

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. *Last updated: May 2016.*

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)

What is involved in the creation of “a better world”? The expression does not allude naively to abstract notions or unattainable ideals; rather, it aims at an authentic and integral development, at efforts to provide dignified living conditions for everyone, at finding just responses to the needs of individuals and families, and at ensuring that God’s gift of creation is respected, safeguarded and cultivated. (8/5/13, Migrants and Refugees)

Creation is not some possession that we can lord over for our own pleasure; nor, even less, is it the property of only some people, the few: creation is a gift, it is the marvelous gift that God has given us, so that we will take care of it and harness it for the benefit of all, always with great respect and gratitude. (5/21/14)

We must protect creation for it is a gift which the Lord has given us, it is God’s present to us; we are the guardians of creation. When we exploit creation, we destroy that sign of God’s love. To destroy creation is to say to God: “I don’t care”. And this is not good: this is sin. (5/21/14)

It is our profound conviction that the future of the human family depends also on how we safeguard – both prudently and compassionately, with justice and fairness – the gift of creation that our Creator has entrusted to us. Therefore, we acknowledge in repentance the wrongful mistreatment of our planet, which is tantamount to sin before the eyes of God. We reaffirm our responsibility and obligation to foster a sense of humility and moderation so that all may feel the need to respect creation and to safeguard it with care. Together, we pledge our commitment to raising awareness about the stewardship of creation; we appeal to all people of goodwill to consider ways of living less wastefully and more frugally, manifesting less greed and more generosity for the protection of God’s world and the benefit of His people. (5/25/14, Common Declaration)

This is one of the greatest challenges of our time: changing to a form of development which seeks to respect creation. I see America — my homeland, too: many forests, stripped, which become land that cannot be cultivated, which cannot give life. This is our sin: exploiting the land and not allowing it to give us what it has within it, with our help through cultivation. (7/5/14)

I am concerned about the eradication of so many brother farm workers who suffer uprootedness, and not because of wars or natural disasters. The monopolizing of lands, deforestation, the appropriation of water, inadequate agro-toxics are some of the evils that tear man from the land of his birth. This painful separation, which is not only physical, but existential and spiritual, because there is a relation with the land that is putting the rural community and its peculiar way of life in notorious decline and even in risk of extinction. (10/28/14)

All the peoples of the earth, all men and women of good will, we must raise our voice in defense of these two precious gifts: peace and nature – Sister Mother Earth, as Saint Francis of Assisi called her. (10/28/14)

An economic system centered on the god of money also needs to plunder nature, to plunder nature to sustain the frenetic rhythm of consumption that is inherent to it. Climate change, the loss of bio-diversity, deforestation are already showing their devastating effects in the great cataclysms we witness, and you are the ones who suffer most, the humble, those who live near coasts in precarious dwellings or who are so vulnerable economically that, in face of a natural disaster, lose everything. Brothers and sisters: creation is not a property, which we can dispose of at will; much less so is it the property of a some, of a few: creation is a gift, it is a present, a wonderful gift that God has given us to take care of and to use for the benefit of all, always with respect and gratitude. (10/28/14)

This is what we do: destroy creation, destroy lives, destroy cultures, destroy values, destroy hope. How greatly we need the Lord’s strength to seal us with his love and his power to stop this mad race of destruction! Destroying what He has given us, the most beautiful things that He has done for us, so that we may carry them forward, nurture them to bear fruit. (11/1/14)

Our time cannot ignore the issue of ecology, which is vital to man’s survival, nor reduce it to merely a political question: indeed, it has a moral dimension that affects everyone, such that no one can ignore it. As disciples of Christ, we have a further reason to join with all men and women of good will to protect and defend nature and the environment. Creation is, in fact, a gift entrusted to us from the hands of the Creator. All of nature that surrounds us is created like us, created together with us, and in a common destiny it tends to find its fulfillment and ultimate end in God himself — the Bible says “new heavens and a new earth” (cf. Is 65:17, 2 Pet 3:13; Rev 21:1). This doctrine of our faith is an even stronger stimulus for us to have a responsible and respectful relationship with Creation: in inanimate nature, in plants and in animals, we recognize the imprint of the Creator, and in our fellow kind, His very image. (11/8/14, Scouts)

It bears repeating that Creation is not a possession that we can dispose of as we please, much less a possession of only a few. Creation is a magnificent gift that God has given us to care for and use to the benefit of all, with

respect. I encourage you, therefore, to carry on in your commitment in order so that Creation may continue to be the patrimony of everyone, to hand down in all its beauty to future generations. (12/12/14)

The word “cultivate” calls to mind the care which the farmer has for his land in order that it bear fruits and that they be shared: how much passion, how much attention, how much dedication in all that this demands! That familiar relationship is formed and the earth becomes “sister” earth. (1/31/15)

The labor of those who cultivate the earth, generously dedicating time and energy to it, appears as a genuine vocation. It deserves to be recognized and appropriately appreciated, also in concrete economic policies. This means eliminating those obstacles which penalize so precious an activity which often make it seem unappealing to young people, despite statistics showing growth in the number of students attending Agrarian schools and institutes, fostering the expectation of an increased number of workers in the agricultural sector. (1/31/15)

And this also leads to the proposal: safeguard the land, establish a covenant with it, so it may continue to be, as God wants, a source of life for the entire human family. This will counter the exploitation of the land, as though it had no relationship to us — no longer mother —, and then leaving it to weaken and abandoning it because it is useless. (1/31/15)

The land bears us fruit but the land also has a quality for us: the land protects our health, the land is our sister and mother who cures and heals. (1/31/15)

The beauty of your land is a gift from God and a heritage to preserve and pass on in all its splendour to future generations. Therefore, everyone must courageously commit themselves to ensuring it is not scarred beyond repair by narrow interests, starting with the competent institutions. (2/21/15)

The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. (5/24/15, *Laudato Si'*, no. 13)

I urgently appeal . . . for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. (5/24/15, *Laudato Si'*, no. 14)

The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system. In recent decades this warming has been accompanied by a constant rise in the sea level and, it would appear, by an increase of extreme weather events, even if a scientifically determinable cause cannot be assigned to each particular phenomenon. (5/24/15, *Laudato Si'*, no. 23)

Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day. Its worst impact will probably be felt by developing countries in coming decades. (5/24/15, *Laudato Si'*, no. 25)

We have to realize that a true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor*. (5/24/15, *Laudato Si'*, no. 49)

Disregard for the duty to cultivate and maintain a proper relationship with my neighbor, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth.

