors)

We must not forget that true power, at whatever level, is service, which has its luminous summit on the Cross. With great wisdom Benedict XVI reminded the Church many times that for man, authority is often synonymous with possession, dominion, success. For God authority is always synonymous with service, humility, love. It means to enter into Jesus' logic, who bends down to wash the feet of the Apostles (cf. Angelus, January 29, 2012), and who says to his disciples: "You know that the rulers of the Gentiles lord it over them . . . it shall not be so among you; in fact, the motto of your assembly, no? 'it shall not be so among you'; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave" (Matthew 20:25-27). (5/8/13)

A prayer that does not lead you to practical action for your brother — the poor, the sick, those in need of help, a brother in difficulty — is a sterile and incomplete prayer. But, in the same way . . . When time is not set aside for dialogue with him in prayer, we risk serving ourselves and not God present in our needy brother and sister. St Benedict sums up the kind of life that indicated for his monks in two words: *ora et labora*, pray and work. It is from contemplation, from a strong friendship with the Lord that the capacity is born in us to live and to bring the love of God, his mercy, his tenderness, to others. And also our work with brothers in need, our charitable works of mercy, lead us to the Lord, because it is in the needy brother and sister that we see the Lord himself. (7/21/13)

The life of Jesus is a life for others. The life of Jesus is a life for others. It is a life of service. (7/28/13, WYD)

When the Cardinals elected me as Bishop of Rome and Universal Pastor of the Catholic Church, I chose the name of "Francis", a very famous saint who loved God and every human being deeply, to the point of being called "universal brother". He loved, helped and served the needy, the sick and the poor; he also cared greatly for creation. (7/10/13)

Accompanying on its own is not enough. It is not enough to offer someone a sandwich unless it is accompanied by the possibility of learning how to stand on one's own two feet. Charity that leaves the poor person as he is, is not sufficient. True mercy, the mercy God gives to us and teaches us, demands justice, it demands that the poor find the way to be poor no longer. It asks — and it asks us, the Church, us, the City of Rome, it asks the institutions — to ensure that no one ever again stand in need of a soup-kitchen, of makeshift-lodgings, of a service of legal assistance in order to have his legitimate right recognized to live and to work, to be fully a person. (9/10/13)

The contribution of the Church in today's world is enormous. . . .[Christians] help so many people to be healed or to die in peace in makeshift hospitals. They are present to those enslaved by different addictions in the poorest places on earth. They devote themselves to the education of children and young people. They take care of the elderly who have been forgotten by everyone else. They look for ways to communicate values in hostile environments. They are dedicated in many other ways to showing an immense love for humanity inspired by the God who became man. (11/24/13, no. 76)

Continue to overcome apathy, offering a Christian response to the social and political anxieties, which are arising in various parts of the world. I ask you to be builders of the world, to work for a better world. Dear young people, please, don't be observers of life, but get involved. Jesus did not remain an observer, but he immersed himself. Don't be observers, but immerse yourself in the reality of life, as Jesus did. (7/27/13, Vigil)

We need to participate for the common good. Sometimes we hear: a good Catholic is not interested in politics. This is not true: good Catholics immerse themselves in politics by offering the best of themselves so that the leader can govern. (9/16/13)

I say that politics is the most important of the civil activities and has its own field of action, which is not that of religion. Political institutions are secular by definition and operate in independent spheres. All my predecessors have said the same thing, for many years at least, albeit with different accents. I believe that Catholics involved in politics carry the values of their religion within them, but have the mature awareness and expertise to implement them. The Church will never go beyond its task of expressing and disseminating its values, at least as long as I'm here. (10/1/13)

Despite the tide of secularism which has swept our societies, in many countries – even those where Christians are a minority – the Catholic Church is considered a credible institution by public opinion, and trusted for her solidarity and concern for those in greatest need. Again and again, the Church has acted as a mediator in finding solutions to problems affecting peace, social harmony, the land, the defense of life, human and civil rights, and so forth. And how much good has been done by Catholic schools and universities around the world! This is a good thing. Yet, we find it difficult to make people see that when we raise other questions less palatable to public opinion, we are doing so out of fidelity to precisely the same convictions about human dignity and the common good. (11/24/13, no. 65)

Even if many are now involved in the lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge. (11/24/13, no. 102)

No one can demand that religion should be relegated to the inner sanctum of personal life, without influence on societal and national life, without concern for the soundness of civil institutions, without a right to offer an opinion on events affecting society. Who would claim to lock up in a church and silence the message of Saint Francis of Assisi or Blessed Teresa of Calcutta? They themselves would have found this unacceptable. (11/24/13, no. 183)

An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses. The earth is our common home and all of us are brothers and sisters. If indeed “the just ordering of society and of the state is a central responsibility of politics”, the Church “cannot and must not remain on the sidelines in the fight for justice”.^[150] All Christians, their pastors included, are called to show concern for the building of a better world. This is essential, for the Church's social thought is primarily positive: it offers proposals, it works for change and in this sense it constantly points to the hope born of the loving heart of Jesus Christ. At the same time, it unites “its own commitment to that made in the social field by other Churches and Ecclesial Communities, whether at the level of doctrinal reflection or at the practical level”.^[151] (11/24/13, no. 183)

It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country”.[\[152\]](#) (11/24/13, no. 184)

People in every nation enhance the social dimension of their lives by acting as committed and responsible citizens, not as a mob swayed by the powers that be. Let us not forget that “responsible citizenship is a virtue, and participation in political life is a moral obligation”.[\[180\]](#) (11/24/13, no. 220)

In her dialogue with the State and with society, the Church does not have solutions for every particular issue. Together with the various sectors of society, she supports those programs which best respond to the dignity of each person and the common good. In doing this, she proposes in a clear way the fundamental values of human life and convictions which can then find expression in political activity. (11/24/13, no. 241)

Let us protect Christ in our lives, so that we can protect others, so that we can protect creation! (3/19/13)

It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. (3/19/13)

Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. *Mt 25:31-46*). Only those who serve with love are able to protect! (3/19/13)

To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of hope; it is to let a shaft of light break through the heavy clouds; it is to bring the warmth of hope! (3/19/13)

For her part, the Church always works for the integral development of every person. In this sense, she reiterates that the common good should not be simply an extra, simply a conceptual scheme of inferior quality tacked onto political programs. The Church encourages those in power to be truly at the service of the common good of their peoples. (5/16/13)

...to "cultivate and care" encompasses not only the relationship between us and the environment, between man and creation, it also regards human relationships. The Popes have spoken of human ecology, closely linked to environmental ecology. We are living in a time of crisis: we see this in the environment, but above all we see this in mankind. (6/5/13, Environment)

The human person is in danger: this is certain, the human person is in danger today, here is the urgency of human ecology! And it is a serious danger because the cause of the problem is not superficial but profound: it is not just a matter of economics, but of ethics and anthropology. (6/5/13, Environment)

Human life, the person is no longer perceived as a primary value to be respected and protected, especially if poor or disabled, if not yet useful - such as the unborn child - or no longer needed - such as the elderly. (6/5/13, Environment)

Fraternal relations between people, and cooperation in building a more just society – these are not an idealistic dream, but the fruit of a concerted effort on the part of all, in service of the common good. I encourage you in this commitment to the common good, a commitment which demands of everyone wisdom, prudence and generosity. (7/27/13, Leaders)

I would also like to tell you that the Church, the “advocate of justice and defender of the poor in the face of intolerable social and economic inequalities which cry to heaven” (*Aparecida Document*, 395), wishes to offer her support for every initiative that can signify genuine development for every person and for the whole person. Dear friends, it is certainly necessary to give bread to the hungry – this is an act of justice. But there is also a deeper hunger, the hunger for a happiness that only God can satisfy, the hunger for dignity. There is neither real promotion of the common good nor real human development when there is ignorance of the fundamental pillars that govern a nation, its non-material goods: *life*, which is a gift of God, a value always to be protected and promoted; the *family*, the foundation of coexistence and a remedy against social fragmentation; *integral education*, which cannot be reduced to the mere transmission of information for purposes of generating profit; *health*, which must seek the integral well-being of the person, including the spiritual dimension, essential for human balance and healthy coexistence; *security*, in the conviction that violence can be overcome only by changing human hearts. (7/25/13, Varginha)

The kingdom, already present and growing in our midst, engages us at every level of our being and reminds us of the principle of discernment which Pope [Paul VI](#) applied to true development: it must be directed to “all men and the whole man”.[\[145\]](#) (11/24/13, no. 181)

Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society’s most neglected members. (11/24/13, no. 186)

Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society. This demands that we be docile and attentive to the cry of the poor and to come to their aid. (11/24/13, no. 187)

We need to grow in a solidarity which “would allow all peoples to become the artisans of their destiny”,[\[156\]](#) since “every person is called to self-fulfilment”.[\[157\]](#) (11/24/13, no. 190)

I think of the difficulties which, in various countries, today afflicts the world of work and business; I think of how many, and not just young people, are unemployed, many times due to a purely economic conception of society, which seeks selfish profit, beyond the parameters of social justice. (5/1/13)

People have to struggle to live and, frequently, to live in an undignified way. One cause of this situation, in my opinion, is in the our relationship with money, and our acceptance of its power over ourselves and our society. (5/16/13)

...the financial crisis which we are experiencing makes us forget that its ultimate origin is to be found in a profound human crisis. In the denial of the primacy of human beings! We have created new idols. The worship of the golden calf of old has found a new and heartless image in the cult of money and the dictatorship of an economy which is faceless and lacking any truly humane goal. (5/16/13)

The worldwide financial and economic crisis seems to highlight their distortions and above all the gravely deficient human perspective, which reduces man to one of his needs alone, namely, consumption. Worse yet, human beings themselves are nowadays considered as consumer goods which can be used and thrown away. (5/16/13)

While the income of a minority is increasing exponentially, that of the majority is crumbling. This imbalance results from ideologies which uphold the absolute autonomy of markets and financial speculation, and thus deny the right of control to States, which are themselves charged with providing for the common good. (5/16/13)

I encourage the financial experts and the political leaders of your countries to consider the words of Saint John Chrysostom: “Not to share one’s goods with the poor is to rob them and to deprive them of life. It is not our goods that we possess, but theirs.” (5/16/13)

The Pope appeals for disinterested solidarity and for a return to person-centered ethics in the world of finance and economics. (5/16/13)

The Church encourages those in power to be truly at the service of the common good of their peoples. She urges financial leaders to take account of ethics and solidarity. And why should they not turn to God to draw inspiration from his designs? In this way, a new political and economic mindset would arise that would help to transform the absolute dichotomy between the economic and social spheres into a healthy symbiosis. (5/16/13)

We must recover the whole sense of gift, of gratuitousness, of solidarity. Rampant capitalism has taught the logic of profit at all costs, of giving to get, of exploitation without looking at the person... and we see the results in the crisis we are experiencing! This Home is a place that teaches charity, a “school” of charity, which instructs me to go encounter every person, not for profit, but for love. (5/21/13)

The current crisis is not only economic and financial but is rooted in an ethical and anthropological crisis. Concern with the idols of power, profit, and money, rather than with the value of the human person has become a basic norm for functioning and a crucial criterion for organization. We have forgotten and are still forgetting that over and above business, logic and the parameters of the market is the human being; and that something is [due to] men and women in as much as they are human beings by virtue of their profound dignity: to offer them the possibility of living a dignified life and of actively participating in the common good. Benedict XVI reminded us that precisely because it is human, all human activity, including economic activity, must be ethically structured and governed (cf. Encyclical Letter *Caritas in Veritate*, n. 36). We must return to the centrality of the human being, to a more ethical vision of activities and of human relationships without the fear of losing something. (5/25/13)

Man is not in charge today, money is in charge, money rules. God our Father did not give the task of caring for the earth to money, but to us, to men and women: we have this task! Instead, men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." (6/5/13, Environment)

...men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." If you break a computer it is a tragedy, but poverty, the needs, the dramas of so many people end up becoming the norm. (6/5/13, Environment)

...these things become the norm: that some homeless people die of cold on the streets is not news. In contrast, a ten point drop on the stock markets of some cities, is a tragedy. A person dying is not news, but if the stock markets drop ten points it is a tragedy! Thus people are disposed of, as if they were trash. (6/5/13, Environment)

It is a well-known fact that current levels of production are sufficient, yet millions of people are still suffering and dying of starvation. This, dear friends is truly scandalous. A way has to be found to enable everyone to benefit from the fruits of the earth, and not simply to close the gap between the affluent and those who must be satisfied with the crumbs falling from the table, but above all to satisfy the demands of justice, fairness and respect for every human being. (6/20/13)

The human person and human dignity risk being turned into vague abstractions in the face of issues like the use of force, war, malnutrition, marginalization, violence, the violation of basic liberties, and financial speculation, which presently affects the price of food, treating it like any other merchandise and overlooking its primary function. Our duty is to continue to insist, in the present international context, that the human person and human dignity are not simply catchwords, but pillars for creating shared rules and structures capable of passing beyond purely pragmatic or technical approaches in order to eliminate divisions and to bridge existing differences. In this regard, there is a need to oppose the shortsighted economic interests and the mentality of power of a relative few who exclude the majority of the world's peoples, generating poverty and marginalization and causing a breakdown in society. There is likewise a need to combat the corruption which creates privileges for some and injustices for many others. (6/20/13)

The world economy will only develop if it allows a dignified way of life for all human beings, from the eldest to the unborn child, not just for citizens of the G20 member states but for every inhabitant of the earth, even those in extreme social situations or in the remotest places. From this standpoint, it is clear that, for the world's peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself, as seen, for example, in the Millennium Development Goals. Unfortunately, the many armed conflicts which continue to afflict the world today present us daily with dramatic images of misery, hunger, illness and death. Without peace, there can be no form of economic development. Violence never begets peace, the necessary condition for development. (9/4/13)

God did not want an idol to be at the center of the world but man, men and women who would keep the world going with their work. Yet now, in this system devoid of ethics, at the center there is an idol and the world has become an idolater of this "god-money". ... Money is in command! Money lays down the law! It orders all these things that are useful to it, this idol. And what happens? To defend this idol all crowd to the center and those on the margins are done down, the elderly fall away, because there is no room for them in this world! (9/22/13, Workers)

We must say "we want a just system! A system that enables everyone to get on". We must say: "we don't want this globalized economic system which does us so much harm!". Men and women must be at the center as God desires, and not money! (9/22/13, Workers)

Put the person and work back at the center. The economic crisis has a European and a global dimension; however the crisis is not only economic, it is also ethical, spiritual and human. At its root is a betrayal of the common good, both on the part of individuals and of power groups. It is therefore necessary to remove centrality from the law of profit and gain, and to put the person and the common good back at the center. One very important factor for the dignity of the person is, precisely, work; work must be guaranteed if there is to be an authentic promotion of the person. This task is incumbent on the society as a whole. (9/22/13, Workers)

Just as the commandment “Thou shalt not kill” sets a clear limit in order to safeguard the value of human life, today we also have to say “thou shalt not” to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape. (11/24/13, no. 53)

Human beings are themselves considered consumer goods to be used and then discarded. We have created a “throw away” culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the “exploited” but the outcast, the “leftovers”. (11/24/13, no. 53)

In this context, some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been confirmed by the facts, expresses a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. Meanwhile, the excluded are still waiting. To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as though all this were someone else’s responsibility and not our own. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us. (11/24/13, no. 54)

The current financial crisis can make us overlook the fact that it originated in a profound human crisis: the denial of the primacy of the human person! . . . The worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption. (11/24/13, no. 55)

While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. (11/24/13, no. 56)

I encourage financial experts and political leaders to ponder the words of one of the sages of antiquity: “Not to share one’s wealth with the poor is to steal from them and to take away their livelihood. It is not our own goods which we hold, but theirs”. [Saint John Chrysostom, *De Lazaro Concio*, II, 6: PG 48, 992D.] (11/24/13, no. 57)

Money must serve, not rule! The Pope loves everyone, rich and poor alike, but he is obliged in the name of Christ to remind all that the rich must help, respect and promote the poor. I exhort you to generous solidarity and to the return of economics and finance to an ethical approach which favors human beings. (11/24/13, no. 58)

With due respect for the autonomy and culture of every nation, we must never forget that the planet belongs to all mankind and is meant for all mankind; the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity. It must be reiterated that “the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others”.[\[155\]](#) (11/24/13, no. 190)

A just wage enables them to have adequate access to all the other goods which are destined for our common use. (11/24/13, no. 192)

Business is a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life; this will enable them truly to serve the common good by striving to increase the goods of this world and to make them more accessible to all. (11/24/13, no. 203)

We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires more than economic growth, while presupposing such growth: it requires decisions, programs, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality. (11/24/13, no. 204)

Each meaningful economic decision made in one part of the world has repercussions everywhere else; consequently, no government can act without regard for shared responsibility. Indeed, it is becoming increasingly difficult to find local solutions for enormous global problems which overwhelm local politics with difficulties to resolve. If we really want to achieve a healthy world economy, what is needed at this juncture of history is a more efficient way of interacting which, with due regard for the sovereignty of each nation, ensures the economic well-being of all countries, not just of a few. (11/24/13, no. 206)

The dignity of the human person and the common good rank higher than the comfort of those who refuse to renounce their privileges. When these values are threatened, a prophetic voice must be raised. (11/24/13, no. 218)

Moreover, if on the one hand we are seeing a reduction in *absolute poverty*, on the other hand we cannot fail to recognize that there is a serious rise in *relative poverty*, that is, instances of inequality between people and groups who live together in particular regions or in a determined historical-cultural context. In this sense, effective policies are needed to promote the principle of *fraternity*, securing for people – who are equal in dignity and in fundamental rights – access to capital, services, educational resources, healthcare and technology so that every person has the opportunity to express and realize his or her life project and can develop fully as a person. (12/8/13)

One also sees the need for policies which can lighten an excessive imbalance between incomes. We must not forget the Church’s teaching on the so-called *social mortgage*, which holds that although it is lawful, as Saint Thomas Aquinas says, and indeed necessary “that people have ownership of goods”,[\[12\]](#) insofar as their use is concerned, “they possess them as not just their own, but common to others as well, in the sense that they can benefit others as well as themselves”.[\[13\]](#) (12/8/13)

What is needed, then, is a renewed, profound and broadened sense of responsibility on the part of all. "Business is - in fact - a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life" (*Evangelii Gaudium*, 203). Such men and women are able to serve more effectively the common good and to make the goods of this world more accessible to all. Nevertheless, the growth of equality demands something more than economic growth, even though it presupposes it. It demands first of all "a transcendent vision of the person" (Benedict XVI, *Caritas in Veritate*, 11), because "without the perspective of eternal life, human progress in this world is denied breathing-space" (ibid.). It also calls for decisions,

mechanisms and processes directed to a better distribution of wealth, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality. (1/17/14)

I am convinced that from such an openness to the transcendent a new political and business mentality can take shape, one capable of guiding all economic and financial activity within the horizon of an ethical approach which is truly humane. The international business community can count on many men and women of great personal honesty and integrity, whose work is inspired and guided by high ideals of fairness, generosity and concern for the authentic development of the human family. I urge you to draw upon these great human and moral resources and to take up this challenge with determination and far-sightedness. Without ignoring, naturally, the specific scientific and professional requirements of every context, I ask you to ensure that humanity is served by wealth and not ruled by it. (1/17/14)

The Church is likewise conscious of the responsibility which all of us have for our world, for the whole of creation, which we must love and protect. There is much that we can do to benefit the poor, the needy and those who suffer, and to favour justice, promote reconciliation and build peace. But before all else we need to keep alive in our world the thirst for the absolute, and to counter the dominance of a one-dimensional vision of the human person, a vision which reduces human beings to what they produce and to what they consume: this is one of the most insidious temptations of our time. (5/20/13)

We know how much violence has resulted in recent times from the attempt to eliminate God and the divine from the horizon of humanity, and we are aware of the importance of witnessing in our societies to that primordial openness to transcendence which lies deep within the human heart. In this, we also sense our closeness to all those men and women who, although not identifying themselves as followers of any religious tradition, are nonetheless searching for truth, goodness and beauty, the truth, goodness and beauty of God. They are our valued allies in the commitment to defending human dignity, in building a peaceful coexistence between peoples and in safeguarding and caring for creation. (5/20/13)

We Christians bring peace and grace as a treasure to be offered to the world, but these gifts can bear fruit only when Christians live and work together in harmony. This makes it easier to contribute to building relations of respect and peaceful coexistence with those who belong to other religious traditions, and with non-believers. (6/14/13)

Turning to mutual respect in interreligious relations, especially between Christians and Muslims, we are called to respect the religion of the other, its teachings, its symbols, its values. Particular respect is due to religious leaders and to places of worship. How painful are attacks on one or other of these! (7/10/13)

The globalized world in which we live demands of us a common witness to the God-given dignity of every human being and the effective promotion of the cultural, social and legal conditions which enable individuals and communities to grow in freedom, and which support the mission of the family as the fundamental building-block of society, ensure a sound and integral education for the young, and guarantee for all the untrammelled exercise of religious liberty. In fidelity to the Gospel, and in response to the urgent needs of the present time, we are called to reach out to those who find themselves in the existential peripheries of our societies and to show particular solidarity with the most vulnerable of our brothers and sisters: the poor, the disabled, the unborn and the sick, migrants and refugees, the elderly and the young who lack employment. (10/4/13, WCC)

Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of “being open to them, sharing their joys and sorrows”.^[194] In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. (11/24/13, no. 250)

It means caring for one another in our families: husbands and wives first protect one another, and then, as parents, they care for their children, and children themselves, in time, protect their parents. (3/19/13)

...[work] gives [us] the ability to maintain ourselves, our family, to contribute to the growth of our nation. (5/1/13)

[T]he “home” represents the most precious human treasures, that of encounter, that of relations among people, different in age, culture and history, but who live together and together help one another to grow. For this reason, the “home” is a crucial place in life, where life grows and can be fulfilled, because it is a place in which every person learns to receive love and to give love. (5/21/13)

What is God’s plan? It is to make of us all a single family of his children, in which each person feels that God is close and feels loved by him, as in the Gospel parable, feels the warmth of being God’s family. The Church is rooted in this great plan. . . . The Church is born from God’s wish to call all people to communion with him, to friendship with him, indeed, to share in his own divine life as his sons and daughters. The very word “Church”, from the Greek *ekklesia*, means “convocation”: God convokes us, he impels us to come out of our individualism, from our tendency to close ourselves into ourselves, and he calls us to belong to his family. Furthermore this call originates in creation itself. God created us so that we might live in a profound relationship of friendship with him, and even when sin broke off this relationship with him, with others and with creation, God did not abandon us. (5/29/13)

[I]t is necessary to reaffirm the conviction that every family is the principal setting for the growth of each individual, since it is through the family that human beings become open to life and the natural need for relationships with others. Over and over again we see that family bonds are essential for the stability of relationships in society, for the work of education and for integral human development, for they are inspired by love, responsible inter-generational solidarity and mutual trust. These are factors which can make even the most adverse situations more bearable, and bring a spirit of true fraternity to our world, enabling it to feel as a single family, where the greatest attention is paid to those most in need. (6/20/13)

The individual’s act of faith finds its place within a community, within the common “we” of the people who, in faith, are like a single person — “my first-born son”, as God would describe all of Israel (cf. *Ex* 4:22). Here mediation is not an obstacle, but an opening: through our encounter with others, our gaze rises to a truth greater than ourselves. (6/29/13, no. 14)

The image of a body does not imply that the believer is simply one part of an anonymous whole, a mere cog in great machine; rather, it brings out the vital union of Christ with believers, and of believers among themselves (cf. *Rom* 12:4-5) Christians are “one” (cf. *Gal* 3:28), yet in a way which does not make them lose their individuality; in service to others, they come into their own in the highest degree. (6/29/13, no. 22).