When all these relationships are neglected, when justice no longer dwells in the land, the Bible tells us that life itself is endangered. (5/24/15, *Laudato Si'*, no. 70)

Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society. (5/24/15, *Laudato Si'*, no. 91)

We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature. (5/24/15, *Laudato Si'*, no. 139)

What kind of world do we want to leave to those who come after us, to children who are now growing up? (5/24/15, *Laudato Si'*, no. 160)

Creation is a gift to be shared. It is the space that God gives us to build up with one another, to build a “we”. The world, history, all of time – this is the setting in which we build this “we” with God, with others, with the earth. (7/7/15, Educators)

We are not only invited to share in the work of creation and to cultivate it, to make it grow and to develop it. We are also invited to care for it, to protect it, to be its guardians. Nowadays we are increasingly aware of how important this is. It is no longer a mere recommendation, but rather a requirement, “because of the harm we have inflicted on [the earth] by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will... This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor” ([Laudato Si'](#), 2), that exist today in the world. (7/7/15, Educators)

We can no longer turn our backs on reality, on our brothers and sisters, on mother earth. It is wrong to turn aside from what is happening all around us, as if certain situations did not exist or have nothing to do with our life. It is not right for us, nor is it even humane to get caught up in the play of a throwaway culture. (7/7/15, Educators)

The natural environment is closely related to the social, political and economic environment. It is urgent for all of us to lay the foundations of an integral ecology – this is a question of health – an integral ecology capable of respecting all these human dimensions in resolving the grave social and environmental issues of our time. . . . An integral ecology . . . supposes an ecology of mother earth: taking care of mother earth; with a human ecology: taking care of ourselves; and a social ecology, in the strong sense of the word. (7/8/15)

Time, my brothers and sisters, seems to be running out; we are not yet tearing one another apart, but we are tearing apart our common home. Today, the scientific community realizes what the poor have long told us: harm, perhaps irreversible harm, is being done to the ecosystem. The earth, entire peoples and individual persons are being brutally punished. And behind all this pain, death and destruction there is the stench of what Basil of Caesarea – one of the first theologians of the Church – called “the dung of the devil”. An unfettered pursuit of money rules. This is the “dung of the devil”. The service of the common good is left behind. Once capital becomes an idol and guides people’s decisions, once greed for money presides over the entire socioeconomic system, it ruins society, it condemns and enslaves men and women, it destroys human fraternity, it sets people against one another and, as we clearly see, it even puts at risk our common home, sister and mother earth. (7/9/15, Popular Movements)

Climate change is a problem which can no longer be left to a future generation. When it comes to the care of our “common home”, we are living at a critical moment of history. We still have time to make the changes needed to bring about “a sustainable and integral development, for we know that things can change” (Laudato Si’, 13). Such change demands on our part a serious and responsible recognition not only of the kind of world we may be leaving to our children, but also to the millions of people living under a system which has overlooked them. Our common home has been part of this group of the excluded which cries out to heaven and which today powerfully strikes our homes, our cities and our societies. To use a telling phrase of the Reverend Martin Luther King, we can say that we have defaulted on a promissory note and now is the time to honor it. (9/23/15, Welcoming)

The right use of natural resources, the proper application of technology and the harnessing of the spirit of enterprise are essential elements of an economy which seeks to be modern, inclusive and sustainable. “Business is a noble vocation, directed to producing wealth and improving the world. It can be a fruitful source of prosperity for the area in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good” (Laudato Si’, 129). This common good also includes the earth, a central theme of the encyclical which I recently wrote in order to “enter into dialogue with all people about our common home” (ibid., 3). “We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all” (ibid., 14). (9/24/15, Congress)

In Laudato Si’, I call for a courageous and responsible effort to “redirect our steps” (ibid., 61), and to avert the most serious effects of the environmental deterioration caused by human activity. I am convinced that we can make a difference and I have no doubt that the United States – and this Congress – have an important role to play. Now is the time for courageous actions and strategies, aimed at implementing a “culture of care” (ibid., 231) and “an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature” (ibid., 139). (9/24/15, Congress)

A true “right of the environment” does exist, for two reasons. First, because we human beings are part of the environment. We live in communion with it, since the environment itself entails ethical limits which human activity must acknowledge and respect. Any harm done to the environment, therefore, is harm done to humanity. (9/25/15, United Nations)

Every creature, particularly a living creature, has an intrinsic value, in its existence, its life, its beauty and its interdependence with other creatures. We Christians, together with the other monotheistic religions, believe that the universe is the fruit of a loving decision by the Creator, who permits man respectfully to use creation for the good of his fellow men and for the glory of the Creator; he is not authorized to abuse it, much less to destroy it. (9/25/15, United Nations)

The misuse and destruction of the environment are also accompanied by a relentless process of exclusion. In effect, a selfish and boundless thirst for power and material prosperity leads both to the misuse of available natural resources and to the exclusion of the weak and disadvantaged, either because they are differently abled (handicapped), or because they lack adequate information and technical expertise, or are incapable of decisive political action. Economic and social exclusion is a complete denial of human fraternity and a grave offense against human rights and the environment. The poorest are those who suffer most from such offenses, for three serious reasons: they are cast off by society, forced to live off what is discarded and suffer unjustly from the abuse of the environment. They are part of today’s widespread and quietly growing “culture of waste”. (9/25/15, United Nations)

Indifference to the natural environment, by countenancing deforestation, pollution and natural catastrophes which uproot entire communities from their ecosystem and create profound insecurity, ends up creating new forms of poverty and new situations of injustice, often with dire consequences for security and peace. How

many wars have been fought, and how many will continue to be fought, over a shortage of goods or out of an insatiable thirst for natural resources? (12/8/15, Peace)

We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she ‘groans in travail’ (Rom 8:22)” ([Laudato Si](#)’, 2). The environmental challenge that we are experiencing, and its human causes, affects us all (cf. [Laudato Si](#)’, 14) and demands our response. We can no longer remain silent before one of the greatest environmental crises in world history. (2/15/16)

Nor can we overlook the social degeneration brought about by sin, as, for example, when human beings tyrannize nature, selfishly and even brutally ravaging it. This leads to the desertification of the earth (cf. Gen 3:17-19) and those social and economic imbalances denounced by the prophets, beginning with Elijah (cf. 1 Kg 21) and culminating in Jesus’ own words against injustice (cf. Lk 12:13; 16:1-31). (3/19/16, no. 26)

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)

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy’. But I say to you, love your enemies and pray for those who persecute you” (Mt 5:43-44). Jesus asks those who would follow him to love those who do not deserve it, without expecting anything in return, and in this way to fill the emptiness present in human hearts, relationships, families, communities and in the entire world. (2/23/14, Cardinals)

“You are God’s temple ... God’s temple is holy, and that temple you are” (1 Cor 3:16-17). In this temple, which we are, an existential liturgy is being celebrated: that of goodness, forgiveness, service; in a word, the liturgy of love. This temple of ours is defiled if we neglect our duties towards our neighbor. Whenever the least of our brothers and sisters finds a place in our hearts, it is God himself who finds a place there. When that brother or sister is shut out, it is God himself who is not being welcomed. A heart without love is like a deconsecrated church, a building withdrawn from God’s service and given over to another use. (2/23/14)

The gift of piety means to be truly capable of rejoicing with those who rejoice, of weeping with those who weep, of being close to those who are lonely or in anguish, of correcting those in error, of consoling the afflicted, of welcoming and helping those in need. The gift of piety is closely tied to gentleness. The gift of piety which the Holy Spirit gives us makes us gentle, makes us calm, patient, at peace with God, at the service of others with gentleness. (6/4/14)

Giving primacy to God means having the courage to say ‘no’ to evil, ‘no’ to violence, ‘no’ to oppression, to live a life in service of others and which fosters lawfulness and the common good. When a person discovers God, the true treasure, he abandons a selfish lifestyle and seeks to share with others the charity which comes from God. He who becomes a friend of God, loves his brothers and sisters, commits himself to safeguarding their life and their health, and also to respecting the environment and nature. (7/26/14, Homily)

In your Christian lives, you will find many occasions that will tempt you, like the disciples in today’s Gospel, to push away the stranger, the needy, the poor and the broken-hearted. It is these people especially who repeat the cry of the woman of the Gospel: “Lord, help me!” The Canaanite woman’s plea is the cry of everyone who searches for love, acceptance, and friendship with Christ. It is the cry of so many people in our anonymous cities, the cry of so many of your own contemporaries, and the cry of all those martyrs who even today suffer persecution and death for the name of Jesus: “Lord, help me!” It is often a cry which rises from our own hearts as well: “Lord, help me!” Let us respond, not like those who push away people who make demands on us, as if serving the needy gets in the way of our being close to the Lord. No! We are to be like Christ, who responds to every plea for his help with love, mercy and compassion. (8/17/14, Youth)