It is impossible to believe on our own. Faith is not simply an individual decision which takes place in the depths of the believer’s heart, nor a completely private relationship between the “I” of the believer and the divine “Thou”, between an autonomous subject and God. By its very nature, faith is open to the “We” of the Church; it always takes place within her communion. We are reminded of this by the dialogical format of the creed used in the baptismal liturgy. Our belief is expressed in response to an invitation, to a word which must be heard and which is not my own; it exists as part of a dialogue and cannot be merely a profession originating in an individual. We can respond in the singular — “I believe” — only because we are part of a greater fellowship, only because we also say “We believe”. This openness to the ecclesial “We” reflects the openness of God’s own love, which is not only a relationship between the Father and the Son, between an “I” and a “Thou”, but is also, in the Spirit, a “We”, a communion of persons. Here we see why those who believe are never alone, and why

faith tends to spread, as it invites others to share in its joy. Those who receive faith discover that their horizons expand as new and enriching relationships come to life. Tertullian puts this well when he describes the catechumens who, "after the cleansing which gives new birth" are welcomed into the house of their mother and, as part of a new family, pray the Our Father together with their brothers and sisters. (6/29/13, no. 39)

The first setting in which faith enlightens the human city is the family. (6/29/13, no. 52)

In mission, also on a continental level, it is very important to reaffirm the family, which remains the essential cell of society and the Church; young people, who are the face of the Church's future; women, who play a fundamental role in passing on the faith and who are a daily source of strength in a society that carries this faith forward and renews it. Let us not reduce the involvement of women in the Church, but instead promote their active role in the ecclesial community. If the Church, in her complete and real dimension, loses women, she risks becoming sterile. Aparecida also highlights the vocation and mission of the man in the family, in the Church and in society, as fathers, workers and citizens. Let us take this seriously! (7/27/13, Brazilian Bishops)

Wherever we go, even to the smallest parish in the most remote corner of this earth, there is the one Church. We are at home, we are in the family, we are among brothers and sisters. And this is a great gift of God! The Church is one for us all. There is not one Church for Europeans, one for Africans, one for Americans, one for Asians, one for those who live in Oceania. No, she is one and the same everywhere. It is like being in a family: some of its members may be far away, scattered across the world, but the deep bonds that unite all the members of a family stay solid however great the distance. (9/25/13)

Let us all ask ourselves: as a Catholic, do I feel this unity? As a Catholic, do I live this unity of the Church? Or doesn't it concern me because I am closed within my own small group or within myself? Am I one of those who "privatize" the Church to their own group, their own country or their own friends? It is sad to find a "privatized" Church out of selfishness or a lack of faith. It is sad! When I hear that so many Christians in the world are suffering, am I indifferent or is it as if one of my family were suffering? When I think or hear it said that many Christians are persecuted and give their lives for their faith, does this touch my heart or not? Am I open to a brother or sister of the family who is giving his or her life for Jesus Christ? Do we pray for each other? I have a question for you, but don't answer out loud, only in your heart. How many of you pray for Christians who are being persecuted? How many? Everyone respond in you heart. Do I pray for my brother, for my sister who is in difficulty because they confess and defend their faith? It is important to look beyond our own boundaries, to feel that we are Church, one family in God! (9/25/13)

It is from this first formative community that we learn to take care of others, for the good of the other and to love the harmony of creation and to share and enjoy its fruits, by fostering reasonable, balanced and sustainable consumption. *To support and protect the family* so that it educates in solidarity and respect, is a decisive step in moving towards a more equitable and humane society. (10/16/13)

As Blessed [John Paul II](#) wrote in the Apostolic Exhortation [Familiaris Consortio](#), the family is not merely the sum of persons belonging to it, but a "community of persons" (cf. nn. 17-18). And a community is more than the sum total of persons that belong to it. It is the place where one learns to love, it is the natural center of human life. It is made up of faces, of people who love, dialogue, make self-sacrifices for one another and defend life, especially of the most vulnerable and the weakest. (10/25/13)

In the family the person becomes aware of his or her own dignity and, especially if their upbringing is Christian, each one recognizes the dignity of every single person, in a particular way the sick, the weak and the marginalized. (10/25/13)

A lively awareness of our relatedness helps us to look upon and to treat each person as a true sister or brother; without fraternity it is impossible to build a just society and a solid and lasting peace. We should remember that

fraternity is generally first learned in the family, thanks above all to the responsible and complementary roles of each of its members, particularly the father and the mother. The family is the wellspring of all fraternity, and as such it is the foundation and the first pathway to peace, since, by its vocation, it is meant to spread its love to the world around it. (12/8/13)

In his encyclical *Caritas in Veritate*, my predecessor reminded the world how the lack of *fraternity* between peoples and men and women is a significant cause of *poverty*.^[11] In many societies, we are experiencing a profound *poverty of relationships* as a result of the lack of solid family and community relationships. We are concerned by the various types of hardship, marginalization, isolation and various forms of pathological dependencies which we see increasing. This kind of poverty can be overcome only through the rediscovery and valuing of *fraternal* relationships in the heart of families and communities, through the sharing of joys and sorrows, of the hardships and triumphs that are a part of human life. (12/8/13)

And today the Gospel presents the Holy Family to us on the sorrowful road of exile, seeking refuge in Egypt. Joseph, Mary and Jesus experienced the tragic fate of refugees, which is marked by fear, uncertainty and unease (cf. Mt 2:13-15; 19-23). Unfortunately, in our own time, millions of families can identify with this sad reality. Almost every day the television and papers carry news of refugees fleeing from hunger, war and other grave dangers, in search of security and a dignified life for themselves and for their families. (12/29/13)

In this way we can appreciate the insistence of my beloved predecessor Benedict XVI that “the language of the family is a language of peace”.^[4] Sadly, this is often not the case, as the number of broken and troubled families is on the rise, not simply because of the weakening sense of belonging so typical of today’s world, but also because of the adverse conditions in which many families are forced to live, even to the point where they lack basic means of subsistence. There is a need for suitable policies aimed at supporting, assisting and strengthening the family! (1/13/14)

If in so many parts of the world there are children who have nothing to eat, that's not news, it seems normal. It cannot be this way! (6/5/13, Environment)

This culture of waste has made us insensitive even to the waste and disposal of food, which is even more despicable when all over the world, unfortunately, many individuals and families are suffering from hunger and malnutrition. (6/5/13, Environment)

Consumerism has led us to become used to an excess and daily waste of food, to which, at times, we are no longer able to give a just value, which goes well beyond mere economic parameters. We should all remember, however, that throwing food away is like stealing from the tables of the the poor, the hungry! (6/5/13, Environment)

I encourage everyone to reflect on the problem of thrown away and wasted food to identify ways and means that, by seriously addressing this issue, are a vehicle of solidarity and sharing with the needy. (6/5/13, Environment)

...when food is shared in a fair way, with solidarity, when no one is deprived, every community can meet the needs of the poorest. Human ecology and environmental ecology walk together. (6/5/13, Environment)

We are called not only to respect the natural environment, but also to show respect for, and solidarity with, all the members of our human family. These two dimensions are closely related; today we are suffering from a crisis which is not only about the just management of economic resources, but also about concern for human resources, for the needs of our brothers and sisters living in extreme poverty, and especially for the many children in our world lacking adequate education, health care and nutrition. Consumerism and a “culture of waste” have led some of us to tolerate the waste of precious resources, including food, while others are literally wasting away from hunger. I ask all of you to reflect on this grave ethical problem in a spirit of solidarity grounded in our common responsibility for the earth and for all our brothers and sisters in the human family. (6/5/13, Environment)

We are all aware that one of the first effects of grave food crises – and not simply those caused by natural disasters or violent conflicts – is the uprooting of individuals, families and communities. The separation is a painful one; it is not limited to their lands, but extends to their entire existential and spiritual environment, threatening and at times shattering their few certainties in life. This process, which is now taking place worldwide, demands that international relations once more be regulated by their underlying ethical principles and recover the authentic spirit of solidarity which can guarantee the effectiveness of every cooperative undertaking. (6/20/13)

It is a scandal that there is still hunger and malnutrition in the world! It is not just a question of responding to immediate emergencies, but of addressing together, at all levels, a problem that challenges our personal and social conscience, in order to achieve a just and lasting solution. (10/16/13)

Paradoxically, in an age when globalization enables us to know about the situations of need that exist in the world and to multiply exchanges and human relationships, the tendency to individualism and to withdraw into ourselves seems to be on the rise. These tendencies lead to a certain attitude of indifference — at the personal, institutional and State level — toward those who are dying of hunger or suffering from malnutrition, almost as though it were an inevitable fact. However, hunger and malnutrition can never be considered a normal occurrence to which one must become accustomed, as if it were part of the system. (10/16/13)

The theme chosen by the FAO for this year's celebration is "Sustainable Food Systems for Food Security and Nutrition". I see in it an invitation to rethink and renew our food systems from a perspective of solidarity, by overcoming the logic of an unbridled exploitation of creation and by better orienting our commitment to cultivate and care for the environment and its resources, in order to guarantee food security and progress toward sufficient and healthy food for all. This poses a serious question about the need to substantially modify our lifestyle, including the way we eat which, in so many areas of the planet, is marked by consumerism and the waste and squandering of food. (10/16/13)

In this regard the continuing disgrace of hunger in the world moves me to share with you the question: *How are we using the earth's resources?* Contemporary societies should reflect on the hierarchy of priorities to which production is directed. It is a truly pressing duty to use the earth's resources in such a way that all may be free from hunger. (12/8/13)

It is well known that present production is sufficient, and yet millions of persons continue to suffer and die from hunger, and this is a real scandal. We need, then, to find ways by which all may benefit from the fruits of the earth, not only to avoid the widening gap between those who have more and those who must be content with the crumbs, but above all because it is a question of justice, equality and respect for every human being. In this regard I would like to remind everyone of that necessary *universal destination of all goods* which is one of the fundamental principles of the Church's social teaching. Respect for this principle is the essential condition for facilitating an effective and fair access to those essential and primary goods which every person needs and to which he or she has a right. (12/8/13)

Today, I am happy to announce to you the launch of a campaign against global hunger by our very own Caritas Internationalis and to tell you that I intend to give my full support. This confederation, together with its 164 member organisations works in 200 countries and territories around the world and its work is at the heart of the mission of the Church and of Her attention towards all those who suffer because of the scandal of hunger, those with whom the Lord identified when he said, "I was hungry and you gave me something to eat". (12/9/13)

We are in front of a global scandal of around one billion — one billion people who still suffer from hunger today. We cannot look the other way and pretend this does not exist. The food and fish teaches us exactly this: that if there is the will, what we have never ends. On the contrary, it abounds and does not get wasted. Therefore, dear brothers and sisters, I invite you to make space in your heart for this emergency of respecting the God-given rights of everyone to have access to adequate food. We share what we have in Christian charity with those who face numerous obstacles to satisfy such a basic need. At the same time we promote an authentic cooperation with the poor so that through the fruits of their and our work they can live a dignified life. (12/9/13)

I invite all of the institutions of the world, the Church, each of us, as one single human family, to give a voice to all of those who suffer silently from hunger, so that this voice becomes a roar which can shake the world. This campaign is also an invitation to all of us to become more conscious in our food choices, which often lead to waste and a poor use of the resources available to us. It is also a reminder to stop thinking that our daily actions do not have an impact on the lives of those who suffer from hunger firsthand. (12/9/13)

Let us pray that the Lord gives us the grace to envisage a world in which no one must ever again die of hunger. And asking for this grace, I give you my blessing. (12/9/13)

Yesterday *Caritas* launched a worldwide campaign against hunger and the wasting of food, with the motto: "One human family, food for all". The scandal of the millions of people who suffer from hunger should not paralyze us, but rather move us to act — everyone, individuals, families, communities, institutions, governments — to eliminate this injustice. Jesus' Gospel shows us the way: trusting in the Father's providence

and sharing our daily bread without wasting it. I encourage *Caritas* to carry on in this commitment, and I invite everyone to join in this “wave” of solidarity. (12/11/13)

Those working in [the political and economic] sectors have a precise responsibility towards others, particularly those who are most frail, weak and vulnerable. It is intolerable that thousands of people continue to die every day from hunger, even though substantial quantities of food are available, and often simply wasted. (1/17/14)

Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be "protectors" of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. (3/19/13)

I wish to extend an invitation to solidarity to everyone, and I would like to encourage those in public office to make every effort to give new impetus to employment, this means caring for the dignity of the person, but above all I would say do not lose hope... (5/1/13)

While the income of a minority is increasing exponentially, that of the majority is crumbling. This imbalance results from ideologies which uphold the absolute autonomy of markets and financial speculation, and thus deny the right of control to States, which are themselves charged with providing for the common good. (5/16/13)

We are the ones responsible for training new generations, helping them to be knowledgeable in economic and political affairs, and solidly grounded in ethical values. The future demands a rehabilitation of politics here and now, a rehabilitation of politics, which is one of the highest forms of charity. The future also demands a humanistic vision of the economy and a politics capable of ensuring greater and more effective participation on the part of the people, eliminating forms of elitism and eradicating poverty. No one should be denied what is necessary and everyone should be guaranteed dignity, fraternity and solidarity: this is the road that is proposed. In the days of the prophet Amos, God's frequent warning was already being heard: "They sell the righteous for silver and the needy for a pair of sandals – they ... trample down the head of the poor into the dust of the earth and push the afflicted out of the way" (*Am* 2:6-7). The outcry, the call for justice, continues to be heard even today. (7/27/13, Leaders)

Leadership also means making the most just decision after having considered all the options from the standpoint of personal responsibility and concern for the common good. . . . To act responsibly is to see one's own actions in the light of other people's rights and God's judgment. This ethical sense appears today as an unprecedented historic challenge, we must search for it and we must enshrine it within our society. Beyond scientific and technical competence, the present situation also demands a sense of moral obligation expressed in a social and deeply fraternal exercise of responsibility. (7/27/13, Leaders)

When leaders in various fields ask me for advice, my response is always the same: dialogue, dialogue, dialogue. The only way for individuals, families and societies to grow, the only way for the life of peoples to progress, is via the culture of encounter, a culture in which all have something good to give and all can receive something good in return. Others always have something to give me, if we know how to approach them in a spirit of openness and without prejudice. This open spirit, without prejudice, I would describe as "social humility", which is what favors dialogue. Only in this way can understanding grow between cultures and religions, mutual esteem without needless preconceptions, in a climate that is respectful of the rights of everyone. Today, either we take the risk of dialogue, we risk the culture of encounter, or we all fall; this is the path that will bear fruit. (7/27/13, Leaders)

Let us pray for leaders, that they govern us well. That they bring our homeland, our nations, our world, forward, to achieve peace and the common good. This word of God helps us to better participate in the common life of a people: those who govern, with the service of humility and love, and the governed, with participation, and especially prayer. (9/16/13)

Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good.^[174] We need to be convinced that charity "is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones)".^[175] I beg the Lord to grant us more politicians who are genuinely disturbed by

the state of society, the people, the lives of the poor! It is vital that government leaders and financial leaders take heed and broaden their horizons, working to ensure that all citizens have dignified work, education and healthcare. (11/24/13, no. 205)

It is the responsibility of the State to safeguard and promote the common good of society.^[188] Based on the principles of subsidiarity and solidarity, and fully committed to political dialogue and consensus building, it plays a fundamental role, one which cannot be delegated, in working for the integral development of all. This role, at present, calls for profound social humility. (11/24/13, no. 240)

Housing

...these things become the norm: that some homeless people die of cold on the streets is not news. In contrast, a ten point drop on the stock markets of some cities, is a tragedy. A person dying is not news, but if the stock markets drop ten points it is a tragedy! Thus people are disposed of, as if they were trash. (6/5/13, Environment)

I address a strong appeal from my heart that the dignity and safety of the worker always be protected. (4/28/13, Regina Caeli)

Work is fundamental to the dignity of a person. Work, to use an image, "anoints" us with dignity, fills us with dignity, makes us similar to God, who has worked and still works, who always acts... (5/1/13)

I wish to extend an invitation to solidarity to everyone, and I would like to encourage those in public office to make every effort to give new impetus to employment, this means caring for the dignity of the person, but above all I would say do not lose hope... (5/1/13)

How many people worldwide are victims of this type of slavery, in which the person is at the service of his or her work, while work should offer a service to people so they may have dignity. I ask my brothers and sisters in faith and all men and women of good will for a decisive choice to combat trafficking in persons, which includes "slave labor." (5/1/13)

There is no worse material poverty, I am keen to stress, than the poverty which prevents people from earning their bread and deprives them of the dignity of work. (5/25/13)

It is true that the global crisis harms the young. I read last week the percentage of the young without work. Just think that we risk having a generation that has never worked, and yet it is through work that a person acquires dignity by earning bread. The young, at this moment, are in crisis. We have become somewhat accustomed to this throwaway culture: too often the elderly are discarded! But now we have all these young people with no work, they too are suffering the effects of the throwaway culture. We must rid ourselves of this habit of throwing away. No! The culture of inclusion, the culture of encounter, making an effort to bring everyone into society! (7/22/13, Journalists)

Where there is no work there is no dignity! ... [lack of work] is the result of a global decision, of an economic system which leads to this tragedy; an economic system centered on an idol called "money". (9/22/13, Workers)

It is hard to have dignity without work. This is your difficulty here. This is the prayer you were crying out from this place: "work", "work", "work". It is a necessary prayer. Work means dignity, work means taking food home, work means loving! (9/22/13, Workers)

A society open to hope is not closed in on itself, in the defense of the interests of the few. Rather it looks ahead from the viewpoint of the common good. And this requires on the part of all a strong sense of responsibility. There is no social hope without dignified employment for all. For this reason we must "continue to prioritise the goal of access to steady employment for everyone" or its maintenance for everyone (Benedict XVI, Encyclical [*Caritas in Veritate*, n. 32](#)). (9/22/13, Workers)

Unfortunately, especially when there is a crisis and the need is pressing, inhumane work increases, slave-labor, work without the proper security or respect for creation, or without respect for rest, celebrations and the family and work on Sundays when it isn't necessary. Work must be combined with the preservation of creation so that this may be responsibly safeguarded for future generations. (9/22/13, Workers)

Lord God look down upon us! Look at this city, this island. Look upon our families.

Lord, you were not without a job, you were a carpenter, you were happy.

Lord, we have no work.

The idols want to rob us of our dignity. The unjust systems want to rob us of hope.

Lord, do not leave us on our own. Help us to help each other; so that we forget our selfishness a little and feel in

our heart the “we”, the we of a people who want to keep on going.

Lord Jesus, you were never out of work, give us work and teach us to fight for work and bless us all. In the name of the Father, of the Son and of the Holy Spirit.

(9/22/13, Workers)

The most serious of the evils that afflict the world these days are youth unemployment and the loneliness of the old. The old need care and companionship; the young need work and hope but have neither one nor the other, and the problem is they don't even look for them any more. They have been crushed by the present. You tell me: can you live crushed under the weight of the present? Without a memory of the past and without the desire to look ahead to the future by building something, a future, a family? Can you go on like this? This, to me, is the most urgent problem that the Church is facing. (10/1/13)

What we are called to respect in each person is first of all his life, his physical integrity, his dignity and the rights deriving from that dignity, his reputation, his property, his ethnic and cultural identity, his ideas and his political choices. We are therefore called to think, speak and write respectfully of the other, not only in his presence, but always and everywhere, avoiding unfair criticism or defamation. Families, schools, religious teaching and all forms of media have a role to play in achieving this goal. (7/10/13)

Even the weakest and most vulnerable, the sick, the old, the unborn and the poor, are masterpieces of God's creation, made in his own image, destined to live for ever, and deserving of the utmost reverence and respect. (7/17/13)

A widespread mentality of the useful, the "culture of waste" that today enslaves the hearts and minds of so many, comes at a very high cost: it asks for the elimination of human beings, especially if they are physically or socially weaker. Our response to this mentality is a decisive and unreserved "yes" to life. "The first right of the human person is his life. He has other goods and some are more precious, but this one is fundamental — the condition of all the others" (Congregation for the Doctrine of the Faith, *Declaration on procured abortion*, 18 November 1974, n. 11). Things have a price and can be sold, but people have a dignity; they are worth more than things and are above price. So often we find ourselves in situations where we see that what is valued the least is life. That is why concern for human life in its totality has become in recent years a real priority for the Church's Magisterium, especially for the most defenseless; i.e., the disabled, the sick, the newborn, children, the elderly, those whose lives are most defenseless. (9/20/13)

In a frail human being, each one of us is invited to recognize the face of the Lord, who in his human flesh experienced the indifference and solitude to which we so often condemn the poorest of the poor, whether in developing countries or in wealthy societies. Every child who, rather than being born, is condemned unjustly to being aborted, bears the face of Jesus Christ, bears the face of the Lord, who even before he was born, and then just after birth, experienced the world's rejection. And every elderly person – I spoke of children: let us move to the elderly, another point! And every elderly person, even if he is ill or at the end of his days, bears the face of Christ. They cannot be discarded, as the "culture of waste" suggests! They cannot be thrown away! (9/20/13)

You are called to care for life in its initial stage; remind everyone, by word and deed, that this is sacred — at each phase and at every age — that it is always valuable. . . . There is no human life more sacred than another, just as there is no human life qualitatively more significant than another. The credibility of a healthcare system is not measured solely by efficiency, but above all by the attention and love given to the person, whose life is always sacred and inviolable. (9/20/13)

Time and time again he bears us on his shoulders. No one can strip us of the dignity bestowed upon us by this boundless and unfailing love. (11/24/13, no. 3)

Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenseless and innocent among us. Nowadays efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this. Frequently, as a way of ridiculing the Church's effort to defend their lives, attempts are made to present her position as ideological, obscurantist and conservative. Yet this defense of unborn life is closely linked to the defense of each and every other human right. It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development. Human beings are ends in themselves and never a means of resolving other problems. (11/24/13, no. 213)

Unfortunately, in our own time, one so rich in achievements and hopes, there are many powers and forces that end up producing a culture of waste; and this tends to become the common mentality. The victims of this culture are precisely the weakest and most fragile human beings — the unborn, the poorest, the sick and elderly, the seriously handicapped, *et. al.* — who are in danger of being “thrown away”, expelled from a system that must be efficient at all costs. (12/7/13)

Peace is also threatened by every denial of human dignity, firstly the lack of access to adequate nutrition. We cannot be indifferent to those suffering from hunger, especially children, when we think of how much food is wasted every day in many parts of the world immersed in what I have often termed “the throwaway culture”. Unfortunately, what is thrown away is not only food and dispensable objects, but often human beings themselves, who are discarded as “unnecessary”. For example, it is frightful even to think there are children, victims of abortion, who will never see the light of day; children being used as soldiers, abused and killed in armed conflicts; and children being bought and sold in that terrible form of modern slavery which is human trafficking, which is a crime against humanity. (1/13/14)

The Church is mother and her motherly attention is expressed with special tenderness and closeness to those who are obliged to flee their own country and exist between rootlessness and integration. This tension destroys people. Christian compassion — this “suffering with”, compassion — is expressed first of all in the commitment to obtain knowledge of the events that force people to leave their homeland, and, where necessary, to give voice to those who cannot manage to make their cry of distress and oppression heard. By doing this you also carry out an important task in sensitising Christian communities to the multitudes of their brethren scarred by wounds that mark their existence: violence, abuse, the distance from family love, traumatic events, flight from home, uncertainty about the future in refugee camps. These are all dehumanizing elements and must spur every Christian and the whole community to practical concern. (5/24/13)

I would like to ask you all to see a ray of hope as well in the eyes and hearts of refugees and of those who have been forcibly displaced. A hope that is expressed in expectations for the future, in the desire for friendship, in the wish to participate in the host society also through learning the language, access to employment and the education of children. I admire the courage of those who hope to be able gradually to resume a normal life, waiting for joy and love to return to brighten their existence. We can and must all nourish this hope! (5/24/13)

Above all I ask leaders and legislators and the entire international community above all to confront the reality of those who have been displaced by force, with effective projects and new approaches in order to protect their dignity, to improve the quality of their life and to face the challenges that are emerging from modern forms of persecution, oppression and slavery. (5/24/13)

They are human people, I stress this, who are appealing for solidarity and assistance, who need urgent action but also and above all understanding and kindness. God is good, let us imitate God. Their condition cannot leave us indifferent. Moreover, as Church we should remember that in tending the wounds of refugees, evacuees and the victims of trafficking, we are putting into practice the commandment of love that Jesus bequeathed to us when he identified with the foreigner, with those who are suffering, with all the innocent victims of violence and exploitation. We should reread more often chapter 25 of the Gospel according to Matthew in which he speaks of the Last Judgment (cf. vv. 31-46). And here I would also like to remind you of the attention that every Pastor and Christian community must pay to the journey of faith of Christian refugees and Christians uprooted from their situations by force, as well as of Christian emigrants. These people need special pastoral care that respects their traditions and accompanies them to harmonious integration into the ecclesial situations in which they find themselves. May our Christian communities really be places of hospitality, listening and communion! (5/24/13)

Dear friends, let us not forget the flesh of Christ which is in the flesh of refugees: their flesh is the flesh of Christ. It is also your task to direct all the institutions working in the area of forced migration to new forms of co-responsibility. This phenomenon is unfortunately constantly spreading. Hence your task is increasingly demanding in order to promote tangible responses of closeness, journeying with people, taking into account the different local backgrounds. (5/24/13)

Immigrants dying at sea, in boats which were vehicles of hope and became vehicles of death. That is how the headlines put it. When I first heard of this tragedy a few weeks ago, and realized that it happens all too frequently, it has constantly come back to me like a painful thorn in my heart. So I felt that I had to come here today, to pray and to offer a sign of my closeness, but also to challenge our consciences lest this tragedy be repeated. Please, let it not be repeated! (7/8/13)

"Where is your brother?" His blood cries out to me, says the Lord. This is not a question directed to others; it is a question directed to me, to you, to each of us. These brothers and sisters of ours were trying to escape difficult

situations to find some serenity and peace; they were looking for a better place for themselves and their families, but instead they found death. How often do such people fail to find understanding, fail to find acceptance, fail to find solidarity. And their cry rises up to God! Once again I thank you, the people of Lampedusa, for your solidarity. I recently listened to one of these brothers of ours. Before arriving here, he and the others were at the mercy of traffickers, people who exploit the poverty of others, people who live off the misery of others. How much these people have suffered! Some of them never made it here. (7/8/13)

I will also pray in a special way for our brothers and sisters, men, women and children who have died of thirst, hunger or from the exhaustion on the journey to find a better life. In recent days we have seen those terrible images of the desert in the newspapers. Let us all pray in silence for these brothers and sisters of ours. (11/1/13)

Grant that migrants in search of a dignified life may find acceptance and assistance. May tragedies like those we have witnessed this year, with so many deaths at Lampedusa, never occur again! (12/25/13)

Child of Bethlehem, touch the hearts of all those engaged in human trafficking, that they may realize the gravity of this crime against humanity. Look upon the many children who are kidnapped, wounded and killed in armed conflicts, and all those who are robbed of their childhood and forced to become soldiers. (12/25/13)

As we fix our gaze on the Holy Family of Nazareth as they were forced to become refugees, let us think of the tragedy of those migrants and refugees who are victims of rejection and exploitation, who are victims of human trafficking and of slave labor. (12/29/13)

Likewise, we cannot but be moved by the many refugees seeking minimally dignified living conditions, who not only fail to find hospitality, but often, tragically, perish in moving from place to place. (1/17/14)

Let us all remember this: one cannot proclaim the Gospel of Jesus without the tangible witness of one's life. Those who listen to us and observe us must be able to see in our actions what they hear from our lips, and so give glory to God! I am thinking now of some advice that Saint Francis of Assisi gave his brothers: preach the Gospel and, if necessary, use words. Preaching with your life, with your witness. (4/14/13)

Dear brothers and sisters, the Church loves you! Be an active presence in the community, as living cells, as living stones. (5/5/13)

You have a specific and important mission, that of keeping alive the relationship between the faith and the cultures of the peoples to whom you belong. . . . [W]e have to follow Christ along the concrete path of our daily lives so that he can transform us. (5/5/13)

For every Christian, the proclamation and witnessing of the Gospel are never an isolated act. This is important. For every Christian the proclamation and witnessing of the Gospel are never an isolated or group act, and no evangelizers acts, as Paul VI reminded very well, "on the strength of a personal inspiration, but in union with the mission of the Church and in her name" (Apostolic Exhortation *Evangelii nuntiandi*, 80). (5/8/13)

First: *Jesus*. . . . If we forge ahead with our own arrangements, with other things, with beautiful things but without Jesus we make no headway, it does not work. Jesus is more important. . . . The second word is: *prayer*. Looking at the face of God, but above all . . . realizing that he is also looking at us. . . . Finally, witness: faith can only be communicated through witness, and that means love. Not with our own ideas but with the Gospel, lived out in our own lives and brought to life within us by the Holy Spirit. . . . It's not so much about speaking, but rather speaking with our whole lives: living consistently, the very consistency of our lives! This consistency means living Christianity as an encounter with Jesus that brings me to others, not just as a social label. In terms of society, this is how we are, we are Christians closed in on ourselves. No, not this! Witness is what counts! (5/18/13)

The Church is the salt of the earth, she is the light of the world. She is called to make present in society the leaven of the Kingdom of God and she does this primarily with her witness, the witness of brotherly love, of solidarity and of sharing with others. When you hear people saying that solidarity is not a value but a "primary attitude" to be got rid of... this will not do! They are thinking of an efficiency that is purely worldly. Times of crisis, like the one we are living through — you said earlier that "we live in a world of lies" — this time of crisis, beware, is not merely an economic crisis. It is not a crisis of culture. It is a human crisis: it is the human person that is in crisis! Man himself is in danger of being destroyed! But man is the image of God! This is why it is a profound crisis! (5/18/13)

At this time of crisis we cannot be concerned solely with ourselves, withdrawing into loneliness, discouragement and a sense of powerlessness in the face of problems. Please do not withdraw into yourselves! This is a danger: we shut ourselves up in the parish, with our friends, within the movement, with the like-minded... but do you know what happens? When the Church becomes closed, she becomes an ailing Church, she falls ill! That is a danger. . . . A Church closed in on herself is the same, a sick Church. (5/18/13)

The Church must step outside herself. To go where? To the outskirts of existence, whatever they may be, but she must step out. Jesus tells us: "Go into all the world! Go! Preach! Bear witness to the Gospel!" (cf. Mk 16:15). . . . In this "stepping out" it is important to be ready for encounter. For me this word is very important. Encounter with others. Why? Because faith is an encounter with Jesus, and we must do what Jesus does: encounter others. . . . with our faith we must create a "culture of encounter", a culture of friendship, a culture in which we find brothers and sisters, in which we can also speak with those who think differently, as well as those who hold other beliefs, who do not have the same faith. They all have something in common with us: they are

images of God, they are children of God. Going out to meet everyone, without losing sight of our own position. (5/18/13)

There is another important point: encountering the poor. If we step outside ourselves we find poverty. Today — it sickens the heart to say so — the discovery of a tramp who has died of the cold is not news. Today what counts as news is, maybe, a scandal. A scandal: ah, that is news! Today, the thought that a great many children do not have food to eat is not news. This is serious, this is serious! We cannot put up with this! Yet that is how things are. We cannot become starched Christians, those over-educated Christians who speak of theological matters as they calmly sip their tea. No! We must become courageous Christians and go in search of the people who are the very flesh of Christ, those who are the flesh of Christ! (5/18/13)

It is the Paraclete Spirit, the “Comforter”, who grants us the courage to take to the streets of the world, bringing the Gospel! The Holy Spirit makes us look to the horizon and drive us to the very outskirts of existence in order to proclaim life in Jesus Christ. Let us ask ourselves: do we tend to stay closed in on ourselves, on our group, or do we let the Holy Spirit open us to mission? (5/19/13)

Dear brothers and sisters, being the Church, to be the People of God, in accordance with the Father’s great design of love, means to be the leaven of God in this humanity of ours. It means to proclaim and to bring the God’s salvation to this world of ours, so often led astray, in need of answers that give courage, hope and new vigour for the journey. May the Church be a place of God’s mercy and hope, where all feel welcomed, loved, forgiven and encouraged to live according to the good life of the Gospel. And to make others feel welcomed, loved, forgiven and encouraged, the Church must be with doors wide open so that all may enter. And we must go out through these doors and proclaim the Gospel. (6/12/13)

Can we who have had the joy of knowing that we are not orphans, that we have a Father, be indifferent to this city which asks of us, perhaps even unwittingly, without being aware of it, a hope that will help it look to the future with greater confidence and serenity? We cannot remain indifferent. . . . Words without witness are hot air. Words do not suffice. It must be the true witness that Paul speaks of. (6/17/13)

The proclamation of the Gospel is destined for the poor first of all, for all those all who all too often lack what they need in to live a dignified life. To them first are proclaimed the glad tidings that God loves them with a preferential love and comes to visit them through the charitable works that disciples of Christ do in his name. Go to the poor first of all: this is the priority. At the moment of the Last Judgment, as we can read in Matthew 25, we shall all be judged on this. . . . I therefore like using the expression “to go toward the outskirts”, the outskirts of existence. All all the outskirts?, from physical and real poverty to intellectual poverty, which is also real. All the peripheries, all the crossroads on the way: go there. And sow there the seed of the Gospel with your words and your witness. (6/17/13)

In our catechesis on the Creed, today we consider the Church as the Body of Christ. Through the gift of the Holy Spirit, received in Baptism, we are mystically united to the Lord as members of one body, of which he is the head. The image of the mystical body makes us realize the importance of strengthening our union with Christ through daily prayer, the study of God’s word and participation in the sacraments. Saint Paul tells the Corinthians that the Body of Christ, while one, is made up of a variety of members. Within the communion of the Church, and in union with the Pope and Bishops, each of us has a part to play, a gift to share, a service to offer, for building up the Body of Christ in love. Let us ask the Lord to help us reject every form of divisiveness and conflict in our families, parishes and local Churches. At the same time, let us ask for the grace to open our hearts to others, to promote unity and to live in harmony as members of the one Body of Christ, inspired by the gift of love which the Holy Spirit pours into our hearts. (6/19/13)

The Holy Spirit, in the variety of his gifts, unites us and enables us to contribute to the building up of the Church in holiness. In this great work, each of us has a part to play; each of us, as a “living stone”, is needed for

the growth and the beauty of God's holy temple. Let us ask the Lord to help us to take an ever more active part in the Church's life and mission, guided by the Holy Spirit and with Jesus as our cornerstone. (6/26/13)

Christian faith is thus faith in a perfect love, in its decisive power, in its ability to transform the world and to unfold its history. . . . Our culture has lost its sense of God's tangible presence and activity in our world. We think that God is to be found in the beyond, on another level of reality, far removed from our everyday relationships. But if this were the case, if God could not act in the world, his love would not be truly powerful, truly real, and thus not even true, a love capable of delivering the bliss that it promises. (6/29/13, nos. 15, 17)

There is no human experience, no journey of man to God, which cannot be taken up, illumined and purified by this light. (6/29/13, no. 35)

The Decalogue is not a set of negative commands, but concrete directions for emerging from the desert of the selfish and self-enclosed ego in order to enter into dialogue with God, to be embraced by his mercy and then to bring that mercy to others. . . . The Decalogue appears as the path of gratitude, the response of love, made possible because in faith we are receptive to the experience of God's transforming love for us. And this path receives new light from Jesus' teaching in the Sermon on the Mount (cf. *Mt* 5-7). (6/29/13, no. 46)

That faith is not only presented as a journey, but also as a process of building, the preparing of a place in which human beings can dwell together with one another. (6/29/13, no. 50)

I would like a more missionary Church, one that is not so staid. (7/6/13)

Isaiah's invitation must resound in our hearts: "Comfort, comfort my people" (40:1) and this must lead to mission. We must find the Lord who consoles us and go to console the people of God. This is the mission. People today certainly need words, but most of all they need us to bear witness to the mercy and tenderness of the Lord, which warms the heart, rekindles hope, and attracts people towards the good. What a joy it is to bring God's consolation to others! (7/7/13)

Christ has confidence in young people and entrusts them with the very future of his mission, "Go and make disciples". Go beyond the confines of what is humanly possible and create a world of brothers and sisters! (7/22/13, Garden)

Our generation will show that it can rise to the promise found in each young person when we know how to give them space. This means that we have to create the material and spiritual conditions for their full development; to give them a solid basis on which to build their lives; to guarantee their safety and their education to be everything they can be; to pass on to them lasting values that make life worth living; to give them a transcendent horizon for their thirst for authentic happiness and their creativity for the good; to give them the legacy of a world worthy of human life; and to awaken in them their greatest potential as builders of their own destiny, sharing responsibility for the future of everyone. If we can do all this, we anticipate today the future that enters the world through the window of the young. (7/22/13, Garden)

In the name of the Father and of the Son and of the Holy Spirit.

Hail Mary ...

Lord you left your Mother in our midst that she might accompany us.

May she take care of us and protect us on our journey, in our hearts, in our faith.

May she make us disciples like herself, missionaries like herself.

May she teach us to go out onto the streets.

May she teach us to step outside ourselves.

We bless this image, Lord, which will travel round the country.

May she, by her meekness, by her peace, show us the way.

Lord, you are a scandal. You are a scandal: the scandal of the Cross. A Cross which is humility, meekness; a Cross that speaks to us of God's closeness. We bless this image of the Cross that will travel round the country. (7/25/13, Argentina)

But what assures our fruitfulness is our being faithful to Jesus, who says insistently: "Abide in me and I in you" (*Jn 15:4*). And we know well what that means: to contemplate him, to worship him, to embrace him, in our daily encounter with him in the Eucharist, in our life of prayer, in our moments of adoration; it means to recognize him present and to embrace him in those most in need. "Being with" Christ does not mean isolating ourselves from others. Rather, it is a "being with" in order to go forth and encounter others. Here I wish to recall some words of Blessed Mother Teresa of Calcutta. She said: "We must be very proud of our vocation because it gives us the opportunity to serve Christ in the poor. It is in the *favelas*, ... in the *villas miseria*, that one must go to seek and to serve Christ. We must go to them as the priest presents himself at the altar, with joy" (*Mother's Instructions*, I, p. 80). (7/27/13, Mass with Bishops)

We cannot keep ourselves shut up in parishes, in our communities, in our parish or diocesan institutions, when so many people are waiting for the Gospel! To go out as ones sent. It is not enough simply to open the door in welcome because they come, but we must go out through that door to seek and meet the people! Let us urge our young people to go forth. Of course, they will make mistakes, but let us not be afraid! The Apostles made mistakes before us. Let us urge them to go forth. Let us think resolutely about pastoral needs, beginning on the outskirts, with those who are farthest away, with those who do not usually go to church. They are the VIPs who are invited. Go and search for them at the crossroads. (7/27/13, Mass with Bishops)

He reawakens in us a desire to call our neighbors in order to make known his beauty. Mission is born precisely from this divine allure, by this amazement born of encounter. We speak about mission, about a missionary Church. (7/27/13, Brazilian Bishops)

We need a Church unafraid of going forth into their night. We need a Church capable of meeting them on their way. We need a Church capable of entering into their conversation. We need a Church able to dialogue with those disciples who, having left Jerusalem behind, are wandering aimlessly, alone, with their own disappointment, disillusioned by a Christianity now considered barren, fruitless soil, incapable of generating meaning. (7/27/13, Brazilian Bishops)

We need a Church capable of walking at people's side, of doing more than simply listening to them; a Church which accompanies them on their journey; a Church able to make sense of the "night" contained in the flight of so many of our brothers and sisters from Jerusalem; a Church which realizes that the reasons why people leave also contain reasons why they can eventually return. But we need to know how to interpret, with courage, the larger picture. I would like all of us to ask ourselves today: are we still a Church capable of warming hearts? A Church capable of leading people back to Jerusalem? Of bringing them home? Jerusalem is where our roots are: Scripture, catechesis, sacraments, community, friendship with the Lord, Mary and the apostles... Are we still able to speak of these roots in a way that will revive a sense of wonder at their beauty? (7/27/13, Brazilian Bishops)

Dear brothers, let us recover the calm to be able to walk at the same pace as our pilgrims, keeping alongside them, remaining close to them, enabling them to speak of the disappointments present in their hearts and to let us address them. They want to forget Jerusalem, where they have their sources, but eventually they will experience thirst. We need a Church capable of accompanying them on the road back to Jerusalem! (7/27/13, Brazilian Bishops)

Dear brothers, unless we train ministers capable of warming people's hearts, of walking with them in the night, of dialoguing with their hopes and disappointments, of mending their brokenness, what hope can we have for

our present and future journey? It isn't true that God's presence has been dimmed in them. (7/27/13, Brazilian Bishops)

Christ's followers are not individuals caught up in a privatized spirituality, but persons in community, devoting themselves to others. The Continental Mission thus implies membership in the Church. (7/28/13, CELAM)

We do well to recall the words of the Second Vatican Council: "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" (Gaudium et Spes, 1). Here we find the basis for our dialogue with the contemporary world. (7/28/13, CELAM)

There are no borders, no limits: he sends us to everyone. The Gospel is for everyone, not just for some. It is not only for those who seem closer to us, more receptive, more welcoming. It is for everyone. Do not be afraid to go and to bring Christ into every area of life, to the fringes of society, even to those who seem farthest away, most indifferent. (7/28/13, WYD)

Jesus did not say: "One of you go", but "All of you go": we are sent together. Dear young friends, be aware of the companionship of the whole Church and also the communion of the saints on this mission. . . . Jesus did not call the Apostles to live in isolation, he called them to form a group, a community. (7/28/13, WYD)

We cannot be Christians part-time. If Christ is at the center of our lives, he is present in all that we do. (8/19/13)

Being Christian is living and witnessing to faith in prayer, in works of charity, in promoting justice, in doing good. The whole of our life must pass through the narrow door which is Christ. (8/25/13)

That is the purpose of our mission: to identify the material and immaterial needs of the people and try to meet them as we can. Do you know what agape is? It is love of others, as our Lord preached. It is not proselytizing, it is love. Love for one's neighbor, that leavening that serves the common good. (10/1/13)

The Church is or should go back to being a community of God's people, and priests, pastors and bishops who have the care of souls, are at the service of the people of God. (10/1/13)