In effect, the visible sign a Christian can show in order to witness to his love for God to the world and to others, to his family, is the love he bears for his brothers. The Commandment to love God and neighbor is the first, not because it is at the top of the list of Commandments. Jesus does not place it at the pinnacle but at the center, because it is from the heart that everything must go out and to which everything must return and refer. (10/26/14)

In the Old Testament, the requirement to be holy, in the image of God who is holy, included the duty to care for the most vulnerable people, such as the stranger, the orphan and the widow (cf. Ex 22:20-26). Jesus brings this Covenant law to fulfillment; He who unites in himself, in his flesh, divinity and humanity, a single mystery of love. Now, in the light of this Word of Jesus, love is the measure of faith, and faith is the soul of love. We can no longer separate a religious life, a pious life, from service to brothers and sisters, to the real brothers and sisters that we encounter. We can no longer divide prayer, the encounter with God in the Sacraments, from listening to the other, closeness to his life, especially to his wounds. Remember this: love is the measure of faith. How much do you love? Each one answer silently. How is your faith? My faith is as I love. And faith is the soul of love. (10/26/14)

[Jesus] gives us two faces, actually only one real face, that of God reflected in many faces, because in the face of each brother, especially of the smallest, the most fragile, the defenseless and needy, there is God's own image. And we must ask ourselves: when we meet one of these brothers, are we able to recognize the face of God in him? Are we able to do this? In this way, Jesus offers to all the fundamental criteria on which to base one's life. But, above all, He gave us the Holy Spirit, who allows us to love God and neighbor as He does, with a free and generous heart. (10/26/14)

Faith opens the gates of charity, making us want to imitate Jesus, urging us to do good, instilling the courage to act according to the example of the Good Samaritan. (12/20/14)

Having come to earth to proclaim and to realize the salvation of the whole man and of all people, Jesus shows a particular predilection for those who are wounded in body and in spirit: the poor, the sinners, the possessed, the sick, the marginalized. Thus, He reveals Himself as a doctor both of souls and of bodies, the Good Samaritan of man. He is the true Saviour: Jesus saves, Jesus cures, Jesus heals. (2/8/15)

He who nourishes himself with faith in Christ, the Living Bread, is driven by his love to give his life for his brothers and sisters, to go out to meet those who are marginalized and despised. (3/4/15, Focolare)

The Christian vocation is first and foremost a call to love, a love which attracts us and draws us out of ourselves, "decentering" us and triggering "an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God" (*Deus Caritas Est*, 6). (3/29/15)

Jesus, seeing the crowds of people who followed him, realized that they were tired and exhausted, lost and without a guide, and he felt deep compassion for them (cf. *Mt* 9:36). On the basis of this compassionate love he healed the sick who were presented to him (cf. *Mt* 14:14), and with just a few loaves of bread and fish he satisfied the enormous crowd (cf. *Mt* 15:37). What moved Jesus in all of these situations was nothing other than mercy, with which he read the hearts of those he encountered and responded to their deepest need. (4/11/15, no. 8)

As we can see in Sacred Scripture, mercy is a key word that indicates God's action towards us. He does not limit himself merely to affirming his love, but makes it visible and tangible. Love, after all, can never be just an abstraction. By its very nature, it indicates something concrete: intentions, attitudes, and behaviours that are shown in daily living. The mercy of God is his loving concern for each one of us. He feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful. This is the path which the merciful love of Christians must also travel. As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other. (4/11/15, no. 9)

This is what I would like to tell you. May it not be mere charity for us but that it convert our hearts. And this restlessness that the Holy Spirit gives you to find ways to help, promote your brothers and sisters, this unites you to Jesus Christ: this is penitence, this is the cross, and this is joy. A great, great, great joy that the Holy Spirit gives you when you give this. (4/30/15)

This rootedness in the barrio, the land, the office, the labor union, this ability to see yourselves in the faces of others, this daily proximity to their share of troubles – because they exist and we all have them – and their little acts of heroism: this is what enables you to practice the commandment of love, not on the basis of ideas or concepts, but rather on the basis of genuine interpersonal encounter. We need to build up this culture of encounter. We do not love concepts or ideas; no one loves a concept or an idea. We love people... Commitment, true commitment, is born of the love of men and women, of children and the elderly, of peoples and communities... of names and faces which fill our hearts. From those seeds of hope patiently sown in the forgotten fringes of our planet, from those seedlings of a tenderness which struggles to grow amid the shadows of exclusion, great trees will spring up, great groves of hope to give oxygen to our world. (7/9/15, Popular Movements)

For Matthew and for all who have felt the gaze of Jesus, other people are no longer to be “lived off”, used and abused. The gaze of Jesus gives rise to missionary activity, service, self-giving. Other people are those whom Jesus serves. His love heals our short-sightedness and pushes us to look beyond, not to be satisfied with appearances or with what is politically correct. (9/21/15, Homily)

Let us gaze upon the Lord in prayer, in the Eucharist, in Confession, in our brothers and sisters, especially those who feel excluded or abandoned. May we learn to see them as Jesus sees us. Let us share his tenderness and mercy with the sick, prisoners, the elderly and families in difficulty. Again and again we are called to learn from Jesus, who always sees what is most authentic in every person, which is the image of his Father. (9/21/15, Homily)

Charity is born of the call of a God who continues to knock on our door, the door of all people, to invite us to love, to compassion, to service of one another. Jesus keeps knocking on our doors, the doors of our lives. He doesn't do this by magic, with special effects, with flashing lights and fireworks. Jesus keeps knocking on our door in the faces of our brothers and sisters, in the faces of our neighbors, in the faces of those at our side. (9/24/15, Homeless)

In prayer, we all learn to say “Father”, “Dad”. And when we say “Father”, “Dad”, we learn to see one another as brothers and sisters. In prayer, there are no rich or poor, there are sons and daughters, sisters and brothers. In prayer, there is no first or second class, there is brotherhood. In prayer our hearts find the strength not to be cold and insensitive in the face of situations of injustice. In prayer, God keeps calling us, opening our hearts to charity. (9/24/15, Homeless)

Jesus wants to caution us too, today, against the belief that outward observance of the law is enough to make us good Christians. Dangerous as it was then for the Pharisees, so too is it for us to consider ourselves acceptable or, even worse, better than others simply for observing the rules, customs, even though we do not love our neighbor, we are hard of heart, we are arrogant and proud. Literal observance of the precepts is a fruitless exercise which does not change the heart and turn into practical behavior: opening oneself to meet God and his Word in prayer, seeking justice and peace, taking care of the poor, the weak, the downtrodden. (8/30/15)

What will Jesus say to open the doors of Heaven to us? “I was hungry and you gave me to eat; I was homeless and you gave me a home; I was sick and you visited me; I was in prison and you came to me” (cf. Mt 25:35-36). Jesus exists in humility. (12/18/15)

True love, in fact, is not an outward act, it is not giving something in a paternalistic way in order to assuage the conscience, but to accept those who are in need of our time, our friendship, our help. It means living to serve, overcoming the temptation to satisfy ourselves. (2/10/16)

Being patient does not mean letting ourselves be constantly mistreated, tolerating physical aggression or allowing other people to use us. (3/19/16, no. 92)

Throughout the text, it is clear that Paul wants to stress that love is more than a mere feeling. Rather, it should be understood along the lines of the Hebrew verb “to love”; it is “to do good”. As Saint Ignatius of Loyola said, “Love is shown more by deeds than by words”. It thus shows its fruitfulness and allows us to experience the happiness of giving, the nobility and grandeur of spending ourselves unstintingly, without asking to be repaid, purely for the pleasure of giving and serving. (3/19/16, no. 94)

Love can transcend and overflow the demands of justice, “expecting nothing in return” (Lk 6:35), and the greatest of loves can lead to “laying down one’s life” for another (cf. Jn 15:13). (3/19/16, no. 102)

I think of the words of Martin Luther King, who met every kind of trial and tribulation with fraternal love: “The person who hates you most has some good in him; even the nation that hates you most has some good in it; even the race that hates you most has some good in it. And when you come to the point that you look in the face of every man and see deep down within him what religion calls ‘the image of God’, you begin to love him in spite of [everything]. No matter what he does, you see God’s image there. There is an element of goodness that he can never sluff off...” (3/19/16, no. 118)

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)

Gratuitousness should be one of the characteristics of the Christian, who aware of having received everything from God gratuitously, that is, without any merit of his own, learns to give to others freely. Today gratuitousness is often not part of daily life where everything is bought and sold. Everything is calculated and measured. Almsgiving helps us to experience giving freely, which leads to freedom from the obsession of

possessing, from the fear of losing what we have, from the sadness of one who does not wish to share his wealth with others. (3/5/14, Ashes)

The example of the martyrs also teaches us the importance of charity in the life of faith. It was the purity of their witness to Christ, expressed in an acceptance of the equal dignity of all the baptized, which led them to a form of fraternal life that challenged the rigid social structures of their day. It was their refusal to separate the twin commandment of love of God and love of neighbor which impelled them to such great solicitude for the needs of the brethren. Their example has much to say to us who live in societies where, alongside immense wealth, dire poverty is silently growing; where the cry of the poor is seldom heeded; and where Christ continues to call out to us, asking us to love and serve him by tending to our brothers and sisters in need. (8/16/14, Beatification)

In places such as this we are all confirmed in the faith; each one is helped in his or her belief, because we see the faith visibly expressed in practical acts of charity. We see how faith brings light and hope in situations of grave hardship; we observe how faith is rekindled in hearts touched by the Spirit of Jesus who said, "Whoever receives one such child in my name receives me" (*Mk 9:37*). This faith, working through charity, dislodges the mountains of indifference, of disbelief and of apathy, and opens hands and hearts to work for what is good and share this experience. Through humble gestures and simple acts of service to the least among us, the Good News that Jesus is risen and lives among us is proclaimed. (9/21/14, Children)

Indeed, how else could we be followers of the Lord if we did not personally engage in ministry to the sick, the poor, the dying and the destitute? Our faith in Christ, born of having recognized our own need for him who has come to heal our wounds, to enrich us, to give us life, to nourish us, "is the basis of our concern for the integral development of society's most neglected members" (*Evangelii Gaudium*, 186). I thank you for being close to those who are ill and all the suffering, offering them the loving presence of their shepherd. (11/6/14)

The compassion of the Gospel is what accompanies us in times of need, that compassion of the Good Samaritan, who "sees", "has compassion", draws near and provides concrete help (cf. Lk 10:33). (11/15/14)

If we believe in the free and generous action of the Spirit, we are able to understand one another well and work together to serve society better, and to contribute to peace in a decisive way. (12/1/14)

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. An evangelizing community knows that the Lord has taken the initiative; he has loved us first (cf. 1 Jn 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads, and welcome the outcast. Such a community has an endless desire to show mercy, the fruit of its own experience of the power of the Father's infinite mercy" (Apostolic Exhortation *Evangelii Gaudium*, 24). (12/12/14)

Be attentive to the needs of the poor, the suffering, the lonely, for whoever has chosen to love Jesus cannot but love his neighbor. (12/18/14)

We thank God, who has raised up in many a desire to be close to their neighbor and to follow in this manner the law of charity which is the heart of the Gospel. But charity is even yet more authentic and more incisive when it is lived in communion. Communion shows that charity is not merely about helping others, but is a dimension that permeates the whole of life and breaks down all those barriers of individualism which prevent us from encountering one another. Charity is the inner life of the Church and is manifested in ecclesial communion. (1/10/15)

But to all of you, especially those who can do more and give more, I ask: Please, do more! Please, give more! When you give of your time, your talents and your resources to the many people who struggle and who live on

the margins, you make a difference. It is a difference that is so desperately needed, and one for which you will be richly rewarded by the Lord. (1/18/15)

The Gospel of the healing of the leper tells us today that, if we want to be true disciples of Jesus, we are called to become, united to Him, instruments of his merciful love, overcoming every kind of marginalization. In order to be “imitators of Christ” (cf. 1 Cor 11:1) in the face of a poor or sick person, we must not be afraid to look him in the eye and to draw near with tenderness and compassion, and to touch him and embrace him. I have often asked this of people who help others, to do so looking them in the eye, not to be afraid to touch them; that this gesture of help may also be a gesture of communication: we too need to be welcomed by them. A gesture of tenderness, a gesture of compassion.... Let us ask you: when you help others, do you look them in the eye? Do you embrace them without being afraid to touch them? Do you embrace them with tenderness? Think about this: how do you help? From a distance or with tenderness, with closeness? (2/15/15, Angelus)

It is my burning desire that, during this Jubilee, the Christian people may reflect on the *corporal and spiritual works of mercy*. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God’s mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these *corporal works of mercy*: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the *spiritual works of mercy*: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead. (4/11/15, no. 15)

We will be asked if we have helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness; if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty; if we have been close to the lonely and afflicted; if we have forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence; if we have had the kind of patience God shows, who is so patient with us; and if we have commended our brothers and sisters to the Lord in prayer. In each of these “little ones,” Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled... to be acknowledged, touched, and cared for by us. Let us not forget the words of Saint John of the Cross: “as we prepare to leave this life, we will be judged on the basis of love”.^[12] (4/11/15, no. 15)

Service is the work of the humble, today we have heard it in the Gospel. Jesus came to serve, not to be served. And hope is the virtue of the humble. I believe that this could be the way. I tell you with sincerity: nothing else comes to my mind to say. Humility and service: these two things guard the little hope, the most humble virtue, but the one that life gives you. (4/30/15)

This is the great paradox of Jesus. The disciples were arguing about who would have the highest place, who would be chosen for privileges – they were the disciples, those closest to Jesus, and they were arguing about that! –, who would be above the common law, the general norm, in order to stand out in the quest for superiority over others. Who would climb the ladder most quickly to take the jobs which carry certain benefits. Jesus upsets their “logic”, their mindset, simply by telling them that life is lived authentically in a concrete commitment to our neighbor. That is, by serving. (9/20/15, Mass)

The call to serve involves something special, to which we must be attentive. Serving means caring for their vulnerability. Caring for the vulnerable of our families, our society, our people. Theirs are the suffering, fragile and downcast faces which Jesus tells us specifically to look at and which he asks us to love. With a love which takes shape in our actions and decisions. With a love which finds expression in whatever tasks we, as citizens,

are called to perform. It is people of flesh and blood, people with individual lives and stories, and with all their frailty, that Jesus asks us to protect, to care for and to serve. Being a Christian entails promoting the dignity of our brothers and sisters, fighting for it, living for it. That is why Christians are constantly called to set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable. (9/20/15, Mass)