We have to be a leavening of life and love and the leavening is infinitely smaller than the mass of fruits, flowers and trees that are born out of it. I believe I have already said that our goal is not to proselytize but to listen to needs, desires and disappointments, despair, hope. We must restore hope to young people, help the old, be open to the future, spread love. Be poor among the poor. We need to include the excluded and preach peace. Vatican II, inspired by Pope Paul VI and John, decided to look to the future with a modern spirit and to be open to modern culture. The Council Fathers knew that being open to modern culture meant religious ecumenism and dialogue with non-believers. (10/1/13)

Aparecida proposes putting the Church in a permanent state of mission, carrying out acts of a missionary nature, within the broader context of a common mission: that all of the regular activities of the particular Churches may have a missionary character. (11/16/13)

It is vital for the Church not to close in on herself, not to feel satisfied and secure with what she has achieved. If this were to happen the Church would fall ill, ill of an imaginary abundance, of superfluous abundance; in a certain way, she would "get indigestion" and be weakened. We need to go forth from our own communities and be bold enough to go to the existential outskirts that need to feel the closeness of God. He abandons no one, and he always shows his unfailing tenderness and mercy; this, therefore, is what we need to take to all people. (11/16/13)

Indeed, “today missionary activity still represents the greatest challenge for the Church”^[15] and “the missionary task must remain foremost”.^[16] What would happen if we were to take these words seriously? We would realize that missionary outreach is *paradigmatic for all the Church’s activity*. Along these lines the Latin American bishops stated that we “cannot passively and calmly wait in our church buildings”;^[17] we need to move “from a pastoral ministry of mere conservation to a decidedly missionary pastoral ministry”.^[18] (11/24/13, no. 15)

The Church which “goes forth” is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. (11/24/13, no. 24)

“Mere administration” can no longer be enough.^[21] Throughout the world, let us be “permanently in a state of mission”.^[22] (11/24/13, no. 25)

I dream of a “missionary option”, that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. As John Paul II once said to the Bishops of Oceania: “All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion”.^[25] (11/24/13, no. 27)

While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be “the Church living in the midst of the homes of her sons and daughters”.^[26] This presumes that it really is in contact with the homes and the lives of its people, and does not become a useless structure out of touch with people or a self-absorbed group made up of a chosen few. The parish is the presence of the Church in a given territory, an environment for hearing God’s word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration.^[27] In all its activities the parish encourages and trains its members to be evangelizers.^[28] It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a center of constant missionary outreach. We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented. (11/24/13, no. 28)

But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbors, but above all the poor and the sick, those who are usually despised and overlooked, “those who cannot repay you” (*Lk* 14:14). There can be no room for doubt or for explanations which weaken so clear a message. Today and always, “the poor are the privileged recipients of the Gospel”,^[52] and the fact that it is freely preached to them is a sign of the kingdom that Jesus came to establish. We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them. (11/24/13, no. 48)

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. . . More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: “Give them something to eat” (*Mk* 6:37). (11/24/13, no. 49)

In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. *Mt* 28:19). . . we no longer say that we are “disciples” and “missionaries”, but rather that we are always “missionary disciples.” (11/24/13, no. 120)

The Church has realized that the need to heed this plea is itself born of the liberating action of grace within each of us, and thus it is not a question of a mission reserved only to a few: “The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and intends to respond to it with all her might”.^[153] In this context we can understand Jesus’ command to his disciples: “You yourselves give them something to eat!” (*Mk* 6:37): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. (11/24/13, no. 188)

My mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an “extra” or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing. (11/24/13, no. 273)

Therefore every vocation, even within the variety of paths, always requires an exodus from oneself in order to center one’s life on Christ and on his Gospel. . . . It is an “exodus that leads us on a journey of adoration of the Lord and of service to him in our brothers and sisters” ([*Address to the International Union of Superiors General, 8 May 2013*](#)). Therefore, we are all called to adore Christ in our hearts (*1 Pet* 3:15) in order to allow ourselves to be touched by the impulse of grace contained in the seed of the word, which must grow in us and be transformed into concrete service to our neighbor. (1/15/14, Vocations)

As I have frequently observed, if a choice has to be made between a bruised Church which goes out to the streets and a Church suffering from self-absorption, I certainly prefer the first. Those “streets” are the world where people live and where they can be reached, both effectively and affectively. (1/24/14)

May the light we bring to others not be the result of cosmetics or special effects, but rather of our being loving and merciful “neighbors” to those wounded and left on the side of the road. Let us boldly become citizens of the digital world. The Church needs to be concerned for, and present in, the world of communication, in order to dialogue with people today and to help them encounter Christ. She needs to be a Church at the side of others, capable of accompanying everyone along the way. (1/24/14)

It is through an unbroken chain of witnesses that we come to see the face of Jesus. But how is this possible? . . . Persons always live in relationship. We come from others, we belong to others, and our lives are enlarged by our encounter with others. Even our own knowledge and self-awareness are relational; they are linked to others who have gone before us. . . (6/29/13, no. 38).

Precisely because it is linked to love (cf. *Gal 5:6*), the light of faith is concretely placed at the service of justice, law and peace. Faith is born of an encounter with God's primordial love, wherein the meaning and goodness of our life become evident; our life is illumined to the extent that it enters into the space opened by that love, to the extent that it becomes, in other words, a path and praxis leading to the fullness of love. The light of faith is capable of enhancing the richness of human relations, their ability to endure, to be trustworthy, to enrich our life together. Faith does not draw us away from the world or prove irrelevant to the concrete concerns of the men and women of our time. (6/29/13, no. 51)

Faith makes us appreciate the architecture of human relationships because it grasps their ultimate foundation and definitive destiny in God, in his love, and thus sheds light on the art of building; as such it becomes a service to the common good. Faith is truly a good for everyone; it is a common good. Its light does not simply brighten the interior of the Church, nor does it serve solely to build an eternal city in the hereafter; it helps us build our societies in such a way that they can journey towards a future of hope. The Letter to the Hebrews offers an example in this regard when it names, among the men and women of faith, Samuel and David, whose faith enabled them to "administer justice" (*Heb 11:33*). This expression refers to their justice in governance, to that wisdom which brings peace to the people (cf. *1 Sam 12:3-5*; *2 Sam 8:15*). The hands of faith are raised up to heaven, even as they go about building in charity a city based on relationships in which the love of God is laid as a foundation. (6/29/13, no. 51)

Faith, on the other hand, by revealing the love of God the Creator, enables us to respect nature all the more, and to discern in it a grammar written by the hand of God and a dwelling place entrusted to our protection and care. Faith also helps us to devise models of development which are based not simply on utility and profit, but consider creation as a gift for which we are all indebted; it teaches us to create just forms of government, in the realization that authority comes from God and is meant for the service of the common good. Faith likewise offers the possibility of forgiveness, which so often demands time and effort, patience and commitment. (6/29/13, no. 55)

God, by his concrete actions, makes a public avowal that he is present in our midst and that he desires to solidify every human relationship. . . . Faith illumines life and society. If it possesses a creative light for each new moment of history, it is because it sets every event in relationship to the origin and destiny of all things in the Father. (6/29/13, no. 55)

Nor does the light of faith make us forget the sufferings of this world. How many men and women of faith have found mediators of light in those who suffer! So it was with Saint Francis of Assisi and the leper, or with Blessed Mother Teresa of Calcutta and her poor. They understood the mystery at work in them. In drawing near to the suffering, they were certainly not able to eliminate all their pain or to explain every evil. Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey. (6/29/13, no. 57)

The dynamic of faith, hope and charity (cf. *1 Th 1:3*; *1 Cor 13:13*) thus leads us to embrace the concerns of all men and women on our journey towards that city "whose architect and builder is God" (*Heb 11:10*), for "hope does not disappoint" (*Rom 5:5*). (6/29/13, no. 57)

To be called by Jesus, to be called to evangelize, and third: to be *Called to promote the culture of encounter* – In many places, generally speaking, due to the economic humanism that has been imposed in the world, the culture of exclusion, of rejection, is spreading. There is no place for the elderly or for the unwanted child; there is no time for that poor person in the street. At times, it seems that for some people, human relations are regulated by two modern “dogmas”: efficiency and pragmatism. . . . Have the courage to go against the tide of this culture of efficiency, this culture of waste. Encountering and welcoming everyone, solidarity – a word that is being hidden by this culture, as if it were a bad word – solidarity and fraternity: these are what make our society truly human. Be servants of communion and of the culture of encounter! . . . Watch over me, Mother, when I am disoriented, and lead me by the hand. May you spur us on to meet our many brothers and sisters who are on the outskirts, who are hungry for God but have no one to proclaim him. May you not force us out of our homes, but encourage us to go out so that we may be disciples of the Lord. (7/27/13, Mass with Bishops)

In order to proclaim Jesus, Paul made himself “a slave to all”. Evangelizing means bearing personal witness to the love of God, it is overcoming our selfishness, it is serving by bending down to wash the feet of our brethren, as Jesus did. (7/28/13, WYD)

When God sends the prophet Jeremiah, he gives him the power to “pluck up and to break down, to destroy and to overthrow, to build and to plant” (1:10). It is the same for you. Bringing the Gospel is bringing God’s power to pluck up and break down evil and violence, to destroy and overthrow the barriers of selfishness, intolerance and hatred, so as to build a new world. (7/28/13, WYD)

The joy of the Gospel is for all people: no one can be excluded. (11/24/13, no. 23)

The Lord’s missionary mandate includes a call to growth in faith . . . It would not be right to see this call to growth exclusively or primarily in terms of doctrinal formation. It has to do with “observing” all that the Lord has shown us as the way of responding to his love. Along with the virtues, this means above all the new commandment, the first and the greatest of the commandments, and the one that best identifies us as Christ’s disciples: “This is my commandment, that you love one another as I have loved you” (*Jn* 15:12). Clearly, whenever the New Testament authors want to present the heart of the Christian moral message, they present the essential requirement of love for one’s neighbor: “The one who loves *his neighbor* has fulfilled the whole law . . . therefore love of neighbor is the fulfilling of the law” (*Rom* 13:8, 10). (11/24/13, nos. 160-161)

I would now like to share my concerns about the social dimension of evangelization, precisely because if this dimension is not properly brought out, there is a constant risk of distorting the authentic and integral meaning of the mission of evangelization. (11/24/13, no. 176)

The kerygma has a clear social content: at the very heart of the Gospel is life in community and engagement with others. The content of the first proclamation has an immediate moral implication centered on charity. (11/24/13, no. 177)

Our redemption has a social dimension because “God, in Christ, redeems not only the individual person, but also the social relations existing between men”.^[142] To believe that the Holy Spirit is at work in everyone means realizing that he seeks to penetrate every human situation and all social bonds: “The Holy Spirit can be said to possess an infinite creativity, proper to the divine mind, which knows how to loosen the knots of human affairs, even the most complex and inscrutable”.^[143] (11/24/13, no. 178)

From the heart of the Gospel we see the profound connection between evangelization and human advancement, which must necessarily find expression and develop in every work of evangelization. Accepting the first proclamation, which invites us to receive God’s love and to love him in return with the very love which is his gift, brings forth in our lives and actions a primary and fundamental response: to desire, seek and protect the good of others. (11/24/13, no. 178)

This inseparable bond between our acceptance of the message of salvation and genuine fraternal love appears in several scriptural texts which we would do well to meditate upon. . . . How dangerous and harmful this is, for it makes us lose our amazement, our excitement and our zeal for living the Gospel of fraternity and justice! God's word teaches that our brothers and sisters are the prolongation of the incarnation for each of us: "As you did it to one of these, the least of my brethren, you did it to me" (*Mt* 25:40). . . . Forgive, and you will be forgiven; give, and it will be given to you. . . . For the measure you give will be the measure you get back" (*Lk* 6:36-38). What these passages make clear is the absolute priority of "going forth from ourselves towards our brothers and sisters" as one of the two great commandments which ground every moral norm and as the clearest sign for discerning spiritual growth in response to God's completely free gift. For this reason, "the service of charity is also a constituent element of the Church's mission and an indispensable expression of her very being".[144] By her very nature the Church is missionary; she abounds in effective charity and a compassion which understands, assists and promotes. (11/24/13, no. 179)

Reading the Scriptures also makes it clear that the Gospel is not merely about our personal relationship with God. Nor should our loving response to God be seen simply as an accumulation of small personal gestures to individuals in need, a kind of "charity à la carte", or a series of acts aimed solely at easing our conscience. The Gospel is about the kingdom of God (cf. *Lk* 4:43); it is about loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society. (11/24/13, no. 180)

We know that "evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social".[146] This is the principle of universality intrinsic to the Gospel, for the Father desires the salvation of every man and woman, and his saving plan consists in "gathering up all things in Christ, things in heaven and things on earth" (*Eph* 1:10). Our mandate is to "go into all the world and proclaim the good news to the whole creation" (*Mk* 16:15), for "the creation waits with eager longing for the revealing of the children of God" (*Rom* 8:19). (11/24/13, no. 181)

When Saint Paul approached the apostles in Jerusalem to discern whether he was "running or had run in vain" (*Gal* 2:2), the key criterion of authenticity which they presented was that he should not forget the poor (cf. *Gal* 2:10). This important principle, namely that the Pauline communities should not succumb to the self-centered lifestyle of the pagans, remains timely today, when a new self-centered paganism is growing. We may not always be able to reflect adequately the beauty of the Gospel, but there is one sign which we should never lack: the option for those who are least, those whom society discards. (11/24/13, no. 195)

The Church has made an option for the poor which is understood as a "special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness".[164] This option – as **Benedict XVI** has taught – "is implicit in our Christian faith in a God who became poor for us, so as to enrich us with his poverty".[165] This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the center of the Church's pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them. (11/24/13, no. 198)

While it is quite true that the essential vocation and mission of the lay faithful is to strive that earthly realities and all human activity may be transformed by the Gospel,[171] none of us can think we are exempt from concern for the poor and for social justice: "Spiritual conversion, the intensity of the love of God and neighbor, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone".[172] (11/24/13, no. 201)

Jesus, the evangelizer par excellence and the Gospel in person, identifies especially with the little ones (cf. *Mt* 25:40). This reminds us Christians that we are called to care for the vulnerable of the earth. (11/24/13, no. 209)

Jesus wants evangelizers who proclaim the good news not only with words, but above all by a life transfigured by God's presence. (11/24/13, no. 259)

Contemplating Mary, we realize that she who praised God for "bringing down the mighty from their thrones" and "sending the rich away empty" (*Lk* 1:52-53) is also the one who brings a homely warmth to our pursuit of justice. She is also the one who carefully keeps "all these things, pondering them in her heart" (*Lk* 2:19). Mary is able to recognize the traces of God's Spirit in events great and small. She constantly contemplates the mystery of God in our world, in human history and in our daily lives. She is the woman of prayer and work in Nazareth, and she is also Our Lady of Help, who sets out from her town "with haste" (*Lk* 1:39) to be of service to others. This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization. (11/24/13, no. 288)

*Star of the new evangelization,
help us to bear radiant witness to communion,
service, ardent and generous faith,
justice and love of the poor,
that the joy of the Gospel
may reach to the ends of the earth,
illuminating even the fringes of our world.*
(11/24/13, no. 288)

And so we ask the risen Jesus, who turns death into life, to change hatred into love, vengeance into forgiveness, war into peace. Yes, Christ is our peace, and through him we implore peace for all the world. Peace for the Middle East, and particularly between Israelis and Palestinians, who struggle to find the road of agreement, that they may willingly and courageously resume negotiations to end a conflict that has lasted all too long. Peace in Iraq, that every act of violence may end, and above all for dear Syria, for its people torn by conflict and for the many refugees who await help and comfort. How much blood has been shed! And how much suffering must there still be before a political solution to the crisis will be found? Peace for Africa, still the scene of violent conflicts. In Mali, may unity and stability be restored; in Nigeria, where attacks sadly continue, gravely threatening the lives of many innocent people, and where great numbers of persons, including children, are held hostage by terrorist groups. Peace in the East of the Democratic Republic of Congo, and in the Central African Republic, where many have been forced to leave their homes and continue to live in fear. Peace in Asia, above all on the Korean peninsula: may disagreements be overcome and a renewed spirit of reconciliation grow. Peace in the whole world, still divided by greed looking for easy gain, wounded by the selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this twenty-first century; human trafficking is the most extensive form of slavery in this twenty-first century! Peace to the whole world, torn apart by violence linked to drug trafficking and by the iniquitous exploitation of natural resources! Peace to this our Earth! Made the risen Jesus bring comfort to the victims of natural disasters and make us responsible guardians of creation. (3/31/13)

May the risen Lord, the conqueror of sin and death, be a support to you all, especially to the weakest and neediest. Thank you for your presence and for the witness of your faith. . . . To all of you I affectionately say again: may the risen Christ guide all of you and the whole of humanity on the paths of justice, love and peace. (3/31/13)

This morning I celebrated Holy Mass with several soldiers and with the parents of some of those who died in the missions for peace, who seek to further reconciliation and peace in countries in which so much fraternal blood is spilled in wars that are always madness. “Everything is lost in war. Everything is gained with peace”. (6/2/13)

May remembrance of the bombardment on that dramatic day make Pope Pius XII’s words ring out: “Nothing is lost with peace, everything can be lost with war” (*Radio Message*, 24 August 1939). Peace is a gift of God which today too must find hearts willing to receive it and to toil to be builders of reconciliation and peace. (7/19/13)

This dialogue is what creates peace. It is impossible for peace to exist without dialogue. All the wars, all the strife, all the unsolved problems over which we clash are due to a lack of dialogue. When there is a problem, talk: this makes peace. (8/21/13)

With great distress and anxiety I continue to follow the situation in Syria. The increasing violence in a war between brothers and sisters with the escalation of massacres and acts of atrocity that we have all been able to see in the appalling images of the past few days impels me once again to raise my voice so that the clash of weapons may be silenced. It is not conflict that offers prospects of hope for solving problems, but rather the capacity for encounter and dialogue. From the depths of my heart I would like to express my closeness with prayers and solidarity to all the victims of this conflict, to all who are suffering, especially the children, and ask them to keep the hope of peace ever alive. I appeal to the international community to show itself increasingly sensitive to this tragic situation and to muster all its strength to help the beloved Syrian nation find a solution to this war that is sowing destruction and death. (8/25/13)

Today, dear brothers and sisters, I wish to make add my voice to the cry which rises up with increasing anguish from every part of the world, from every people, from the heart of each person, from the one great family which is humanity: it is the cry for peace! It is a cry which declares with force: we want a peaceful world, we want to be men and women of peace, and we want in our society, torn apart by divisions and conflict, that peace break out! War never again! Never again war! Peace is a precious gift, which must be promoted and protected. (9/1/13)

There are so many conflicts in this world which cause me great suffering and worry, but in these days my heart is deeply wounded in particular by what is happening in Syria and anguished by the dramatic developments which are looming. I appeal strongly for peace, an appeal which arises from the deep within me. How much suffering, how much devastation, how much pain has the use of arms carried in its wake in that martyred country, especially among civilians and the unarmed! I think of many children will not see the light of the future! With utmost firmness I condemn the use of chemical weapons: I tell you that those terrible images from recent days are burned into my mind and heart. There is a judgment of God and of history upon our actions which are inescapable! Never has the use of violence brought peace in its wake. War begets war, violence begets violence. With all my strength, I ask each party in this conflict to listen to the voice of their own conscience, not to close themselves in solely on their own interests, but rather to look at each other as brothers and decisively and courageously to follow the path of encounter and negotiation, and so overcome blind conflict. With similar vigor I exhort the international community to make every effort to promote clear proposals for peace in that country without further delay, a peace based on dialogue and negotiation, for the good of the entire Syrian people. May no effort be spared in guaranteeing humanitarian assistance to those wounded by this terrible conflict, in particular those forced to flee and the many refugees in nearby countries. May humanitarian workers, charged with the task of alleviating the sufferings of these people, be granted access so as to provide the necessary aid. (9/1/13)

What can we do to make peace in the world? As Pope John said, it pertains to each individual to establish new relationships in human society under the mastery and guidance of justice and love (cf. John XXIII, [*Pacem in Terris*](#)). All men and women of good will are bound by the task of pursuing peace. I make a forceful and urgent call to the entire Catholic Church, and also to every Christian of other confessions, as well as to followers of every religion and to those brothers and sisters who do not believe: peace is a good which overcomes every barrier, because it belongs all of humanity! (9/1/13)

I repeat forcefully: it is neither a culture of confrontation nor a culture of conflict which builds harmony within and between peoples, but rather a culture of encounter and a culture of dialogue; this is the only way to peace. May the plea for peace rise up and touch the heart of everyone so that they may lay down their weapons and be let themselves be led by the desire for peace. (9/1/13)

How much suffering, how much devastation, how much pain has the use of arms carried in its wake. (9/2/13)

We want a peaceful world, we want to be men and women of peace. (9/2/13)

War never again! Never again war! (9/2/13)

It is clear that, for the world's peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself, as seen, for example, in the Millennium Development Goals. Unfortunately, the many armed conflicts which continue to afflict the world today present us daily with dramatic images of misery, hunger, illness and death. Without peace, there can be no form of economic development. Violence never begets peace, the necessary condition for development. (9/4/13)

Am I really my brother's keeper? Yes, you are your brother's keeper! To be human means to care for one another! But when harmony is broken, a metamorphosis occurs: the brother who is to be cared for and loved becomes an adversary to fight, to kill. What violence occurs at that moment, how many conflicts, how many wars have marked our history! We need only look at the suffering of so many brothers and sisters. This is not a question of coincidence, but the truth: we bring about the rebirth of Cain in every act of violence and in every war. All of us! And even today we continue this history of conflict between brothers, even today we raise our hands against our brother. Even today, we let ourselves be guided by idols, by selfishness, by our own interests, and this attitude persists. We have perfected our weapons, our conscience has fallen asleep, and we have sharpened our ideas to justify ourselves. As if it were normal, we continue to sow destruction, pain, death! Violence and war lead only to death, they speak of death! Violence and war are the language of death! (9/7/13)