There is a kind of “service” which serves others, yet we need to be careful not to be tempted by another kind of service, one which is “self-serving” with regard to others. There is a way to go about serving which is interested in only helping “my people”, “our people”. This service always leaves “your people” outside, and gives rise to a process of exclusion. All of us are called by virtue of our Christian vocation to that service which truly serves, and to help one another not to be tempted by a “service” which is really “self-serving”. All of us are asked, indeed urged, by Jesus to care for one another out of love. Without looking to one side or the other to see what our neighbor is doing or not doing. (9/20/15, Mass)

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)

Education, work and access to health care for all (cf. *ibid.*, 205) are key elements for development and the just distribution of goods, for the attainment of social justice, for membership in society (cf. *ibid.*, 53), and for free and responsible participation in political life. (10/2/14)

The poor not only suffer injustice but they also struggle against it! They are not content with empty promises, excuses or alibis. Neither are they waiting with folded arms for the aid of NGOs, welfare plans or solutions that never come . . . The poor will no longer wait; they want to be protagonists; they organize themselves, study, work, claim and, above all, practice that very special solidarity that exists among those who suffer, among the poor, whom our civilization seems to have forgotten, or at least really like to forget. (10/28/14)

You have your feet in the mud and your hands in the flesh. You have the odor of neighborhood, of people, of struggle! We want your voice to be heard that, in general, is little heard. Perhaps because it annoys, perhaps because your cry bothers, perhaps because there is fear of the change you call for, however, without your presence, without really going to the fringes, the good proposals and plans we often hear about in international conferences stay in the realm of an idea, it is “my” plan. The scandal of poverty cannot be addressed promoting strategies of containment that only tranquilize and convert the poor into domesticated and inoffensive beings. . . How lovely is a change when we see peoples in movement, especially their poorest members and young people. Then the wind of promise is felt that revives the hope of a better world. (10/28/14)

It is impossible to imagine a future for society without the active participation of the great majorities and that protagonism exceeds the logical proceedings of formal democracy. The prospect of a world of lasting peace and justice calls us to overcome paternalistic welfarism; it calls us to create new ways of participation that include the Popular Movements and animate local, national and international government structures with that torrent of moral energy that arises from the incorporation of the excluded in the building of a common destiny -- and this, with a constructive spirit, without resentment, with love. (10/28/14)

The Catholic Church also offers her contribution in this field through constant attention to the life of the poor, of the needy in all parts of the world; along the same lines, the Holy See is actively involved in international organizations and through numerous documents and statements. In this way, it contributes to identifying and adopting the criteria to be met in order to develop an equitable international system. (11/20/14)

As followers of Christ, we cannot fail to be concerned for the welfare of the weakest; we must also draw the attention of society and the civil authorities to their plight. (2/7/15)

First: commitment to spreading a culture of justice and peace. In the face of a culture of lawlessness, corruption and conflict, you are called to dedicate yourselves to the common good, also through the service to people called politics. This, as Blessed Paul VI affirms, “is the highest and most effective form of charity”. If Christians were to disengage in their direct involvement in politics, it would betray the mission of lay faithful, called to be salt and light in the world always in this kind of presence. (4/30/15)

Christians too, are called to be a leaven within society, to bring it their message. (7/8/15)

You, the lowly, the exploited, the poor and underprivileged, can do, and are doing, a lot. I would even say that the future of humanity is in great measure in your own hands, through your ability to organize and carry out creative alternatives, through your daily efforts to ensure the three “L’s” – do you agree? – (labor, lodging, land) and through your proactive participation in the great processes of change on the national, regional and global levels. (7/9/15, Popular Movements)

As members of popular movements, you carry out your work inspired by fraternal love, which you show in opposing social injustice. When we look into the eyes of the suffering, when we see the faces of the endangered campesino, the poor laborer, the downtrodden native, the homeless family, the persecuted migrant, the unemployed young person, the exploited child, the mother who lost her child in a shootout because the barrio was occupied by drugdealers, the father who lost his daughter to enslavement.... when we think of all those names and faces, our hearts break because of so much sorrow and pain. And we are deeply moved, all of us.... We are moved because “we have seen and heard” not a cold statistic but the pain of a suffering humanity, our own pain, our own flesh. This is something quite different than abstract theorizing or eloquent indignation. It moves us; it makes us attentive to others in an effort to move forward together. That emotion which turns into community action is not something which can be understood by reason alone: it has a surplus of meaning which only peoples understand, and it gives a special feel to genuine popular movements. (7/9/15, Popular Movements)

Working for a just distribution of the fruits of the earth and human labor is not mere philanthropy. It is a moral obligation. For Christians, the responsibility is even greater: it is a commandment. It is about giving to the poor and to peoples what is theirs by right. (7/9/15, Popular Movements)

The future of humanity does not lie solely in the hands of great leaders, the great powers and the elites. It is fundamentally in the hands of peoples and in their ability to organize. It is in their hands, which can guide with humility and conviction this process of change. I am with you. Each of us, let repeat from the heart: no family without lodging, no rural worker without land, no laborer without rights, no people without sovereignty, no individual without dignity, no child without childhood, no young person without a future, no elderly person without a venerable old age. Keep up your struggle and, please, take great care of Mother Earth. (7/9/15, Popular Movements)

I encourage you, then, my brothers, to confront the challenging issues of our time. Ever present within each of them is life as gift and responsibility. The future freedom and dignity of our societies depends on how we face these challenges. The innocent victim of abortion, children who die of hunger or from bombings, immigrants who drown in the search for a better tomorrow, the elderly or the sick who are considered a burden, the victims of terrorism, wars, violence and drug trafficking, the environment devastated by man’s predatory relationship with nature – at stake in all of this is the gift of God, of which we are noble stewards but not masters. It is wrong, then, to look the other way or to remain silent. No less important is the Gospel of the Family These essential aspects of the Church’s mission belong to the core of what we have received from the Lord. (9/23/15, Bishops)

It is not the Church's mission to address these problems directly from a technical standpoint. Nevertheless, the human aspects of these situations do not leave her indifferent. Creation and the goods of the earth are gifts of God bestowed upon all human beings who are at the same time their custodians and beneficiaries. For this reason these gifts are meant to be shared equitably by all. This demands the firm determination to face the injustices we meet with every day, particularly the most serious ones, those that offend human dignity and touch the very depths of our conscience. These are facts that do not permit Christians to abstain from actively contributing their professionalism, above all through the different forms of organization that do so much good in rural areas. (10/16/15)

The Synod Fathers also "highlighted the fact that evangelization needs unambiguously to denounce cultural, social, political and economic factors – such as the excessive importance given to market logic – that prevent authentic family life and lead to discrimination, poverty, exclusion, and violence. Consequently, dialogue and cooperation need to be fostered with societal structures and encouragement given to lay people who are involved, as Christians, in the cultural and socio-political fields".²³¹ (3/19/16, no. 201)

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)

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)

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)
It is not conflict that offers prospects of hope for solving problems, but rather the capacity for encounter and dialogue. (8/25/13)

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. (9/1/13)

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. (9/7/13)

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)

The path of dialogue, reconciliation and peace must constantly be taken up anew, courageously and tirelessly. There is simply no other way. (5/25/14, Tel Aviv)