How I wish that all men and women of good will would look to the Cross if only for a moment! There, we can see God's reply: violence is not answered with violence, death is not answered with the language of death. In the silence of the Cross, the uproar of weapons ceases and the language of reconciliation, forgiveness, dialogue, and peace is spoken. This evening, I ask the Lord that we Christians, and our brothers and sisters of other religions, and every man and woman of good will, cry out forcefully: violence and war are never the way to peace! Let everyone be moved to look into the depths of his or her conscience and listen to that word which says: Leave behind the self-interest that hardens your heart, overcome the indifference that makes your heart insensitive towards others, conquer your deadly reasoning, and open yourself to dialogue and reconciliation. Look upon your brother's sorrow – I think of the children: look upon these... look at the sorrow of your brother, stay your hand and do not add to it, rebuild the harmony that has been shattered; and all this achieved not by conflict but by encounter! May the noise of weapons cease! War always marks the failure of peace, it is always a defeat for humanity. (9/7/13)

It is the duty of all men and women to build peace following the example of Jesus Christ, through these two paths: promoting and exercising justice with truth and love; everyone contributing, according to his means, to integral human development following the logic of solidarity. (10/3/13)

Harmony and peace! Francis was a man of harmony and peace. From this City of Peace, I repeat with all the strength and the meekness of love: Let us respect creation, let us not be instruments of destruction! Let us respect each human being. May there be an end to armed conflicts which cover the earth with blood; may the clash of arms be silenced; and everywhere may hatred yield to love, injury to pardon, and discord to unity. Let us listen to the cry of all those who are weeping, who are suffering and who are dying because of violence, terrorism or war, in the Holy Land, so dear to Saint Francis, in Syria, throughout the Middle East and everywhere in the world. (10/4/13, Assisi)

Today in many places we hear a call for greater security. But until exclusion and inequality in society and between peoples are reversed, it will be impossible to eliminate violence. The poor and the poorer peoples are accused of violence, yet without equal opportunities the different forms of aggression and conflict will find a fertile terrain for growth and eventually explode. When a society – whether local, national or global – is willing to leave a part of itself on the fringes, no political programs or resources spent on law enforcement or surveillance systems can indefinitely guarantee tranquility. This is not the case simply because inequality provokes a violent reaction from those excluded from the system, but because the socioeconomic system is unjust at its root. (11/24/13, no. 59)

Inequality eventually engenders a violence which recourse to arms cannot and never will be able to resolve. (11/24/13, no. 60)

In our world, especially in some countries, different forms of war and conflict are re-emerging, yet we Christians remain steadfast in our intention to respect others, to heal wounds, to build bridges, to strengthen relationships and to “bear one another's burdens.” (*Gal 6:2*). (11/24/13, no. 67)

Peace in society cannot be understood as pacification or the mere absence of violence resulting from the domination of one part of society over others. Nor does true peace act as a pretext for justifying a social structure which silences or appeases the poor, so that the more affluent can placidly support their lifestyle while others have to make do as they can. Demands involving the distribution of wealth, concern for the poor and human rights cannot be suppressed under the guise of creating a consensus on paper or a transient peace for a contented minority. (11/24/13, no. 218)

Nor is peace “simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day towards the establishment of the ordered universe willed by God, with a more perfect justice among men”.[\[179\]](#) In the end, a peace which is not the result of integral development will be doomed; it will always spawn new conflicts and various forms of violence. (11/24/13, no. 219)

The Church proclaims “the Gospel of peace” (*Eph* 6:15) and she wishes to cooperate with all national and international authorities in safeguarding this immense universal good. By preaching Jesus Christ, who is himself peace (cf. *Eph* 2:14), the new evangelization calls on every baptized person to be a peacemaker and a credible witness to a reconciled life.[\[187\]](#) (11/24/13, no. 239)

The Church, with her vocation and mission, and all humanity, peoples, civilizations, cultures, all on a journey across the paths of time. But where are we journeying? . . . Allow me to repeat what the Prophet says; listen carefully: “They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more”. But when will this occur? What a beautiful day it shall be, when weapons are dismantled in order to be transformed into tools for work! What a beautiful day that shall be! And this is possible! Let us bet on hope, on the hope for peace, and it will be possible! (12/1/13, Angelus)

To all those who live in lands where weapons impose terror and destruction, I assure you of my personal closeness and that of the whole Church, whose mission is to bring Christ’s love to the defenseless victims of forgotten wars through her prayers for peace, her service to the wounded, the starving, refugees, the displaced and all those who live in fear. The Church also speaks out in order to make leaders hear the cry of pain of the suffering and to put an end to every form of hostility, abuse and the violation of fundamental human rights.[\[15\]](#) (12/8/13)

I appeal forcefully to all those who sow violence and death by force of arms: in the person you today see simply as an enemy to be beaten, discover rather your brother or sister, and hold back your hand! Give up the way of arms and go out to meet the other in dialogue, pardon and reconciliation, in order to rebuild justice, trust, and hope around you! “From this standpoint, it is clear that, for the world’s peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself”.[\[16\]](#) (12/8/13)

I make my own the appeal of my predecessors for the non-proliferation of arms and for disarmament of all parties, beginning with nuclear and chemical weapons disarmament. (12/8/13)

Looking at the Child in the manger, Child of peace, our thoughts turn to those children who are the most vulnerable victims of wars, but we think too of the elderly, to battered women, to the sick. . . Wars shatter and hurt so many lives! (12/25/13)

God is peace: let us ask him to help us to be peacemakers each day, in our life, in our families, in our cities and nations, in the whole world. Let us allow ourselves to be moved by God’s goodness. (12/25/13)

It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. (3/19/13)

Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. *Mt 25:31-46*). Only those who serve with love are able to protect! (3/19/13)

Poverty that is learned with the humble, the poor, the sick and all those who are on the existential peripheries of life. Theoretical poverty is of no use to us. Poverty is learned by touching the flesh of the poor Christ, in the humble, the poor, the sick, in children. (5/8/13)

...we must also acknowledge that the majority of the men and women of our time continue to live daily in situations of insecurity, with dire consequences. Certain pathologies are increasing, with their psychological consequences; fear and desperation grip the hearts of many people, even in the so-called rich countries; the joy of life is diminishing; indecency and violence are on the rise; poverty is becoming more and more evident. People have to struggle to live and, frequently, to live in an undignified way. (5/16/13)

We have begun a throw away culture. This tendency is seen on the level of individuals and whole societies; and it is being promoted! In circumstances like these, solidarity, which is the treasure of the poor, is often considered counterproductive, opposed to the logic of finance and the economy. While the income of a minority is increasing exponentially, that of the majority is crumbling. (5/16/13)

I encourage the financial experts and the political leaders of your countries to consider the words of Saint John Chrysostom: "Not to share one's goods with the poor is to rob them and to deprive them of life. It is not our goods that we possess, but theirs." (5/16/13)

Man is not in charge today, money is in charge, money rules. God our Father did not give the task of caring for the earth to money, but to us, to men and women: we have this task! Instead, men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." (6/5/13, Environment)

...men and women are sacrificed to the idols of profit and consumption: it is the "culture of waste." If you break a computer it is a tragedy, but poverty, the needs, the dramas of so many people end up becoming the norm. (6/5/13, Environment)

In your school you take part in various activities that habituate you not to shut yourselves in on yourselves or in your small world, but to be open to others, especially to the poorest and neediest, to work to improve the world in which we live. Be men and women with others and for others, real champions in the service of others. To be magnanimous with interior liberty and a spirit of service, spiritual formation is necessary. Dear children, dear youths, love Jesus Christ ever more! (6/7/13 Jesuit Schools)

I believe that, yes, the times talk to us of so much poverty in the world and this is a scandal. Poverty in the world is a scandal. In a world where there is so much wealth, so many resources to feed everyone, it is unfathomable that there are so many hungry children, that there are so many children without an education, so many poor persons. Poverty today is a cry. We all have to think if we can become a little poorer, all of us have

to do this. How can I become a little poorer in order to be more like Jesus, who was the poor Teacher? (6/7/13 Jesuit Schools—Q & A)

Where do I find hope? In the poor Jesus, Jesus who made himself poor for us. And you spoke of poverty. Poverty calls us to sow hope. This seems a bit difficult to understand. I remember Fr. Arrupe [Father General of the Jesuits from 1965-1983] wrote a letter to the Society's centers for social research. At the end he said to us: 'Look, you can't speak of poverty without having experience with the poor.' You can't speak of poverty in the abstract: that doesn't exist. Poverty is the flesh of the poor Jesus, in that child who is hungry, in the one who is sick, in those unjust social structures. Go forward, look there upon the flesh of Jesus. But don't let well-being rob you of hope, that spirit of well-being that, in the end, leads you to becoming a nothing in life. Young persons should bet on their high ideals, that's my advice. But where do I find hope? In the flesh of Jesus who suffers and in true poverty. There is a connection between the two. (6/7/13 Jesuit Schools—Q & A)

Among our tasks as witnesses to the love of Christ is that of giving a voice to the cry of the poor, so that they are not abandoned to the laws of an economy that seems at times to treat people as mere consumers. (6/14/13)

The proclamation of the Gospel is destined primarily to the poor, to those who often lack the essentials for a decent life. The good news is first announced to them, that God loves them before all others and comes to visit them through the acts of charity that the disciples of Christ carry out in his name. (6/18/13)

To encounter the living God it is necessary to tenderly kiss Jesus' wounds in our hungry, poor, sick and incarcerated brothers and sisters. (7/3/13)

But Jesus tells us that the path to encountering Him is to find His wounds. We find Jesus' wounds in carrying out works of mercy, giving to our body – the body – the soul too, but – I stress – the body of your wounded brother, because he is hungry, because he is thirsty, because he is naked because he is humiliated, because he is a slave, because he's in jail because he is in the hospital. Those are the wounds of Jesus today. And Jesus asks us to take a leap of faith, towards Him, but through these His wounds. 'Oh, great! Let's set up a foundation to help everyone and do so many good things to help'. That's important, but if we remain on this level, we will only be philanthropic. We need to touch the wounds of Jesus, we must caress the wounds of Jesus, we need to bind the wounds of Jesus with tenderness, we have to kiss the wounds of Jesus, and this literally. Just think of what happened to St. Francis, when he embraced the leper? The same thing that happened to Thomas: his life changed. (7/3/13)

To touch the living God, we do not need to attend a "refresher course" but to enter into the wounds of Jesus, and to do so, all we need to do is go out onto the street. Let us ask of St. Thomas the grace to grant us the courage to enter into the wounds of Jesus with tenderness and thereby we will certainly have the grace to worship the living God. (7/3/13)

And it is important to be able to make people welcome; this is something even more beautiful than any kind of ornament or decoration. I say this because when we are generous in welcoming people and sharing something with them – some food, a place in our homes, our time – not only do we no longer remain poor: we are enriched. I am well aware that when someone needing food knocks at your door, you always find a way of sharing food; as the proverb says, one can always "add more water to the beans"! Is it possible to add more water to the beans? ... Always? ... And you do so with love, demonstrating that true riches consist not in material things, but in the heart! (7/25/13, Varginha)

Also a painful thing, one which really touched my heart, the visit to Lampedusa. It was enough to make you weep, it did me good. (7/28/13, Press Conference)

We can only praise the steps being taken to improve people's welfare in areas such as health care, education and communications. At the same time we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many people are gripped by fear and desperation, even in the so-called rich countries. The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is increasingly evident. It is a struggle to live and, often, to live with precious little dignity. (11/24/13, no. 52)

Some simply content themselves with blaming the poor and the poorer countries themselves for their troubles; indulging in unwarranted generalizations, they claim that the solution is an "education" that would tranquilize them, making them tame and harmless. All this becomes even more exasperating for the marginalized in the light of the widespread and deeply rooted corruption found in many countries – in their governments, businesses and institutions – whatever the political ideology of their leaders. (11/24/13, no. 60)

We need to grow in a solidarity which "would allow all peoples to become the artisans of their destiny",^[156] since "every person is called to self-fulfillment".^[157] (11/24/13, no. 190)

In all places and circumstances, Christians, with the help of their pastors, are called to hear the cry of the poor. This has been eloquently stated by the bishops of Brazil: "We wish to take up daily the joys and hopes, the difficulties and sorrows of the Brazilian people, especially of those living in the barrios and the countryside – landless, homeless, lacking food and health care – to the detriment of their rights. Seeing their poverty, hearing their cries and knowing their sufferings, we are scandalized because we know that there is enough food for everyone and that hunger is the result of a poor distribution of goods and income. (11/24/13, no. 191)

We are not simply talking about ensuring nourishment or a "dignified sustenance" for all people, but also their "general temporal welfare and prosperity".^[159] This means education, access to health care, and above all employment, for it is through free, creative, participatory and mutually supportive labor that human beings express and enhance the dignity of their lives. A just wage enables them to have adequate access to all the other goods which are destined for our common use. (11/24/13, no. 192)

God's heart has a special place for the poor, so much so that he himself "became poor" (2 *Cor* 8:9). The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the "yes" uttered by a lowly maiden from a small town on the fringes of a great empire. The Savior was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb (cf. *Lk* 2:24; *Lev* 5:7); he was raised in a home of ordinary workers and worked with his own hands to earn his bread. When he began to preach the Kingdom, crowds of the dispossessed followed him, illustrating his words: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" (*Lk* 4:18). He assured those burdened by sorrow and crushed by poverty that God has a special place for them in his heart: "Blessed are you poor, yours is the kingdom of God" (*Lk* 6:20); he made himself one of them: "I was hungry and you gave me food to eat", and he taught them that mercy towards all of these is the key to heaven (cf. *Mt* 25:5ff.). (11/24/13, no. 197)

The poor person, when loved, "is esteemed as of great value",^[168] and this is what makes the authentic option for the poor differ from any other ideology, from any attempt to exploit the poor for one's own personal or political interest. Only on the basis of this real and sincere closeness can we properly accompany the poor on their path of liberation. (11/24/13, no. 199)

Turning to mutual respect in interreligious relations, especially between Christians and Muslims, we are called to respect the religion of the other, its teachings, its symbols, its values. Particular respect is due to religious leaders and to places of worship. How painful are attacks on one or other of these! (7/10/13)

The Bishop of Rome will not rest while there are still men and women of any religion, whose dignity is wounded and who are deprived of their basic needs for survival, robbed of their future, or forced to live as fugitives and refugees. Today, we join the Pastors of the Oriental Churches, in appealing that the right of everyone to a dignified life and to freely profess one's own faith be respected. . . The suffering of the smallest and weakest, coupled with the silence of the victims poses the insistent question: "What of the night?" (Is 21:11). (11/21/13)

We also evangelize when we attempt to confront the various challenges which can arise.^[56] On occasion these may take the form of veritable attacks on religious freedom or new persecutions directed against Christians; in some countries these have reached alarming levels of hatred and violence. . . This not only harms the Church but the fabric of society as a whole. (11/24/13, no. 61)

Let us remain close to these brothers and sisters who, like St Stephen, are unjustly accused and made the objects of various kinds of violence. Unfortunately, I am sure they are more numerous today than in the early days of the Church. There are so many! This occurs especially where religious freedom is still not guaranteed or fully realized. However, it also happens in countries and areas where on paper freedom and human rights are protected, but where in fact believers, and especially Christians, face restrictions and discrimination. I would like to ask you to take a moment in silence to pray for these brothers and sisters [...] and let us entrust them to Our Lady (*Hail Mary*...). (12/26/13)

Today the Church is renewing her urgent appeal that the dignity and centrality of every individual always be safeguarded, with respect for fundamental rights, as her social teaching emphasizes. She asks that these rights really be extended for millions of men and women on every continent wherever they are not recognized. In a world in which a lot is said about rights, how often is human dignity actually trampled upon! In a world in which so much is said about rights, it seems that the only thing that has any rights is money. Dear brothers and sisters, we are living in a world where money commands. We are living in a world, in a culture where the fixation on money holds sway. (5/24/13)

What we are called to respect in each person is first of all his life, his physical integrity, his dignity and the rights deriving from that dignity, his reputation, his property, his ethnic and cultural identity, his ideas and his political choices. We are therefore called to think, speak and write respectfully of the other, not only in his presence, but always and everywhere, avoiding unfair criticism or defamation. Families, schools, religious teaching and all forms of media have a role to play in achieving this goal. (7/10/13)

I would also like to tell you that the Church, the “advocate of justice and defender of the poor in the face of intolerable social and economic inequalities which cry to heaven” (*Aparecida Document*, 395), wishes to offer her support for every initiative that can signify genuine development for every person and for the whole person. Dear friends, it is certainly necessary to give bread to the hungry – this is an act of justice. But there is also a deeper hunger, the hunger for a happiness that only God can satisfy, the hunger for dignity. There is neither real promotion of the common good nor real human development when there is ignorance of the fundamental pillars that govern a nation, its non-material goods: *life*, which is a gift of God, a value always to be protected and promoted; the *family*, the foundation of coexistence and a remedy against social fragmentation; *integral education*, which cannot be reduced to the mere transmission of information for purposes of generating profit; *health*, which must seek the integral well-being of the person, including the spiritual dimension, essential for human balance and healthy coexistence; *security*, in the conviction that violence can be overcome only by changing human hearts. (7/25/13, Varginha)

Serving and accompanying also means defending, it means taking the side of the weakest. How often do we raise our voice to defend our own rights, but how often we are indifferent to the rights of others! How many times we either don't know or don't want to give voice to the voice of those — like you — who have suffered and are suffering, of those who've seen their own rights trampled upon, of those who have experienced so much violence that it has even stifled their desire to have justice done! (9/10/13)

[*Pacem in Terris*](#) focuses on a basic consequence: the value of the person, the dignity of every human being, to be promoted, respected and safeguarded always. It is not only the principle civil and political rights which must be guaranteed — affirms Blessed [John XXIII](#) — but every person must also be effectively offered access to the basic means of sustenance, food, water, housing, medical care, education the possibility to form and support a family. These are the goals which must be given absolute priority in national and international action and indicate their goodness. (10/3/13)

In the broad context of human social relations, when we look to crime and punishment, we cannot help but think of the inhumane conditions in so many prisons, where those in custody are often reduced to a subhuman status in violation of their human dignity and stunted in their hope and desire for rehabilitation. The Church does much in these environments, mostly in silence. I exhort and I encourage everyone to do more, in the hope that the efforts being made in this area by so many courageous men and women will be increasingly supported, fairly and honestly, by the civil authorities as well. (12/8/13)

There is a special means for passing down this fullness, a means capable of engaging the entire person, body and spirit, interior life and relationships with others. It is the sacraments, celebrated in the Church's liturgy. The sacraments communicate an incarnate memory, linked to the times and places of our lives, linked to all our senses; in them the whole person is engaged as a member of a living subject and part of a network of communitarian relationships. (6/29/13, no. 40)

The Sacraments express and realize an effective and profound communion among us, for in them we encounter Christ the Savior and, through him, our brothers and sisters in faith. . . . When we celebrate the Eucharist it is the living Jesus who brings us together, forms us into a community, allows us to adore the Father. Each one of us, in fact, through Baptism, Confirmation and the Eucharist, is incorporated into Christ and united to the entire community of believers. Therefore, if on the one hand it is the Church that "makes" the Sacraments, on the other, it is the Sacraments that "make" the Church, that build her up, by generating new children, by gathering them into the holy people of God, by strengthening their membership. (11/6/13)

Every encounter with Christ, who in the Sacraments gives us salvation, invites us to "go" and communicate to others the salvation that we have been able to see, to touch, to encounter and to receive, and which is truly credible because it is love. In this way, the Sacraments spur us to be missionaries, and the Apostolic commitment to carry the Gospel into every setting... (11/6/13)

Therefore, to live out unity in the Church and communion in charity means not seeking one's own interests but sharing the suffering and the joy of one's brothers (cf. 1 Cor 12:26), ready to carry the weight of the poorest and the weakest. This fraternal solidarity is not a figure of speech, a saying, but an integral part of the communion among Christians. If we live it, we are a sign to the world, the "sacrament" of God's love. This is what we are one for another and what we are for all! It is not just petty love that we can offer one another, but something much more profound: it is a communion that renders us capable of entering into the joy and sorrow of others and making them sincerely our own. (11/6/13)

BAPTISM:

And with the grace of Baptism and of Eucharistic Communion I can become an instrument of God's mercy, of that beautiful mercy of God. (4/1/13)

In baptism we receive both a teaching to be professed and a specific way of life which demands the engagement of the whole person and sets us on the path to goodness. Those who are baptized are set in a new context, entrusted to a new environment, a new and shared way of acting, in the Church. Baptism makes us see, then, that faith is not the achievement of isolated individuals; it is not an act which someone can perform on his own, but rather something which must be received by entering into the ecclesial communion which transmits God's gift. No one baptizes himself, just as no one comes into the world by himself. Baptism is something we receive. (6/29/13, no. 41)

In this way, through immersion in water, baptism speaks to us of the incarnational structure of faith. Christ's work penetrates the depths of our being and transforms us radically, making us adopted children of God and sharers in the divine nature. It thus modifies all our relationships, our place in this world and in the universe, and opens them to God's own life of communion. (6/29/13, no. 42)

Since faith is a reality lived within the community of the Church, part of a common "We", children can be supported by others, their parents and godparents, and welcomed into their faith, which is the faith of the Church; this is symbolized by the candle which the child's father lights from the paschal candle. (6/29/13, no. 43)

The Church is not distinct from us, but should be seen as the totality of believers, as the “we” of Christians: I, you, we all are part of the Church. . . . The Church is all of us: from the baby just baptized to the Bishop, the Pope; we are all the Church and we are all equal in the eyes of God! We are all called to collaborate for the birth of new Christians in the faith, we are all called to be educators in the faith, to proclaim the Gospel. (9/11/13)

You too, dear friends, feel that you are sent to the poorest, frailest and most marginalized sisters and brothers. You do so as baptized Christians and regard it as one of your duties as lay faithful. And not as a special ministry to be carried out on occasion, but rather as a fundamental responsibility with which the Church identifies and which she carries out each day. (10/31/13)

Being holy is not a privilege for the few, as if someone had a large inheritance; in Baptism we all have an inheritance to be able to become saints. Holiness is a vocation for everyone. Thus we are all called to walk on the path of holiness, and this path has a name and a face: the face of Jesus Christ. He teaches us to become saints. In the Gospel he shows us the way, the way of the Beatitudes (cf. Mt 5:1-12). In fact, the Kingdom of Heaven is for those who do not place their security in material things but in love for God, for those who have a simple, humble heart that does not presume to be just and does not judge others, for those who know how to suffer with those who suffer and how to rejoice when others rejoice. They are not violent but merciful and strive to be instruments for reconciliation and peace. Saints, whether men or women, are instruments for reconciliation and peace; they are always helping people to become reconciled and helping to bring about peace. Thus holiness is beautiful, it is a beautiful path! (11/1/13)

We, by Baptism, are immersed in that inexhaustible source of life which is the death of Jesus, the greatest act of love in all of history; and thanks to this love we can live a new life, no longer at the mercy of evil, of sin and of death, but in communion with God and with our brothers and sisters. (1/8/14)

We must reawaken the memory of our Baptism. We are called to live out our Baptism every day as the present reality of our lives. . . . It is by the power of Baptism, in fact, that, freed of original sin, we are inserted into Jesus' relation to God the Father; that we are bearers of a new hope, for Baptism gives us this new hope: the hope of going on the path of salvation our whole life long. . . . Thanks to Baptism, we are capable of forgiving and of loving even those who offend us and do evil to us. By our Baptism, we recognize in the least and in the poor the face of the Lord who visits us and makes himself close. Baptism helps us to recognize in the face of the needy, the suffering, and also of our neighbor, the face of Jesus. All this is possible thanks to the power of Baptism! (1/8/14)

In the school of the Second Vatican Council, we say today that Baptism allows us *to enter the People of God*, to become members of *a People on a journey*, a people on pilgrimage through history. (1/15/14, General Audience)

In virtue of Baptism we become *missionary disciples*, called to bring the Gospel to the world (cf. Apostolic Exhortation [*Evangelii Gaudium*](#), n. 120). (1/15/14, General Audience)

We are the community of believers, we are the People of God and in this community we share the beauty of the experience of a love that precedes us all, but that at the same time calls us to be “channels” of grace for one another, despite our limitations and our sins. The communitarian dimension is not just a “frame”, an “outline”, but an integral part of Christian life, of witness and of evangelization. The Christian faith is born and lives in the Church, and in Baptism families and parishes celebrate the incorporation of a new member in Christ and in his Body which is the Church (cf. *ibid.*, n. 175b). (1/15/14, General Audience)

CONFIRMATION:

The Holy Spirit is truly transforming us, and through us he also wants to transform the world in which we live. Let us open the doors to the Spirit, let ourselves be guided by him, and allow God's constant help to make us

new men and women, inspired by the love of God which the Holy Spirit bestows on us! How beautiful it would be if each of you, every evening, could say: Today at school, at home, at work, guided by God, I showed a sign of love towards one of my friends, my parents, an older person! How beautiful! (4/28/13, Confirmation)

Gifts given not to be hidden but to be shared with others. They are not given for the benefit of the one who receives them, but for the use of the People of God. (11/6/13)

The gentiles, observing the early Christians, said: how they love each other, how they wish one another well! They do not hate, they do not speak against one another. This is the charity, the love of God that the Holy Spirit puts in our hearts. The charisms are important in the life of the Christian community, but they are always a means for growth in charity, in love, which St Paul sets above the charisms (cf. 1 Cor 13:1-13). (11/6/13)

After Confirmation even, our whole life is an encounter with Jesus: in prayer, when we go to Mass, and when we do good works, when we visit the sick, when we help the poor, when we think of others, when we are not selfish, when we are loving... in these things we always meet Jesus. And the journey of life is precisely this: journeying in order to meet Jesus. (12/1/13, St. Cyril)

By virtue of Baptism and Confirmation we are called to conform ourselves to Christ, who is the Good Samaritan for all who suffer. “We know love by this, that he laid down his life for us – and we ought to lay down our lives for one another” (1 Jn 3:16). When we draw near with tender love to those in need of care, we bring hope and God’s smile to the contradictions of the world. When generous devotion to others becomes the hallmark of our actions, we give way to the Heart of Christ and bask in its warmth, and thus contribute to the coming of God’s Kingdom. (12/6/13)

EUCCHARIST:

Let us ask ourselves: how do I follow Jesus? Jesus speaks in silence in the Mystery of the Eucharist. He reminds us every time that following him means going out of ourselves and not making our life a possession of our own, but rather a gift to him and to others. (5/30/13, Corpus Christi Homily)

This evening we too are gathered round the table of the Lord, the table of the Eucharistic sacrifice, in which he once again gives us his Body and makes present the one sacrifice of the Cross. It is in listening to his word, in nourishing ourselves with his Body and his Blood that he moves us on from being a multitude to being a community, from anonymity to communion. The Eucharist is the sacrament of communion that brings us out of individualism so that we may follow him together, living out our faith in him. Therefore we should all ask ourselves before the Lord: how do I live the Eucharist? Do I live it anonymously or as a moment of true communion with the Lord, and also with all the brothers and sisters who share this same banquet? What are our Eucharistic celebrations like? (5/30/13, Corpus Christi Homily)

Where does the multiplication of the loaves come from? The answer lies in Jesus’ request to the disciples: “You give them...”, “to give”, to share. What do the disciples share? The little they have: five loaves and two fish. However it is those very loaves and fish in the Lord's hands that feed the entire crowd. And it is the disciples themselves, bewildered as they face the insufficiency of their means, the poverty of what they are able to make available, who get the people to sit down and who — trusting in Jesus’ words — distribute the loaves and fish that satisfy the crowd. And this tells us that in the Church, but also in society, a key word of which we must not be frightened is “solidarity”, that is, the ability to make what we have, our humble capacities, available to God, for only in sharing, in giving, will our life be fruitful. Solidarity is a word seen badly by the spirit of the world! (5/30/13, Corpus Christi Homily)

This evening, once again, the Lord distributes for us the bread that is his Body, he makes himself a gift; and we too experience “God’s solidarity” with man, a solidarity that is never depleted, a solidarity that never ceases to amaze us: God makes himself close to us, in the sacrifice of the Cross he humbles himself, entering the

darkness of death to give us his life which overcomes evil, selfishness and death. Jesus, this evening too, gives himself to us in the Eucharist, shares in our journey, indeed he makes himself food, the true food that sustains our life also in moments when the road becomes hard-going and obstacles slow our steps. And in the Eucharist the Lord makes us walk on his road, that of service, of sharing, of giving; and if it is shared, that little we have, that little we are, becomes riches, for the power of God — which is the power of love — comes down into our poverty to transform it. (5/30/13, Corpus Christi Homily)

So let us ask ourselves this evening, in adoring Christ who is really present in the Eucharist: do I let myself be transformed by him? Do I let the Lord who gives himself to me, guide me to going out ever more from my little enclosure, in order to give, to share, to love him and others? Brothers and sisters, following, communion, sharing. Let us pray that participation in the Eucharist may always be an incentive: to follow the Lord every day, to be instruments of communion and to share what we are with him and with our neighbor. Our life will then be truly fruitful. (5/30/13, Corpus Christi Homily)

On the altar we adore the Flesh of Jesus; in the people we find the wounds of Jesus. Jesus hidden in the Eucharist and Jesus hidden in these wounds. They need to be heard! Maybe not so much in newspapers as news; there they take notice for one, two, three days, then something else comes up, and another thing.... The wounds should be heard by those who call themselves Christian. The Christian adores Jesus, the Christian seeks Jesus, the Christian knows how to recognize the wounds of Jesus. And today, all of us, here, need to say: “These wounds must be heard!”. But there is something else that gives us hope. Jesus is present in the Eucharist, here is the Flesh of Jesus; Jesus is present among you, it is the Flesh of Jesus: the wounds of Jesus are present in these people. (10/4/13, Sick)

The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak. [\[51\]](#) (11/24/13, no. 47)

PENANCE:

God forgives every man in his sovereign mercy, but he himself willed that those who belong to Christ and to the Church receive forgiveness by means of the ministers of the community. Through the apostolic ministry the mercy of God reaches me, my faults are forgiven and joy is bestowed on me. In this way Jesus calls us to live out reconciliation in the ecclesial, the community, dimension as well. (11/20/13)

ANOINTING OF THE SICK:

In order to promote the effective inclusion of sick people in the Christian community and to inspire in them a strong sense of belonging, pastoral care — which is inclusive — is necessary in parishes and associations. It is a matter of truly esteeming the presence and witness of individuals who are frail and suffering, not only as recipients of the work of evangelization, but also as active subjects in this apostolic endeavor. (11/9/13)

May every sick and frail person see in your faces the face of Jesus, and may you come to see Christ’s own flesh in every suffering person. (11/9/13)

Dear brothers and sisters who are sick, do not look upon yourselves only as the objects of solidarity and charity, but feel you are fully included in the life and mission of the Church. You have your own place, a specific role in the parish and in every sector of the Church. Your presence, which may be silent but is actually far more eloquent than many words, your prayer, the daily offering of your suffering in union with those of Jesus Crucified for the salvation of the world, the patient and even joyful acceptance of your condition, are a spiritual resource and a patrimony for every Christian community. Do not be ashamed to be a precious treasure of the Church! (11/9/13)

The Church recognizes in you, the sick, a special presence of the suffering Christ. It is true. At the side of – and indeed within – our suffering, is the suffering of Christ; he bears its burden with us and he reveals its meaning. (12/6/13)

The incarnate Son of God did not remove illness and suffering from human experience but by taking them upon himself he transformed them and gave them new meaning. . . . Just as the Father gave us the Son out of love, and the Son gave himself to us out of the same love, so we too can love others as God has loved us, giving our lives for one another. Faith in God becomes goodness, faith in the crucified Christ becomes the strength to love to the end, even our enemies. The proof of authentic faith in Christ is self-giving and the spreading of love for our neighbors, especially for those who do not merit it, for the suffering and for the marginalized. (12/6/13)

MATRIMONY:

In marriage we give ourselves completely without calculation or reserve, sharing everything, gifts and hardship, trusting in God's Providence. This is the experience that the young can learn from their parents and grandparents. (10/25/13)

HOLY ORDERS:

The readings and the Psalm of our Mass speak of God's "anointed ones": the suffering Servant of Isaiah, King David and Jesus our Lord. All three have this in common: the anointing that they receive is meant in turn to anoint God's faithful people, whose servants they are; they are anointed for the poor, for prisoners, for the oppressed. . . . A fine image of this "being for" others can be found in the Psalm 133: "It is like the precious oil upon the head, running down upon the beard, on the beard of Aaron, running down upon the collar of his robe" (v. 2). . . . The precious oil which anoints the head of Aaron does more than simply lend fragrance to his person; it overflows down to "the edges". The Lord will say this clearly: his anointing is meant for the poor, prisoners and the sick, for those who are sorrowing and alone. My dear brothers, the ointment is not intended just to make us fragrant, much less to be kept in a jar, for then it would become rancid . . . and the heart bitter. (3/28/13, Chrism Mass)

A good priest can be recognized by the way his people are anointed: this is a clear proof. When our people are anointed with the oil of gladness, it is obvious: for example, when they leave Mass looking as if they have heard good news. Our people like to hear the Gospel preached with "unction", they like it when the Gospel we preach touches their daily lives, when it runs down like the oil of Aaron to the edges of reality, when it brings light to moments of extreme darkness, to the "outskirts" where people of faith are most exposed to the onslaught of those who want to tear down their faith. People thank us because they feel that we have prayed over the realities of their everyday lives, their troubles, their joys, their burdens and their hopes. (3/28/13, Chrism Mass)

We need to "go out", then, in order to experience our own anointing, its power and its redemptive efficacy: to the "outskirts" where there is suffering, bloodshed, blindness that longs for sight, and prisoners in thrall to many evil masters. . . . The priest who seldom goes out of himself, who anoints little – I won't say "not at all" because, thank God, the people take the oil from us anyway – misses out on the best of our people, on what can stir the depths of his priestly heart. . . . This I ask you: be shepherds, with the "odor of the sheep", make it real, as shepherds among your flock, fishers of men. . . . It is not a bad thing that reality itself forces us to "put out into the deep", where what we are by grace is clearly seen as pure grace, out into the deep of the contemporary world, where the only thing that counts is "unction" – not function – and the nets which overflow with fish are those cast solely in the name of the One in whom we have put our trust: Jesus. (3/28/13, Chrism Mass)

Let what you teach be nourishment for the people of God. Let the holiness of your lives be a delightful fragrance to Christ's faithful, so that by word and example you may build up the house which is God's Church. Likewise you will exercise in Christ the office of sanctifying. For by your ministry the spiritual sacrifice of the faithful will be made perfect, being united to the sacrifice of Christ, which will be offered through your hands in an unbloody way on the altar, in union with the faithful, in the celebration of the sacraments. Understand,

therefore, what you do and imitate what you celebrate. As celebrants of the mystery of the Lord's death and resurrection, strive to put to death whatever in your members is sinful and to walk in newness of life. (4/21/13)

“Do you love me?”; “Are you my friend?”. The One who scrutinizes hearts (cf. Rom 8:27), makes himself a beggar of love and questions us on the one truly essential issue, a premiss and condition for feeding his sheep, his lambs, his Church. May every ministry be based on this intimacy with the Lord; living from him is the measure of our ecclesial service which is expressed in the readiness to obey, to humble ourselves, as we heard in the Letter to the Philippians, and for the total gift of self (cf. 2:6-11). (5/23/13)

Moreover, the consequence of loving the Lord is giving everything — truly everything, even our life — for him. This is what must distinguish our pastoral ministry; it is the litmus test that tells us how deeply we have embraced the gift received in responding to Jesus' call, and how closely bound we are to the individuals and communities that have been entrusted to our care. We are not the expression of a structure or of an organizational need: even with the service of our authority we are called to be a sign of the presence and action of the Risen Lord; thus to build up the community in brotherly love. (5/23/13)

It is our responsibility as Pastors to help kindle within their hearts the desire to be missionary disciples of Jesus. (7/27/13, Mass with Bishops)

Do not close yourselves in! Go down among your faithful, even into the margins of your dioceses and into all those “peripheries of existence” where there is suffering, loneliness and human degradation. A pastoral presence means walking with the People of God, walking in front of them, showing them the way, showing them the path; walking in their midst, to strengthen them in unity; walking behind them, to make sure no one gets left behind but especially, never to lose the scent of the People of God in order to find new roads. (9/19/13)

When I think of the parish priests who knew the names of their parishioners, who went to visit them; even as one of them told me: “I know the name of each family's dog”. They even knew the dog's name! How nice it was! What could be more beautiful than this? I repeat it often: walking with our people, sometimes in front, sometimes behind and sometimes in the middle, and sometimes behind : in front in order to guide the community, in the middle in order to encourage and support; and at the back in order to keep it united and so that no one lags too, too far behind, to keep them united. (10/4/13, Clergy)

If in the course of the liturgical year a parish priest speaks about temperance ten times but only mentions charity or justice two or three times, an imbalance results, and precisely those virtues which ought to be most present in preaching and catechesis are overlooked. The same thing happens when we speak more about law than about grace, more about the Church than about Christ, more about the Pope than about God's word. (11/24/13, no. 38)

A preacher has to contemplate the word, but he also has to contemplate his people. In this way he learns “of the aspirations, of riches and limitations, of ways of praying, of loving, of looking at life and the world, which distinguish this or that human gathering,” while paying attention “to actual people, to using their language, their signs and symbols, to answering the questions they ask”.^[120] He needs to be able to link the message of a biblical text to a human situation, to an experience which cries out for the light of God's word. (11/24/13, no. 154)

The Church's pastors, taking into account the contributions of the different sciences, have the right to offer opinions on all that affects people's lives, since the task of evangelization implies and demands the integral promotion of each human being. It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven. We know that God wants his children to be happy in this world too, even though they are called to fulfilment in eternity, for he has created all things “for our enjoyment” (*1 Tim* 6:17), the enjoyment of everyone. It follows that Christian conversion demands reviewing

especially those areas and aspects of life “related to the social order and the pursuit of the common good”.[\[149\]](#)
(11/24/13, no. 182)

No vocation is born of itself or lives for itself. A vocation flows from the heart of God and blossoms in the good soil of faithful people, in the experience of fraternal love. Did not Jesus say: “By this all men will know that you are my disciples, if you have love for one another” (*Jn* 13:35)? (1/15/14, Vocations)

True joy does not come from things or from possessing, no! It is born from the encounter, from the relationship with others, it is born from feeling accepted, understood and loved, and from accepting, from understanding and from loving; and this is not because of a passing fancy but because the other is a person. Joy is born from the gratuitousness of an encounter! It is hearing someone say, but not necessarily with words: “You are important to me”. This is beautiful.... And it is these very words that God makes us understand. In calling you God says to you: “You are important to me, I love you, I am counting on you”. (7/6/13)

But in this world to which wealth does so much damage it is necessary that we priests, that we sisters, that all of us be consistent with our poverty! (7/6/13)

Francis abandoned riches and comfort in order to become a poor man among the poor. He understood that true joy and riches do not come from the idols of this world – material things and the possession of them – but are to be found only in following Christ and serving others. Less well known, perhaps, is the moment when this understanding took concrete form in his own life. It was when Francis embraced a leper. This suffering brother was the “mediator of light ... for Saint Francis of Assisi” ([*Lumen Fidei*](#), 57), because in every suffering brother and sister that we embrace, we embrace the suffering Body of Christ. (7/24/13, Providence)

It is true that nowadays, to some extent, everyone, including our young people, feels attracted by the many idols which take the place of God and appear to offer hope: money, success, power, pleasure. Often a growing sense of loneliness and emptiness in the hearts of many people leads them to seek satisfaction in these ephemeral idols. Dear brothers and sisters, let us be lights of hope! Let us maintain a positive outlook on reality. Let us encourage the generosity which is typical of the young and help them to work actively in building a better world. Young people are a powerful engine for the Church and for society. They do not need material things alone; also and above all, they need to have held up to them those non-material values which are the spiritual heart of a people, the memory of a people. In this Shrine, which is part of the memory of Brazil, we can almost read those values: spirituality, generosity, solidarity, perseverance, fraternity, joy; they are values whose deepest root is in the Christian faith. (7/24/13, Aparecida)

Francis wanted a mendicant order and an itinerant one. Missionaries who wanted to meet, listen, talk, help, to spread faith and love. Especially love. And he dreamed of a poor Church that would take care of others, receive material aid and use it to support others, with no concern for itself. 800 years have passed since then and times have changed, but the ideal of a missionary, poor Church is still more than valid. This is still the Church that Jesus and his disciples preached about. (10/1/13)

[W]e all must strip ourselves of this worldliness: the spirit opposing the spirit Beatitudes, the spirit opposing the spirit of Jesus. Worldliness hurts us. It is so very sad to find a worldly Christian, sure — according to him — of that security that the faith gives and of the security that the world provides. You cannot be on both sides. The Church — all of us — must strip herself of the worldliness that leads to vanity, to pride, that is idolatry. (10/4/13, Poor)

I can say that the most beautiful and natural expressions of joy which I have seen in my life were in poor people who had little to hold on to. (11/24/13, no. 7)

The succession of economic crises should lead to a timely rethinking of our models of economic development and to a change in lifestyles. Today’s crisis, even with its serious implications for people’s lives, can also provide us with a fruitful opportunity to rediscover the virtues of prudence, temperance, justice and strength. These virtues can help us to overcome difficult moments and to recover the fraternal bonds which join us one to another, with deep confidence that human beings need and are capable of something greater than maximizing

their individual interest. Above all, these virtues are necessary for building and preserving a society in accord with human dignity. (12/8/13)

Let us remember Paul VI's words: "For the Catholic Church, no one is a stranger, no one is excluded, no one is far away" (*Homily for the closing of the Second Vatican Council*, 8 December 1965). Indeed, we are a single human family that is journeying on toward unity, making the most of solidarity and dialogue among peoples in the multiplicity of differences. (5/24/13)

Solidarity...is a structural value of the social doctrine, as Blessed John Paul II reminded us. (5/25/13)

Well, this "something wrong" no longer regards only the south of the world but also the entire planet. Hence the need "to rethink solidarity" no longer as simply assistance for the poorest, but as a global rethinking of the whole system, as a quest for ways to reform it and correct it in a way consistent with the fundamental human rights of all human beings. It is essential to restore to this word "solidarity", viewed askance by the world of economics — as if it were a bad word — the social citizenship that it deserves. Solidarity is not an additional attitude, it is not a form of social alms-giving but, rather, a social value; and it asks us for its citizenship. (5/25/13)

"Adam, where are you?" This is the first question which God asks man after his sin. "Adam, where are you?" Adam lost his bearings, his place in creation, because he thought he could be powerful, able to control everything, to be God. Harmony was lost; man erred and this error occurs over and over again also in relationships with others. "The other" is no longer a brother or sister to be loved, but simply someone who disturbs my life and my comfort. God asks a second question: "Cain, where is your brother?" The illusion of being powerful, of being as great as God, even of being God himself, leads to a whole series of errors, a chain of death, even to the spilling of a brother's blood! God's two questions echo even today, as forcefully as ever! How many of us, myself included, have lost our bearings; we are no longer attentive to the world in which we live; we don't care; we don't protect what God created for everyone, and we end up unable even to care for one another! And when humanity as a whole loses its bearings, it results in tragedies like the one we have witnessed. (7/8/13)

Who is responsible for the blood of these brothers and sisters of ours? Nobody! That is our answer: It isn't me; I don't have anything to do with it; it must be someone else, but certainly not me. Yet God is asking each of us: "Where is the blood of your brother which cries out to me?" Today no one in our world feels responsible; we have lost a sense of responsibility for our brothers and sisters. We have fallen into the hypocrisy of the priest and the levite whom Jesus described in the parable of the Good Samaritan: we see our brother half dead on the side of the road, and perhaps we say to ourselves: "poor soul...!", and then go on our way. It's not our responsibility, and with that we feel reassured, assuaged. The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleeting and empty illusion which results in indifference to others; indeed, it even leads to the globalization of indifference. In this globalized world, we have fallen into globalized indifference. We have become used to the suffering of others: it doesn't affect me; it doesn't concern me; it's none of my business! (7/8/13)