Authentic dialogue also demands a capacity for empathy. For dialogue to take place, there has to be this empathy. We are challenged to listen not only to the words which others speak, but to the unspoken communication of their experiences, their hopes and aspirations, their struggles and their deepest concerns. Such empathy must be the fruit of our spiritual insight and personal experience, which lead us to see others as brothers and sisters, and to “hear”, in and beyond their words and actions, what their hearts wish to communicate. In this sense, dialogue demands of us a truly contemplative spirit of openness and receptivity to the other. I cannot engage in dialogue if I am closed to others. Openness? Even more: acceptance! Come to my house, enter my heart. My heart welcomes you. It wants to hear you. This capacity for empathy enables a true human dialogue in which words, ideas and questions arise from an experience of fraternity and shared humanity. (8/17/14, Bishops)

In situations apparently dominated by hatred and violence, where families are separated by stone walls or the no less impenetrable walls of prejudice and resentment, where there seem to be good reasons for saying “enough is enough”, it is only by blessing rather than cursing, by visiting rather than repelling, and by accepting rather than fighting, that we can break the spiral of evil, show that goodness is always possible, and educate our children to fellowship. (1/23/15)

Jesus showed us that the love of God is realized in love for our neighbor. Both go hand-in-hand... Therefore, this Word of God calls us to love one another, even if we do not always understand each other, and do not always get along... it is then that Christian love is seen. A love which manifests even if there are differences of opinion or character. Love is greater than these differences!” (5/10/15)

We need to communicate with each other, to discover the gifts of each person, to promote that which unites us, and to regard our differences as an opportunity to grow in mutual respect. (6/6/15)

Dialogue is our method, not as a shrewd strategy but out of fidelity to the One who never wearies of visiting the marketplace, even at the eleventh hour, to propose his offer of love (Mt 20:1-16). (9/23/15, Bishops)

The path ahead, then, is dialogue among yourselves, dialogue in your presbyterates, dialogue with lay persons, dialogue with families, dialogue with society. I cannot ever tire of encouraging you to dialogue fearlessly. (9/23/15, Bishops)

Do not be afraid to set out on that “exodus” which is necessary for all authentic dialogue. Otherwise, we fail to understand the thinking of others, or to realize deep down that the brother or sister we wish to reach and redeem, with the power and the closeness of love, counts more than their positions, distant as they may be from what we hold as true and certain. Harsh and divisive language does not befit the tongue of a pastor, it has no place in his heart; although it may momentarily seem to win the day, only the enduring allure of goodness and love remains truly convincing. (9/23/15, Bishops)

This service to unity is particularly important for this nation, whose vast material and spiritual, cultural and political, historical and human, scientific and technological resources impose significant moral responsibilities in a world which is seeking, confusedly and laboriously, new balances of peace, prosperity and integration. It is an essential part of your mission to offer to the United States of America the humble yet powerful leaven of communion. May all mankind know that the presence in its midst of the “sacrament of unity” (Lumen Gentium, 1) is a guarantee that its fate is not decay and dispersion. (9/23/15, Bishops)

But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps. We know that in the attempt to be freed of the enemy without, we can be tempted to feed the enemy within. (9/24/15, Congress)

Words can build bridges between individuals and within families, social groups and peoples. This is possible both in the material world and the digital world. Our words and actions should be such as to help us all escape the vicious circles of condemnation and vengeance which continue to ensnare individuals and nations, encouraging expressions of hatred. The words of Christians ought to be a constant encouragement to communion and, even in those cases where they must firmly condemn evil, they should never try to rupture relationships and communication. (1/24/16, Communications)

I would like to invite all people of good will to rediscover the power of mercy to heal wounded relationships and to restore peace and harmony to families and communities. All of us know how many ways ancient

wounds and lingering resentments can entrap individuals and stand in the way of communication and reconciliation. The same holds true for relationships between peoples. In every case, mercy is able to create a new kind of speech and dialogue. (1/24/16, Communications)

Our political and diplomatic language would do well to be inspired by mercy, which never loses hope. I ask those with institutional and political responsibility, and those charged with forming public opinion, to remain especially attentive to the way they speak of those who think or act differently or those who may have made mistakes. It is easy to yield to the temptation to exploit such situations to stoke the flames of mistrust, fear and hatred. Instead, courage is needed to guide people towards processes of reconciliation. It is precisely such positive and creative boldness which offers real solutions to ancient conflicts and the opportunity to build lasting peace. “Blessed are the peacemakers, for they will be called children of God” (*Mt* 5:7-9) (1/24/16, Communications)

May our way of communicating help to overcome the mindset that neatly separates sinners from the righteous. We can and we must judge situations of sin – such as violence, corruption and exploitation – but we may not judge individuals, since only God can see into the depths of their hearts. It is our task to admonish those who err and to denounce the evil and injustice of certain ways of acting, for the sake of setting victims free and raising up those who have fallen. The Gospel of John tells us that “the truth will make you free” (*Jn* 8:32). The truth is ultimately Christ himself, whose gentle mercy is the yardstick for measuring the way we proclaim the truth and condemn injustice. Our primary task is to uphold the truth with love (cf. *Eph* 4:15). Only words spoken with love and accompanied by meekness and mercy can touch our sinful hearts. Harsh and moralistic words and actions risk further alienating those whom we wish to lead to conversion and freedom, reinforcing their sense of rejection and defensiveness. (1/24/16, Communications)

The digital world is a public square, a meeting-place where we can either encourage or demean one another, engage in a meaningful discussion or unfair attacks. I pray that this Jubilee Year, lived in mercy, “may open us to even more fervent dialogue so that we might know and understand one another better; and that it may eliminate every form of closed-mindedness and disrespect, and drive out every form of violence and discrimination” ([*Misericordiae Vultus*, 23](#)). (1/24/16, Communications)

The encounter between communication and mercy will be fruitful to the degree that it generates a closeness which cares, comforts, heals, accompanies and celebrates. In a broken, fragmented and polarized world, to communicate with mercy means to help create a healthy, free and fraternal closeness between the children of God and all our brothers and sisters in the one human family. (1/24/16, Communications)

Our way of asking and responding to questions, the tone we use, our timing and any number of other factors condition how well we communicate. We need to develop certain attitudes that express love and encourage authentic dialogue. (3/19/16, no. 136)

This means being ready to listen patiently and attentively to everything the other person wants to say. It requires the self-discipline of not speaking until the time is right. Instead of offering an opinion or advice, we need to be sure that we have heard everything the other person has to say. This means cultivating an interior silence that makes it possible to listen to the other person without mental or emotional distractions. (3/19/16, no. 137)

Develop the habit of giving real importance to the other person. This means appreciating them and recognizing their right to exist, to think as they do and to be happy. Never downplay what they say or think, even if you need to express your own point of view. Everyone has something to contribute, because they have their life experiences, they look at things from a different standpoint and they have their own concerns, abilities and insights. We ought to be able to acknowledge the other person’s truth, the value of his or her deepest concerns,

and what it is that they are trying to communicate, however aggressively. We have to put ourselves in their shoes and try to peer into their hearts, to perceive their deepest concerns and to take them as a point of departure for further dialogue. (3/19/16, no. 138)

Keep an open mind. Don't get bogged down in your own limited ideas and opinions, but be prepared to change or expand them. The combination of two different ways of thinking can lead to a synthesis that enriches both. The unity that we seek is not uniformity, but a "unity in diversity", or "reconciled diversity". Fraternal communion is enriched by respect and appreciation for differences within an overall perspective that advances the common good. We need to free ourselves from feeling that we all have to be alike. A certain astuteness is also needed to prevent the appearance of "static" that can interfere with the process of dialogue. (3/19/16, no. 139)

If hard feelings start to emerge, they should be dealt with sensitively, lest they interrupt the dynamic of dialogue. The ability to say what one is thinking without offending the other person is important. Words should be carefully chosen so as not to offend, especially when discussing difficult issues. Making a point should never involve venting anger and inflicting hurt. A patronizing tone only serves to hurt, ridicule, accuse and offend others. (3/19/16, no. 139)

When we love someone, or when we feel loved by them, we can better understand what they are trying to communicate. Fearing the other person as a kind of "rival" is a sign of weakness and needs to be overcome. It is very important to base one's position on solid choices, beliefs or values, and not on the need to win an argument or to be proved right. (3/19/16, no. 140)

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)

Creation is not some possession that we can lord over for our own pleasure; nor, even less, is it the property of only some people, the few: creation is a gift, it is the marvelous gift that God has given us, so that we will take care of it and harness it for the benefit of all, always with great respect and gratitude. (5/21/14)

Faith and Christian witness are presently confronted by such great challenges that only by working together will we be able effectively to serve the human family and enable the light of Christ to reach every dark corner of our hearts and of our world. May the journey of reconciliation and peace between our communities continue to draw us closer, so that, prompted by the Holy Spirit, we may bring life to all, and bring it in abundance (cf. Jn 10:10). (2/16/15, Scotland)

Each of us here shares a calling to work for the common good. Fifty years ago, the Second Vatican Council defined the common good as “the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment”. . . . May your efforts contribute to the growth of greater respect for the human person, endowed with basic and inalienable rights ordered to his or her integral development, and social peace, namely, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice (cf. [*Laudato Si'*](#), 157). In a word, let wealth be shared. (7/8/15)

The common good, on the other hand, is much more than the sum of individual interests. It moves from “what is best for me” to “what is best for everyone”. It embraces everything which brings a people together: common purpose, shared values, ideas which help us to look beyond our limited individual horizons. (7/8/15)

In today’s Gospel, there is a question posed three times: “What shall we do?” (Lk 3:10, 12, 14). It is raised to John the Baptist by three categories of people: First, the crowd in general; second, the publicans or tax collectors; and, third, some soldiers. Each of these groups questions the prophet on what must be done to implement the conversion that he is preaching. John’s reply to the question of the crowd is sharing essential goods. He told the first group, the crowd, to share basic necessities, and therefore says: “He who has two coats, let him share with him who has none; and he who has food, let him do likewise” (v. 11). Then, he tells the second group, the tax collectors, to collect no more than the amount owed. What does this mean? No taking ‘bribes’, John the Baptist is clear. And he tells the third group, the soldiers, not to extort anything from anyone and to be content with their wages (cf. v. 14). There are three answers to the three questions of these groups. Three answers for an identical path of repentance, which is manifested in concrete commitments to justice and solidarity. It is the path that Jesus points to in all his preaching: the path of diligent love for neighbor. (12/13/15)

The grace of Christ, which brings our hope of salvation to fulfillment, leads us to cooperate with him in building an ever more just and fraternal world, a world in which every person and every creature can dwell in peace, in the harmony of God’s original creation. (1/1/16, Common Good)

In the heart of man and in the memory of many of our peoples is imprinted this yearning for a land, for a time when human corruption will be overcome by fraternity, when injustice will be conquered by solidarity and when violence will be silenced by peace. (2/15/16)

Profit and capital are not a good over and above the human person; they are at the service of the common good. When the common good is used only at the service of profit and capital, this has a name: it is called exclusion, and through it the throwaway culture gets stronger and stronger. Throwaway and exclusion. (2/17/16)

It is impossible to imagine that States today fail to employ a means other than capital punishment to protect the lives of other people from the unjust aggressor. (10/23/14)

All Christians and men of good will are thus called today to fight not only for the abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve prison conditions, with respect for the human dignity of the people deprived of their freedom. And I link this to life imprisonment. A short time ago the life sentence was taken out of the Vatican's Criminal Code. A life sentence is just a death penalty in disguise. (10/23/14)

The Magisterium of the Church, beginning from Sacred Scripture and from the experience of the People of God for millennia, defends life from conception to natural death, and supports full human dignity as in the image of God (cf. Gen 1:26). Human life is sacred because from its beginning, from the first moment of conception, it is the fruit of the creative action of God (cf. *Catechism of the Catholic Church*, n. 2258), and from that moment, man, *the only creature ... that God wanted for his own sake, is the recipient of God's personal love* (cf. *Gaudium et Spes*, n. 24). (3/20/15)

Life, human life above all, belongs to God alone. Not even a murderer loses his personal dignity, and God himself pledges to guarantee this. As St Ambrose taught, God did not want to punish Cain with homicide, for He wants the sinner to repent more than to die (cf. *Evangelium Vitae*, n. 9). (3/20/15)

Today capital punishment is unacceptable, however serious the condemned's crime may have been. It is an offence to the inviolability of life and to the dignity of the human person which contradicts God's plan for man and for society and his merciful justice, and it fails to conform to any just purpose of punishment. (3/20/15)

With the application of capital punishment, the person sentenced is denied the possibility to make amends or to repent of the harm done; the possibility of confession, with which man expresses his inner conversion; and of contrition, the means of repentance and atonement, in order to reach the encounter with the merciful and healing love of God. . . . The death penalty is contrary to the meaning of *humanitas* and to divine mercy, which must be models for human justice. (3/20/15)

The death penalty directly concerns the denial of the love for enemies preached by the Gospel. "All Christians and men of good will are thus called today to fight not only for the abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve prison conditions, with respect for the human dignity of the people deprived of their freedom." (3/20/15)

In a word, if we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities. The yardstick we use for others will be the yardstick which time will use for us. The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development. This conviction has led me, from the beginning of my ministry, to advocate at different levels for the global abolition of the death penalty. I am convinced that this way is the best, since every life is sacred, every human person is endowed with an inalienable dignity, and society can only benefit from the rehabilitation of those convicted of crimes. Recently my brother bishops here in the United States renewed their call for the abolition of the death penalty. Not only do I support them, but I also offer encouragement to all those who are convinced that a just and necessary punishment must never exclude the dimension of hope and the goal of rehabilitation. (9/24/15, Congress)

A spreading opposition to the death penalty, even as an instrument of legitimate social defence, has developed in public opinion, and this is a sign of hope. In fact, modern societies have the ability to effectively control crime without definitively taking away a criminal's chance to redeem himself. The issue lies in the context of a perspective on a criminal justice system that is ever more conformed to the dignity of man and God's design for man and for society. And also a criminal justice system open to the hope of reintegration in society. The commandment "thou shall not kill" has absolute value and pertains to the innocent as well as the guilty. (2/21/16)

The Extraordinary Jubilee of Mercy is a propitious occasion to promote in the world a growing maturity for ways to respect life and the dignity of each person. Because even a criminal has the inviolable right to life, a gift of God. I appeal to the consciences of leaders, that they come to an international consensus aimed at abolishing the death penalty. And to those among them who are Catholic, may they carry out an act of courage, giving an example that the death penalty not be applied in this Holy Year of Mercy. (2/21/16)

All Christians and men and women of good will are called today to work towards abolishing the death penalty, as well as improving prison conditions, in respect of human dignity and of those people deprived of freedom. (2/21/16)

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)