"Adam, where are you?" "Where is your brother?" These are the two questions which God asks at the dawn of human history, and which he also asks each man and woman in our own day, which he also asks us. But I would like us to ask a third question: "Has any one of us wept because of this situation and others like it?" Has any one of us grieved for the death of these brothers and sisters? Has any one of us wept for these persons who were on the boat? For the young mothers carrying their babies? For these men who were looking for a means of supporting their families? We are a society which has forgotten how to weep, how to experience compassion — "suffering with" others: the globalization of indifference has taken from us the ability to weep! In the Gospel we have heard the crying, the wailing, the great lamentation: "Rachel weeps for her children... because they are no more". Herod sowed death to protect his own comfort, his own soap bubble. And so it continues... Let us ask

the Lord to remove the part of Herod that lurks in our hearts; let us ask the Lord for the grace to weep over our indifference, to weep over the cruelty of our world, of our own hearts, and of all those who in anonymity make social and economic decisions which open the door to tragic situations like this. "Has any one wept?" Today has anyone wept in our world? (7/8/13)

Lord, in this liturgy, a penitential liturgy, we beg forgiveness for our indifference to so many of our brothers and sisters. Father, we ask your pardon for those who are complacent and closed amid comforts which have deadened their hearts; we beg your forgiveness for those who by their decisions on the global level have created situations that lead to these tragedies. Forgive us, Lord! Today too, Lord, we hear you asking: "Adam, where are you?" "Where is the blood of your brother?" (7/8/13)

And the Brazilian people, particularly the humblest among you, can offer the world a valuable lesson in solidarity; this word solidarity is too often forgotten or silenced, because it is uncomfortable. It almost seems like a bad word ... solidarity. I would like to make an appeal to those in possession of greater resources, to public authorities and to all people of good will who are working for social justice: never tire of working for a more just world, marked by greater solidarity! No one can remain insensitive to the inequalities that persist in the world! Everybody, according to his or her particular opportunities and responsibilities, should be able to make a personal contribution to putting an end to so many social injustices. The culture of selfishness and individualism that often prevails in our society is not, I repeat, not what builds up and leads to a more habitable world: rather, it is the culture of solidarity that does so; the culture of solidarity means seeing others not as rivals or statistics, but brothers and sisters. And we are all brothers and sisters! (7/25/13, Varginha)

No amount of "peace-building" will be able to last, nor will harmony and happiness be attained in a society that ignores, pushes to the margins or excludes a part of itself. A society of that kind simply impoverishes itself, it loses something essential. We must never, never allow the throwaway culture to enter our hearts! We must never allow the throwaway culture to enter our hearts, because we are brothers and sisters. No one is disposable! Let us always remember this: only when we are able to share do we become truly rich; everything that is shared is multiplied! Think of the multiplication of the loaves by Jesus! The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty! (7/25/13, Varginha)

"With Jesus and with St Cajetan, let us meet the needs of the most deprived". It speaks of the encounter with people who are most in need, those who require us to give them a hand, to look kindly at them, to share in their sorrow or in their anxieties, in their difficulties. What is important, however, is not to see or help them from a distance. No, No! It is to go and meet them. This is Christian! It is what Jesus teaches us: to meet the needs of the most underprivileged. Just as Jesus did, always meeting people's needs; he went to meet them. It is to go to the encounter with the neediest. (8/7/13)

God's world is a world where everyone feels responsible for the other, for the good of the other. This evening, in reflection, fasting and prayer, each of us deep down should ask ourselves: Is this really the world that I desire? Is this really the world that we all carry in our hearts? Is the world that we want really a world of harmony and peace, in ourselves, in our relations with others, in families, in cities, *in* and *between* nations? (9/7/13)

But then we wonder: Is this the world in which we are living? Creation retains its beauty which fills us with awe and it remains a good work. But there is also "violence, division, disagreement, war". This occurs when man, the summit of creation, stops contemplating beauty and goodness, and withdraws into his own selfishness. . . It is exactly in this chaos that God asks man's conscience: "Where is Abel your brother?" and Cain responds: "I do not know; am I my brother's keeper?" (*Gen* 4:9). We too are asked this question, it would be good for us to ask ourselves as well: Am I really my brother's keeper? Yes, you are your brother's keeper! To be human means to care for one another! (9/7/13)

Serving means working beside the neediest of people, establishing with them first and foremost human relationships of closeness and bonds of solidarity. Solidarity, this word that frightens the developed world. People try to avoid saying it. Solidarity to them is almost a bad word. But it is our word! Serving means recognizing and accepting requests for justice and hope, and seeking roads together, real paths that lead to liberation. (9/10/13)

From this place of welcome, encounter and service, I would therefore like to launch a question to everyone, to all the people who live here, in this Diocese of Rome, to ask themselves: do I bend down over someone in difficulty or am I afraid of getting my hands dirty? Am I closed in on myself, on my possessions, or am I aware of those in need of help? Do I only serve myself or am I able to serve others, like Christ who came to serve even to the point of giving up his life? Do I look in the eye those who are asking for justice, or do I turn my gaze aside to avoid looking them in the eye? (9/10/13)

I am also aware that for own my part I must do everything to ensure that this term “courage” is not a beautiful word spoken in passing! May it not be merely the smile of a courteous employee, a Church employee who comes and says “be brave!” No! I don’t want this! I want courage to come from within me and to impel me to do everything as a pastor, as a man. We must all face this challenge with solidarity, among you — also among us — we must all face with solidarity and intelligence this historic struggle. (9/22/13, Workers)

Perhaps hope is like embers under the ashes; let us help each other with solidarity, blowing on the ashes to rekindle the flame. But hope carries us onwards. That is not optimism, it is something else. However hope does not belong to any one person, we all create hope! We must sustain hope in everyone, among all of you and among all of us who are far away. Hope is both yours and ours. It is something that belongs to everyone! (9/22/13, Workers)

Let us look upon one another in a more fraternal way! Mary teaches us to have that gaze which strives to welcome, to accompany and to protect. Let us learn to look at one another beneath Mary's maternal gaze! There are people whom we instinctively consider less and who instead are in greater need: the most abandoned, the sick, those who have nothing to live on, those who do not know Jesus, youth who find themselves in difficulty, young people who cannot find work. Let us not be afraid to go out and to look upon our brothers and sisters with Our Lady's gaze. She invites us to be true brothers and sisters. (9/22/13, Homily)

Many of you have been stripped by this callous world that offers no work, no help. To this world it doesn't matter that there are children dying of hunger; it doesn't matter if many families have nothing to eat, do not have the dignity of bringing bread home; it doesn't matter that many people are forced to flee slavery, hunger and flee in search of freedom. With how much pain, how often don't we see that they meet death, like yesterday in Lampedusa: today is a day of tears! (10/4/13, Poor)

We are all called to be poor, to strip us of ourselves; and to do this we must learn how to be with the poor, to share with those who lack basic necessities, to touch the flesh of Christ! The Christian is not one who speaks about the poor, no! He is one who encounters them, who looks them in the eye, who touches them. I am here not to “make news”, but to indicate that this is the Christian path, the path St Francis followed. (10/4/13, Poor)

I think that an important step is to tear down decisively the barriers of individualism, self withdrawal and the slavery of profit at all costs; and this needs to be accomplished not only in the dynamics of human relations but also in global economic and financial dynamics. Today more than ever, I think it is necessary *to educate ourselves in solidarity*, to rediscover the value and meaning of this very uncomfortable word, which oftentimes has been left aside, and to make it become a basic attitude in decisions made at the political, economic and financial levels, in relationships between persons, peoples and nations. It is only in standing firmly united, by overcoming selfish ways of thinking and partisan interests, that the objective of eliminating forms of indigence determined by a lack of food will also be achieved. A solidarity that is not reduced to different forms of welfare,

but which makes an effort to ensure that an ever greater number of persons are economically independent. Many steps have been taken in different countries, but we are still far from a world where all can live with dignity. (10/6/13)

We need to look at our cities with a contemplative gaze, a gaze of faith which sees God dwelling in their homes, in their streets and squares. God's presence accompanies the sincere efforts of individuals and groups to find encouragement and meaning in their lives. He dwells among them, fostering solidarity, fraternity, and the desire for goodness, truth and justice. (11/24/13, no. 71)

At the same time, what could be significant places of encounter and solidarity often become places of isolation and mutual distrust. Houses and neighborhoods are more often built to isolate and protect than to connect and integrate. The proclamation of the Gospel will be a basis for restoring the dignity of human life in these contexts, for Jesus desires to pour out an abundance of life upon our cities (cf. *Jn* 10:10). (11/24/13, no. 75)

Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a "mystique" of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage. Greater possibilities for communication thus turn into greater possibilities for encounter and solidarity for everyone. (11/24/13, no. 87)

Many try to escape from others and take refuge in the comfort of their privacy or in a small circle of close friends, renouncing the realism of the social aspect of the Gospel. For just as some people want a purely spiritual Christ, without flesh and without the cross, they also want their interpersonal relationships provided by sophisticated equipment, by screens and systems which can be turned on and off on command. Meanwhile, the Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness. (11/24/13, no. 88)

We need to help others to realize that the only way is to learn how to encounter others with the right attitude, which is to accept and esteem them as companions along the way, without interior resistance. Better yet, it means learning to find Jesus in the faces of others, in their voices, in their pleas. . . There indeed we find true healing, since the way to relate to others which truly heals instead of debilitating us, is a *mystical* fraternity, a contemplative fraternity. It is a fraternal love capable of seeing the sacred grandeur of our neighbor, of finding God in every human being, of tolerating the nuisances of life in common by clinging to the love of God, of opening the heart to divine love and seeking the happiness of others just as their heavenly Father does. . . . Let us not allow ourselves to be robbed of community! (11/24/13, nos. 91-92)

If we, who are God's means of hearing the poor, turn deaf ears to this plea, we oppose the Father's will and his plan; that poor person "might cry to the Lord against you, and you would incur guilt" (*Dt* 15:9). A lack of solidarity towards his or her needs will directly affect our relationship with God: "For if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer" (*Sir* 4:6). The old question always returns: "How does God's love abide in anyone who has the world's goods, and sees a brother or sister in need and yet refuses help?" (*1 Jn* 3:17). Let us recall also how bluntly the apostle James speaks of the cry of the oppressed: "The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts" (5:4). (11/24/13, no. 187)

The word “solidarity” is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few. (11/24/13, no. 188)

Solidarity is a spontaneous reaction by those who recognize that the social function of property and the universal destination of goods are realities which come before private property. The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them. These convictions and habits of solidarity, when they are put into practice, open the way to other structural transformations and make them possible. Changing structures without generating new convictions and attitudes will only ensure that those same structures will become, sooner or later, corrupt, oppressive and ineffectual. (11/24/13, no. 189)

We incarnate the duty of hearing the cry of the poor when we are deeply moved by the suffering of others. (11/24/13, no. 193)

It is essential to draw near to new forms of poverty and vulnerability, in which we are called to recognize the suffering Christ, even if this appears to bring us no tangible and immediate benefits. I think of the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, and many others. Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all. (11/24/13, no. 210)

Sometimes we are tempted to be that kind of Christian who keeps the Lord’s wounds at arm’s length. Yet Jesus wants us to touch human misery, to touch the suffering flesh of others. He hopes that we will stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune and instead enter into the reality of other people’s lives and know the power of tenderness. Whenever we do so, our lives become wonderfully complicated and we experience intensely what it is to be a people, to be part of a people. (11/24/13, no. 270)

In the heart of every man and woman is the desire for a full life, including that irrepressible longing for fraternity which draws us to fellowship with others and enables us to see them not as enemies or rivals, but as brothers and sisters to be accepted and embraced. (12/8/13)

In the dynamics of history, and in the diversity of ethnic groups, societies and cultures, we see the seeds of a vocation to form a community composed of brothers and sisters who accept and care for one another. But this vocation is still frequently denied and ignored in a world marked by a “globalization of indifference” which makes us slowly inured to the suffering of others and closed in on ourselves. (12/8/13)

Globalization, as [Benedict XVI](#) pointed out, makes us neighbors, but does not make us brothers.^[1] The many situations of inequality, poverty and injustice, are signs not only of a profound lack of fraternity, but also of the absence of a culture of solidarity. New ideologies, characterized by rampant individualism, egocentrism and materialistic consumerism, weaken social bonds, fuelling that “throw away” mentality which leads to contempt for, and the abandonment of, the weakest and those considered “useless”. (12/8/13)

In God’s family, where all are sons and daughters of the same Father, and, because they are grafted to Christ, *sons and daughters in the Son*, there are no “disposable lives”. All men and women enjoy an equal and inviolable dignity. All are loved by God. All have been redeemed by the blood of Christ, who died on the Cross and rose for all. This is the reason why no one can remain indifferent before the lot of our brothers and sisters. (12/8/13)

[Paul VI](#) stated that not only individuals but nations too must encounter one another in a spirit of fraternity. . . In the first place, this duty falls to those who are most privileged. Their obligations are rooted in human and

supernatural fraternity and are manifested in three ways: the *duty of solidarity*, which requires the richer nations to assist the less developed; the *duty of social justice*, which requires the realignment of relationships between stronger and weaker peoples in terms of greater fairness; and the *duty of universal charity*, which entails the promotion of a more humane world for all, a world in which each has something to give and to receive, without the progress of the one constituting an obstacle to the development of the other. [6] (12/8/13)

Peace, [John Paul II](#) affirmed, is an indivisible good. Either it is the good of all or it is the good of none. It can be truly attained and enjoyed, as the highest quality of life and a more human and sustainable development, only if all are guided by solidarity as “a firm and persevering determination to commit oneself to the common good”. [7] This means not being guided by a “desire for profit” or a “thirst for power”. What is needed is the willingness to “lose ourselves” for the sake of others rather than exploiting them, and to “serve them” instead of oppressing them for our own advantage. “The ‘other’ – whether a person, people or nation – [is to be seen] not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our ‘neighbor’, a ‘helper’”. [8] (12/8/13)

Today we are living in a world which is growing ever “smaller” and where, as a result, it would seem to be easier for all of us to be neighbors. Developments in travel and communications technology are bringing us closer together and making us more connected, even as globalization makes us increasingly interdependent. Nonetheless, divisions, which are sometimes quite deep, continue to exist within our human family. On the global level we see a scandalous gap between the opulence of the wealthy and the utter destitution of the poor. Often we need only walk the streets of a city to see the contrast between people living on the street and the brilliant lights of the store windows. We have become so accustomed to these things that they no longer unsettle us. Our world suffers from many forms of exclusion, marginalization and poverty, to say nothing of conflicts born of a combination of economic, political, ideological, and, sadly, even religious motives. (1/24/14)

[M]edia can help us to feel closer to one another, creating a sense of the unity of the human family which can in turn inspire solidarity and serious efforts to ensure a more dignified life for all. Good communication helps us to grow closer, to know one another better, and ultimately, to grow in unity. The walls which divide us can be broken down only if we are prepared to listen and learn from one another. We need to resolve our differences through forms of dialogue which help us grow in understanding and mutual respect. A culture of encounter demands that we be ready not only to give, but also to receive. (1/24/14)

How can we be “neighborly” in our use of the communications media and in the new environment created by digital technology? I find an answer in the parable of the Good Samaritan, which is also a parable about communication. Those who communicate, in effect, become neighbors. The Good Samaritan not only draws nearer to the man he finds half dead on the side of the road; he takes responsibility for him. Jesus shifts our understanding: it is not just about seeing the other as someone like myself, but of the ability to make myself like the other. Communication is really about realizing that we are all human beings, children of God. I like seeing this power of communication as “neighborliness”. (1/24/14)

Saint John, the disciple who stood with Mary beneath the cross, brings us to the sources of faith and charity, to the heart of the God who “is love” (1 Jn 4:8,16). He reminds us that we cannot love God if we do not love our brothers and sisters. ... the cross of Christ invites us also to allow ourselves to be smitten by his love, teaching us always to look upon others with mercy and tenderness, especially those who suffer, who are in need of help” ([Way of the Cross with Young People](#), Rio de Janeiro, 26 July 2013). (12/6/13)

Benedict XVI reminded us that precisely because it is human, all human activity, including economic activity, must be ethically structured and governed (cf. Encyclical Letter *Caritas in Veritate*, n. 36). We must return to the centrality of the human being, to a more ethical vision of activities and of human relationships without the fear of losing something. (5/25/13)

Poverty is the flesh of the poor Jesus, in that child who is hungry, in the one who is sick, in those unjust social structures. (6/7/13 Jesuit Schools—Q & A)

Our duty is to continue to insist, in the present international context, that the human person and human dignity are not simply catchwords, but pillars for creating shared rules and structures capable of passing beyond purely pragmatic or technical approaches in order to eliminate divisions and to bridge existing differences. In this regard, there is a need to oppose the shortsighted economic interests and the mentality of power of a relative few who exclude the majority of the world's peoples, generating poverty and marginalization and causing a breakdown in society. There is likewise a need to combat the corruption which creates privileges for some and injustices for many others. (6/20/13)

Accompanying on its own is not enough. It is not enough to offer someone a sandwich unless it is accompanied by the possibility of learning how to stand on one's own two feet. Charity that leaves the poor person as he is, is not sufficient. True mercy, the mercy God gives to us and teaches us, demands justice, it demands that the poor find the way to be poor no longer. It asks — and it asks us, the Church, us, the City of Rome, it asks the institutions — to ensure that no one ever again stand in need of a soup-kitchen, of makeshift-lodgings, of a service of legal assistance in order to have his legitimate right recognized to live and to work, to be fully a person. (9/10/13)

It is important for the whole Church that welcoming the poor and promoting justice not be entrusted solely to “experts” but be a focus of all pastoral care, of the formation of future priests and religious, and of the ordinary work of all parishes, movements and ecclesial groups. (9/10/13)

Just as goodness tends to spread, the toleration of evil, which is injustice, tends to expand its baneful influence and quietly to undermine any political and social system, no matter how solid it may appear. If every action has its consequences, an evil embedded in the structures of a society has a constant potential for disintegration and death. It is evil crystallized in unjust social structures, which cannot be the basis of hope for a better future. (11/24/13, no. 59)

In this context we can understand Jesus' command to his disciples: “You yourselves give them something to eat!” (*Mk* 6:37): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. (11/24/13, no. 188)

The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them. These convictions and habits of solidarity, when they are put into practice, open the way to other structural transformations and make them possible. Changing structures without generating new convictions and attitudes will only ensure that those same structures will become, sooner or later, corrupt, oppressive and ineffectual. (11/24/13, no. 189)

The need to resolve the structural causes of poverty cannot be delayed, not only for the pragmatic reason of its urgency for the good order of society, but because society needs to be cured of a sickness which is weakening and frustrating it, and which can only lead to new crises. Welfare projects, which meet certain urgent needs,

should be considered merely temporary responses. As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality,^[173] no solution will be found for the world's problems or, for that matter, to any problems. Inequality is the root of social ills. (11/24/13, no. 202)

“[T]rade in people” is a vile activity, a disgrace to our societies that claim to be civilized! Exploiters and clients at all levels should make a serious examination of conscience both in the first person and before God! (5/24/13)

Today throughout the world the *World Day Against Child Labor* is being celebrated with a special reference to the exploitation of children in domestic work: a deplorable and constantly increasing phenomenon, particularly in poor countries. There are millions of minors, mostly young girls, who are victims of this hidden form of exploitation that often entails abuse as well, mistreatment and discrimination. This really is slavery! I sincerely hope that the international community can initiate more effective measures to confront this real scourge. All children must be able to play, study, pray and grow, in their own families, and do so in a harmonious context of love and serenity. It is their right and our duty. Many people instead of letting them play make slaves of them: this is a scourge. A serene childhood allows children to look forward with confidence to life and the future. Woe to those who stifle their joyful impulse of hope! (6/12/13)

I have always been distressed at the lot of those who are victims of various kinds of human trafficking. How I wish that all of us would hear God’s cry: “Where is your brother?” (*Gen 4:9*). Where is your brother or sister who is enslaved? Where is the brother and sister whom you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labor? Let us not look the other way. There is greater complicity than we think. The issue involves everyone! This infamous network of crime is now well established in our cities, and many people have blood on their hands as a result of their comfortable and silent complicity. (11/24/13, no. 211)

Such trafficking is a true form of slavery, unfortunately more and more widespread, which concerns every country, even the most developed. It is a reality which affects the most vulnerable in society: women of all ages, children, the handicapped, the poorest, and those who come from broken families and from difficult situations in society. In a particular way, we Christians recognize in them the face of Jesus Christ, who identified himself with the least and those most in need. (12/12/13)

Together we can and must employ our energies so that these women, men and children can be freed, thus putting an end to this horrible trade. It is believed that there are millions of victims of forced labor, victims of human trafficking for the purposes of manual work and of sexual exploitation. This cannot continue. It constitutes a grave violation of the human rights of those victimized and is an offense against their dignity, as well as a defeat for the worldwide community. People of good will, whether or not they profess religious beliefs, must not allow these women, men and children to be treated as objects, to be deceived, raped, often sold and resold for various purposes, and in the end either killed or left devastated in mind and body, only to be finally thrown away or abandoned. It is shameful. (12/12/13)

Human trafficking is a crime against humanity. We must unite our efforts to free the victims and stop this increasingly aggressive crime which threatens not only individuals but the basic values of society and of international security and justice, to say nothing of the economy, and the fabric of the family and our coexistence. (12/12/13)

What is called for, then, is a shared sense of responsibility and firmer political will to gain victory on this front. Responsibility is required towards those who have fallen victim to trafficking in order to protect their rights, to guarantee their safety and that of their families, and to prevent the corrupt and criminals from escaping justice and having the last word over the lives of others. Suitable legislative intervention in the countries of origin, transit and arrival, which will also facilitate orderly migration, can diminish this grave problem. (12/12/13)

It is precisely on this level that we need to make a good examination of conscience: how many times have we permitted a human being to be seen as an object, to be put on show in order to sell a product or to satisfy an

immoral desire? The human person ought never to be sold or bought as if he or she were a commodity. Whoever uses human persons in this way and exploits them, even if indirectly, becomes an accomplice of this injustice. (12/12/13)

A Church without women is like the college of the Apostles without Mary. The role of women in the Church is not simply that of maternity, being mothers, but much greater: it is precisely to be the icon of the Virgin, of Our Lady; what helps make the Church grow! But think about it, Our Lady is more important than the Apostles! She is more important! The Church is feminine. She is Church, she is bride, she is mother. But women, in the Church, must not only... I don't know how to say this in Italian... the role of women in the Church must not be limited to being mothers, workers, a limited role... No! It is something else! But the Popes.. Paul VI wrote beautifully of women, but I believe that we have much more to do in making explicit this role and charism of women. We can't imagine a Church without women, but women active in the Church, with the distinctive role that they play. . . . I believe that we have not yet come up with a profound theology of womanhood, in the Church. All we say is: they can do this, they can do that, now they are altar servers, now they do the readings, they are in charge of *Caritas* (Catholic charities). But there is more! We need to develop a profound theology of womanhood. (7/28/13, Press Conference)

Doubly poor are those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights. Even so, we constantly witness among them impressive examples of daily heroism in defending and protecting their vulnerable families. (11/24/13, no. 212)

Christ has confidence in young people and entrusts them with the very future of his mission, “Go and make disciples”. Go beyond the confines of what is humanly possible and create a world of brothers and sisters! (7/22/13, Garden)

Our generation will show that it can rise to the promise found in each young person when we know how to give them space. This means that we have to create the material and spiritual conditions for their full development; to give them a solid basis on which to build their lives; to guarantee their safety and their education to be everything they can be; to pass on to them lasting values that make life worth living; to give them a transcendent horizon for their thirst for authentic happiness and their creativity for the good; to give them the legacy of a world worthy of human life; and to awaken in them their greatest potential as builders of their own destiny, sharing responsibility for the future of everyone. If we can do all this, we anticipate today the future that enters the world through the window of the young. (7/22/13, Garden)

Often, instead, it is selfishness that prevails in our society. How many “dealers of death” there are that follow the logic of power and money at any cost! The scourge of drug-trafficking, that favours violence and sows the seeds of suffering and death, requires of society as a whole an act of courage. A reduction in the spread and influence of drug addiction will not be achieved by a liberalization of drug use, as is currently being proposed in various parts of Latin America. Rather, it is necessary to confront the problems underlying the use of these drugs, by promoting greater justice, educating young people in the values that build up life in society, accompanying those in difficulty and giving them hope for the future. We all need to look upon one another with the loving eyes of Christ, and to learn to embrace those in need, in order to show our closeness, affection and love. (7/24/13, Providence)

You young people, my dear young friends, you have a particular sensitivity towards injustice, but you are often disappointed by facts that speak of corruption on the part of people who put their own interests before the common good. To you and to all, I repeat: never yield to discouragement, do not lose trust, do not allow your hope to be extinguished. Situations can change, people can change. Be the first to seek to bring good, do not grow accustomed to evil, but defeat it with good. The Church is with you, bringing you the precious good of faith, bringing Jesus Christ, who “came that they may have life and have it abundantly” (*Jn* 10:10). (7/25/13, Varginha)

We are now faced with a philosophy and a practice which exclude the two ends of life that are most full of promise for peoples. They exclude the elderly, obviously. You could easily think there is a kind of hidden euthanasia, that is, we don't take care of the elderly; but there is also a cultural euthanasia, because we don't allow them to speak, we don't allow them to act. And there is the exclusion of the young. The percentage of our young people without work, without employment, is very high and we have a generation with no experience of the dignity gained through work. This civilization, in other words, has led us to exclude the two peaks that make up our future. As for the young, they must emerge, they must assert themselves, the young must go out to fight for values, to fight for these values; and the elderly must open their mouths, the elderly must open their mouths and teach us! (7/25/13, Argentina)

But know this, know that at this moment, you young people and you elderly people are condemned to the same destiny: exclusion. Don't allow yourselves to be excluded. It's obvious! That's why I think you must work. Faith in Jesus Christ is not a joke, it is something very serious. It is a scandal that God came to be one of us. It is a scandal that he died on a cross. It is a scandal: the scandal of the Cross. The Cross continues to provoke scandal. . . . So then: make yourselves heard; take care of the two ends of the population: the elderly and the young; do not allow yourselves to be excluded and do not allow the elderly to be excluded. (7/25/13, Argentina)

Let us encourage the generosity which is typical of the young and help them to work actively in building a better world. Young people are a powerful engine for the Church and for society. (7/24/13, Aparecida)

Be active members! Go on the offensive! Play down the field, build a better world, a world of brothers and sisters, a world of justice, of love, of peace, of fraternity, of solidarity. (7/27/13, Vigil)

Continue to overcome apathy, offering a Christian response to the social and political anxieties, which are arising in various parts of the world. I ask you to be builders of the world, to work for a better world. Dear young people, please, don't be observers of life, but get involved. Jesus did not remain an observer, but he immersed himself. Don't be observers, but immerse yourself in the reality of life, as Jesus did. (7/27/13, Vigil)

Through your joyful witness and service, help to build a civilization of love. Show, by your life, that it is worth giving your time and talents in order to attain high ideals, it is worth recognizing the dignity of each human person, and it is worth taking risks for Christ and his Gospel. (7/28/13, Farewell)

Children and the elderly are the two poles of life and the most vulnerable as well, often the most forgotten. (10/25/13)

Caring for our little ones and for our elders is a choice for civilization. And also for the future, because the little ones, the children, the young people will carry society forward by their strength, their youth, and the elderly people will carry it forward by their wisdom, their memory, which they must give to us all. (10/25/13)

We can walk as much as we want, we can build many things, but if we do not profess Jesus Christ, things go wrong. We may become a charitable NGO, but not the Church, the Bride of the Lord. (3/14/13)

During the election, I was seated next to the Archbishop Emeritus of São Paulo and Prefect Emeritus of the Congregation for the Clergy, Cardinal Claudio Hummes: a good friend, a good friend! When things were looking dangerous, he encouraged me. And when the votes reached two thirds, there was the usual applause, because the Pope had been elected. And he gave me a hug and a kiss, and said: "Don't forget the poor!" And those words came to me: the poor, the poor. Then, right away, thinking of the poor, I thought of Francis of Assisi. Then I thought of all the wars, as the votes were still being counted, till the end. Francis is also the man of peace. That is how the name came into my heart: Francis of Assisi. For me, he is the man of poverty, the man of peace, the man who loves and protects creation; these days we do not have a very good relationship with creation, do we? He is the man who gives us this spirit of peace, the poor man ... How I would like a Church which is poor and for the poor! (3/16/13)

I would...like to thank you for your commitment to deepening and spreading knowledge of the Church's social doctrine with your courses and your publications. I think your service to the social magisterium, as lay people who live in society, in the world of economics and work is really beautiful and important. (5/25/13)

It is Mass itself which integrates us into Christ's immense work of salvation, which hones our spiritual vision so that we can perceive his love: his "prophecy in action". With this he initiated in the Upper Room the gift of himself on the Cross, his definitive victory over sin and death, which we proudly and joyfully proclaim. Blessed John Paul II once said at a Roman Seminary to the young men who were questioning him on the profound recollection with which he was celebrating the Mass, that "we must learn how to live Holy Mass" (cf. *Visit to the Pontifical Germanic-Hungarian College*, 18 October 1981). "Learn to live Holy Mass!". (5/30/13)

This is a lesson for each one of us, but also for the Church of our time: if we let ourselves be led by the Holy Spirit, if we are able to mortify our selfishness to make room for the Lord's love and for his will, we will find peace, we will be builders of peace and will spread peace around us. Fifty years after his death the wise and fatherly guidance of Pope John, his love for the Church's Tradition and his awareness of the constant need for renewal, his prophetic intuition of the convocation of the Second Vatican Council and his offering of his life for its success stand as milestones in the history of the Church in the 20th century; and as a bright beacon for the journey that lies ahead. (6/3/13)

How many more sufferings must be inflicted before a political solution to the crisis is found? The work of the Catholic charity agencies is extremely significant: to help the Syrian population, beyond ethnic or religious membership; it is the most direct way to offer a contribution to the pacification and building of a society open to all different components. (6/5/13, Cor Unum).

A God who draws near out of love, the Holy Father continued, walks with His people, and this walk comes to an unimaginable point. We could never have imagined that the same Lord would become one of us and walk with us, be present with us, present in His Church, present in the Eucharist, present in His Word, present in the poor, He is present, walking with us. And this is closeness: the shepherd close to his flock, close to his sheep, whom he knows, one by one. (6/7/13 Sacred Heart)

Jesus wanted to show us his heart as the heart that loved so deeply. For this reason we have this commemoration today, especially of God's love. God loved us, he loved us with such great love. I am thinking of what St Ignatius told us.... He pointed out two criteria on love. The first: love is expressed more clearly in actions than in words. The second: there is greater love in giving than in receiving. (6/7/13 Sacred Heart)

These two criteria are like the pillars of true love: deeds, and the gift of self. (6/7/13 Sacred Heart)

We can rejoice at the fact that French society is rediscovering the proposals made by the Church, among others, that offer a vision of the person, and of his or her dignity in view of the common good. The Church wishes in this way to offer her own specific contribution to profound issues that constitute a more complete picture of the person and of his or her destiny, of society and of its destiny. This contribution lies not only in the anthropological or social sphere, but also in the political, economic and cultural spheres. (6/15/13)

Jesus, with his Cross, walks with us and takes upon himself our fears, our problems, and our sufferings, even those which are deepest and most painful. With the Cross, Jesus unites himself to the silence of the victims of violence, those who can no longer cry out, especially the innocent and the defenseless; with the Cross, he is united to families in trouble, and those who mourn the tragic loss of their children. . . . On the Cross, Jesus is united with every person who suffers from hunger in a world which, on the other hand, permits itself the luxury of throwing away tons of food every day; on the Cross, Jesus is united to the many mothers and fathers who suffer as they see their children become victims of drug-induced euphoria; on the Cross, Jesus is united with those who are persecuted for their religion, for their beliefs or simply for the color of their skin; on the Cross, Jesus is united with so many young people who have lost faith in political institutions, because they see in them only selfishness and corruption; he unites himself with those young people who have lost faith in the Church, or even in God because of the counter-witness of Christians and ministers of the Gospel. How our inconsistencies make Jesus suffer! The Cross of Christ bears the suffering and the sin of mankind, including our own. Jesus accepts all this with open arms, bearing on his shoulders our crosses and saying to us: “Have courage! You do not carry your cross alone! I carry it with you. I have overcome death and I have come to give you hope, to give you life” (cf. *Jn* 3:16). (7/26/13)

Aparecida, at one particular moment, felt this temptation. It employed, and rightly so, the method of “see, judge and act” (cf. No. 19). . . . The question was, rather: How are we going to look at reality in order to see it? Aparecida replied: With the eyes of discipleship. (7/28/13, CELAM)

But I cannot live alone or with just a few people! I need people, I need to meet people, to talk to people. (7/28/13, Press Conference)

I envisage a Church that knows how to walk with men and women along the path. (9/21/13)

Are we able to communicate the face of a Church which is “home” to all? We sometimes speak of a Church that has its doors closed, but here we are contemplating much more than a Church with open doors, much more! . . . We need to bring Christ to others, through these joys and hopes, like Mary, who brought Christ to the hearts of men and women; we need to pass through the clouds of indifference without losing our way; we need to descend into the darkest night without being overcome and disorientated; we need to listen to the dreams, without being seduced; we need to share their disappointments, without becoming despondent; to sympathize with those whose lives are falling apart, without losing our own strength and identity (cf. Pope Francis, [*Address to the Bishops of Brazil*](#), 27 July 2013, n. 4). This is the path. This is the challenge. (9/21/13)

Let us think ahead a little to the war over water which is to come; to social imbalances; to the terrible power of weapons — we have said so much about this in recent days—; to the economic and financial system which puts money, the god of money, rather than man at the center rather than man; to the development and the burden of the media, with all of its positive aspects, of communications and of transportation. . . . What are the reactions in the face of this reality? Let us return to the two disciples of Emmaus: disappointed at Jesus' death, they show resignation and try to flee from reality, they leave Jerusalem. We can read these same attitudes at this time in history too. In the face of this crisis, there can be *resignation*, pessimism about the possibility of taking any effective action. . . . We are tempted to think in apocalyptic terms. This pessimistic understanding of human freedom and of the process of history leads to a kind of paralysis of mind and will. Disillusionment also leads to

a kind of escapism, to looking for “islands” or a reprieve. It is something like Pilate's attitude of “*washing his hands*”. It is an attitude which appears to be “pragmatic”, but which in fact ignores the cry for justice, humanity and social responsibility and leads to individualism and hypocrisy, if not to a sort of cynicism. This is the temptation we are faced with, if we go down the road of disenchantment and disappointment. At this point we wonder: is there a way forward in our present situation? Should we resign ourselves to it? Should we allow our hope to be dimmed? Should we flee from reality? Should we “wash our hands of it” and withdraw into ourselves? I not only think that there is a way forward, but also that the very moment in history which we are living urges us *to seek and find paths of hope* that open our society to new horizons. (9/22/13, Academic)

This message is so clear and direct, so simple and eloquent, that no ecclesial interpretation has the right to relativize it. The Church's reflection on these texts ought not to obscure or weaken their force, but urge us to accept their exhortations with courage and zeal. . . . This is especially the case with those biblical exhortations which summon us so forcefully to brotherly love, to humble and generous service, to justice and mercy towards the poor. Jesus taught us this way of looking at others by his words and his actions. So why cloud something so clear? We should not be concerned simply about falling into doctrinal error, but about remaining faithful to this light-filled path of life and wisdom. For “defenders of orthodoxy are sometimes accused of passivity, indulgence, or culpable complicity regarding the intolerable situations of injustice and the political regimes which prolong them”.[\[161\]](#) (11/24/13, no. 194)

Any Church community, if it thinks it can comfortably go its own way without creative concern and effective cooperation in helping the poor to live with dignity and reaching out to everyone, will also risk breaking down, however much it may talk about social issues or criticize governments. It will easily drift into a spiritual worldliness camouflaged by religious practices, unproductive meetings and empty talk. (11/24/13, no. 207)

[T]he pillars of the Church's social doctrine...serve as “primary and fundamental parameters of reference for interpreting and evaluating social phenomena.” [\[181\]](#) (11/24/13, no. 221).

The Church's Social Doctrine, with its integral vision of man as a personal and social being, is your “compass”. There you will find an especially significant fruit of the long journey of the People of God in modern and contemporary history: the defense of religious liberty, of life at every stage, of the right to work and to decent work, of family, of education... (12/7/13)

To this end, it is necessary to raise awareness and form the lay faithful, in whatever state, especially those engaged in the field of politics, so that they may think in accord with the Gospel and the Social Doctrine of the Church and act consistently by dialoguing and collaborating with those who, in sincerity and intellectual honesty, share — if not the faith — at least a similar vision of man and society and its ethical consequences. (12/7/13)

The presence of God among men did not take place in a perfect, idyllic world but rather in this real world, which is marked by so many things both good and bad, by division, wickedness, poverty, arrogance and war. He chose to live in our history as it is, with all the weight of its limitations and of its tragedies. In doing so, he has demonstrated in an unequalled manner his merciful and truly loving disposition toward the human creature. He is God-with-us. Jesus is God-with-us. Do you believe this? Together let us profess: Jesus is God with us! Jesus is God with us always and for ever with us in history's suffering and sorrow. (12/18/13)

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http://www.vatican.va/holy_father/francesco/speeches/2013/august/documents/papa-francesco_20130821_collegio-saitama-giappone_en.html
- 8/25/13—Angelus Address
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- 9/1/13—Angelus Address
http://www.vatican.va/holy_father/francesco/angelus/2013/documents/papa-francesco_angelus_20130901_en.html
- 9/2/13--@Pontifex (Twitter)
<https://twitter.com/Pontifex/>
- 9/4/13—Letter to Vladimir Putin on the Occasion of the G20 Summit
http://www.vatican.va/holy_father/francesco/letters/2013/documents/papa-francesco_20130904_putin-g20_en.html
- 9/7/13—Vigil of Prayer for Peace
http://www.vatican.va/holy_father/francesco/homilies/2013/documents/papa-francesco_20130907_veglia-pace_en.html
- 9/10/13—Address to Jesuit Refugee Service
http://www.vatican.va/holy_father/francesco/speeches/2013/september/documents/papa-francesco_20130910_centro-astalli_en.html
- 9/11/13—General Audience
http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20130911_udienza-generale_en.html
- 9/16/13—Morning Meditation

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9/19/13—Address to Recently Appointed Bishops

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9/20/13—Address to Meeting of the International Federation of Catholic Medical Associations

http://www.vatican.va/holy_father/francesco/speeches/2013/september/documents/papa-francesco_20130920_associazioni-medici-cattolici_en.html

9/21/13—Address to Plenary Assembly of the Pontifical Council for Social Communications

http://www.vatican.va/holy_father/francesco/speeches/2013/september/documents/papa-francesco_20130921_plenaria-pccs_en.html

9/22/13—Meeting With Workers in Cagliari, Sardinia

http://www.vatican.va/holy_father/francesco/speeches/2013/september/documents/papa-francesco_20130922_lavoratori-cagliari_en.html#

9/22/13—Meeting with the Academic and Cultural World

http://www.vatican.va/holy_father/francesco/speeches/2013/september/documents/papa-francesco_20130922_cultura-cagliari_en.html

9/22/13—Homily at the Shrine of Our Lady of Bonaria

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9/25/13—General Audience

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10/1/13—Interview with *la Repubblica*

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10/3/13—Address for Anniversary of *Pacem in Terris*

http://www.vatican.va/holy_father/francesco/speeches/2013/october/documents/papa-francesco_20131003_50-pacem-in-terris_en.html

10/4/13—Homily during Visit to Assisi

http://www.vatican.va/holy_father/francesco/homilies/2013/documents/papa-francesco_20131004_omelia-visita-assisi_en.html

10/4/13—Message on the Occasion of the Assembly of the World Council of Churches

http://www.vatican.va/holy_father/francesco/messages/pont-messages/2013/index_en.htm

10/4/13—Meeting with the Sick and Disabled Children

http://www.vatican.va/holy_father/francesco/speeches/2013/october/documents/papa-francesco_20131004_bambini-assisi_en.html

10/4/13—Meeting with the Poor Assisted by Caritas

http://www.vatican.va/holy_father/francesco/speeches/2013/october/documents/papa-francesco_20131004_poveri-assisi_en.html

10/4/13—Meeting with the Clergy, Consecrated People and Members of Diocesan Pastoral Councils

http://www.vatican.va/holy_father/francesco/speeches/2013/october/documents/papa-francesco_20131004_clero-assisi_en.html

10/16/13—Message for World Food Day

http://www.vatican.va/holy_father/francesco/messages/food/documents/papa-francesco_20131016_messaggio-giornata-alimentazione_en.html

10/25/13—Address to the Pontifical Council for the Family

http://www.vatican.va/holy_father/francesco/speeches/2013/october/documents/papa-francesco_20131025_plenaria-famiglia_en.html

10/31/13—Address to Members of St. Peter's Circle

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11/1/13—Angelus

http://www.vatican.va/holy_father/francesco/angelus/2013/documents/papa-francesco_angelus_20131101_en.html

11/6/13—General Audience

http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20131106_udienza-generale_en.html

11/9/13—Address to the Members of Unitalsi

http://www.vatican.va/holy_father/francesco/speeches/2013/november/documents/papa-francesco_20131109_anniversario-unitalsi_en.html

11/16/13—Video Message to Pilgrimage Meeting

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11/20/13—General Audience

http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20131120_udienza-generale_en.html

11/21/13—Address to the Congregation for the Oriental Churches

http://www.vatican.va/holy_father/francesco/speeches/2013/november/documents/papa-francesco_20131121_plenaria-congreg-chiese-orientali_en.html

11/24/13—*Evangelii Gaudium*

http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.html

12/1/13—Angelus

http://www.vatican.va/holy_father/francesco/angelus/2013/documents/papa-francesco_angelus_20131201_en.html

12/1/13—Homily at St. Cyril of Alexandria

http://www.vatican.va/holy_father/francesco/homilies/2013/documents/papa-francesco_20131201_parrocchia-san-cirillo-alessandrino_en.html

12/6/13—Message for the World Day of the Sick

http://www.vatican.va/holy_father/francesco/messages/sick/documents/papa-francesco_20131206_giornata-malato_en.html

12/7/13—Address to a Delegation from the Dignitatis Humanae Institute

http://www.vatican.va/holy_father/francesco/speeches/2013/december/documents/papa-francesco_20131207_istituto-dignitatis_en.html

12/8/13—Message for the World Day of Peace

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12/9/13—Video Message for the Campaign Against Global Hunger

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12/11/13—General Audience

http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20131211_udienza-generale_en.html

12/12/13—Address to New Ambassadors

http://www.vatican.va/holy_father/francesco/speeches/2013/december/documents/papa-francesco_20131212_credenziali-nuovi-ambasciatori_en.html

12/18/13—General Audience

http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20131218_udienza-generale_en.html

12/25/13—Urbi et Orbi Message

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12/26/13—Angelus

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12/29/13—Angelus

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1/8/14—General Audience

http://www.vatican.va/holy_father/francesco/audiences/2014/documents/papa-francesco_20140108_udienza-generale_en.html

1/13/14—Address to Members of the Diplomatic Corps

http://www.vatican.va/holy_father/francesco/speeches/2014/january/documents/papa-francesco_20140113_corpo-diplomatico_en.html

1/15/14—General Audience

http://www.vatican.va/holy_father/francesco/audiences/2014/documents/papa-francesco_20140115_udienza-generale_en.html

1/15/14—Message for the World Day of Prayer for Vocations

http://www.vatican.va/holy_father/francesco/messages/vocations/documents/papa-francesco_20140115_51-messaggio-giornata-mondiale-vocazioni_en.html

1/17/14—Message to Chairman of the World Economic Forum

http://www.vatican.va/holy_father/francesco/messages/pont-messages/2014/documents/papa-francesco_20140117_messaggio-wef-davos_en.html

1/24/14—Message for World Communications Day

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