What is involved in the creation of “a better world?” The expression does not allude naively to abstract notions or unattainable ideals; rather, it aims at an authentic and integral development, at efforts to provide dignified living conditions for everyone, at finding just responses to the needs of individuals and families, and at ensuring that God’s gift of creation is respected, safeguarded and cultivated. (8/5/13, Migrants and Refugees)

Development cannot be reduced to economic growth alone, often attained without a thought for the poor and the vulnerable. A better world will come about only if attention is first paid to individuals; if human promotion is integral, taking account of every dimension of the person, including the spiritual; if no one is neglected, including the poor, the sick, prisoners, the needy and the stranger (cf. Mt 25:31-46); if we can prove capable of leaving behind a throwaway culture and embracing one of encounter and acceptance. (8/5/13, World Day of Migrants and Refugees)

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)

This is one of the greatest challenges of our time: changing to a form of development which seeks to respect creation. I see America — my homeland, too: many forests, stripped, which become land that cannot be cultivated, which cannot give life. This is our sin: exploiting the land and not allowing it to give us what it has within it, with our help through cultivation. (7/5/14)

Where Jesus is there is love for brothers and sisters, there is the commitment to safeguarding their life and their health and to respecting the environment and nature. This is the hope that never disappoints, the hope which Jesus gives! This is particularly important in this beautiful land which needs to be protected and conserved, which requires the courage to say ‘no’ to every form of corruption and unlawfulness — we all know what this kind of corruption and unlawfulness is called — it requires all of us to be servants of the truth and to assume an evangelical lifestyle, which is demonstrated in the giving of oneself and in attention to the poor and the outcast. Take care of the poor and the outcast! The Bible is full of these exhortations. The Lord says: it is not important to me that you do this or that, it is important to me that the orphan is cared for, that the widow is cared for, that the outcast person is heard, that creation is protected. This is the Kingdom of God! (7/26/14, Homily)

In a world that tends to economic and cultural globalization, every effort must be made to ensure that growth and development are put at the service of all and not just limited parts of the population. Furthermore, such development will only be authentic if it is sustainable and just, that is, if it has the rights of the poor and respect for the environment close to heart. Alongside the globalization of the markets there must also be a corresponding globalization of solidarity; together with economic growth there must be a greater respect for creation; alongside the rights of individuals, there must be the guaranteed rights of those who are a bridge between the individual and the state, the family being the first and foremost of such institutions. (9/21/14, Civil)

You know that in many of the popular slums where many of you live values exist that are now forgotten by rich centers. The settlements are blessed with a rich popular culture: there the public area is not just a place of transit but an extension of one’s home, a place where bonds can be generated with neighbors. How lovely are the cities that surmount sickly mistrust and integrate those who are different and make of integration a new factor of development. How lovely are the cities that, also in their architectonic design, are full of areas that connect, relate and foster the recognition of the other. (10/28/14)

The idea of infinite or unlimited growth, which proves so attractive to economists, financiers and experts in technology . . . is based on the lie that there is an infinite supply of the earth’s goods, and this leads to the planet being squeezed dry beyond every limit. (5/24/15, *Laudato Si’*, no. 106)

A technological and economic development which does not leave in its wake a better world and an integrally higher quality of life cannot be considered progress. (5/24/15, *Laudato Si’*, no. 194)

To stop investing in people, in order to gain greater short-term financial gain, is bad business. (5/24/15, *Laudato Si’*, no. 128)

Our immense technological development has not been accompanied by a development in human responsibility, values and conscience. (5/24/15, *Laudato Si’*, no. 105)

Despite the progress made, there are factors which still threaten this equitable human development and restrict the sovereignty of the countries of the “greater country” and other areas of our planet. The new colonialism takes on different faces. At times it appears as the anonymous influence of mammon: corporations, loan agencies, certain “free trade” treaties, and the imposition of measures of “austerity” which always tighten the belt of workers and the poor. We, the bishops of Latin America, denounce this with utter clarity in the Aparecida Document, stating that “financial institutions and transnational companies are becoming stronger to the point that local economies are subordinated, especially weakening the local states, which seem ever more powerless to carry out development projects in the service of their populations”.^[4] At other times, under the noble guise of battling corruption, the narcotics trade and terrorism – grave evils of our time which call for coordinated international action – we see states being saddled with measures which have little to do with the resolution of these problems and which not infrequently worsen matters. (7/9/15, Popular Movements)

Mr. President, the efforts which were recently made to mend broken relationships and to open new doors to cooperation within our human family represent positive steps along the path of reconciliation, justice and freedom. I would like all men and women of good will in this great nation to support the efforts of the international community to protect the vulnerable in our world and to stimulate integral and inclusive models of development, so that our brothers and sisters everywhere may know the blessings of peace and prosperity which God wills for all his children. (9/23/15, Welcoming)

To enable these real men and women to escape from extreme poverty, we must allow them to be dignified agents of their own destiny. Integral human development and the full exercise of human dignity cannot be imposed. They must be built up and allowed to unfold for each individual, for every family, in communion with others, and in a right relationship with all those areas in which human social life develops – friends, communities, towns and cities, schools, businesses and unions, provinces, nations, etc. (9/25/15, United Nations)

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)

When power, luxury and money become idols, they take priority over the need for a fair distribution of wealth. Our consciences thus need to be converted to justice, equality, simplicity and sharing. (12/26/13, Lent)

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)

If globalization has notably increased the aggregate wealth of the whole and of numerous individual States, it has also exacerbated the gap among the various social groups, creating inequality and new poverty in the very countries considered the wealthiest. (10/2/14)

The growth of inequality and poverty undermines inclusive and participatory democracy at risk which always presupposes an economy and an equitable and nonexclusive market. It is a question, therefore, of overcoming the structural causes of inequality and poverty. In the Apostolic Exhortation *Evangelii Gaudium*, I wished to point out three fundamental instruments for the social inclusion of the most needy: education, access to health care and employment for all (cf. n. 192). (10/2/14)

There are economic systems that must make war in order to survive," he said. "An economic system centered on the god of money also needs to plunder nature, plunder nature, in order to maintain the frenetic pace of consumption inherent in it. (10/28/14)

Today, added to the phenomenon of exploitation and oppression, is a new dimension, a graphic and hard hue of social injustice; those that cannot be integrated, the excluded are discarded, the "leftovers." This is the disposable culture and I would like to enlarge on this, though I do not have it written down, but I have just recalled it now. This happens when at the center of an economic system is the god of money, not man, the human person. Yes, at the center of every social or economic system must be the person, image of God, created to be the controller of the universe. When the person is displaced and the god of money comes there is this inversion of values. (10/28/14)

Why has man, the human person been taken out of this system, out of the center and been replaced by something else. Why is idolatrous worship rendered to money. Why has indifference been globalized! Indifference has been globalized: why should I care what happens to others so long as I can defend my own?

Why has the world forgotten God who is Father; it has become an orphan because it left God to one side. (10/28/14)

Everyone, especially those who practice a profession which deals with the proper functioning of a country's economic life, is asked to play a positive, constructive role in performing their daily work, knowing that behind every file, there is a story, there are faces. This task which, as we have said, requires everyone's cooperation. The Christian professional draws every day from prayer and from the Word of God the strength, above all, to do his duty well, with competence and wisdom; and then to "go beyond", which means to go to meet the person in difficulty; to exercise that creativity which enables one to find solutions to an impasse; to invoke reasons of human dignity in facing the rigidity of bureaucracy. (11/14/14)

Economy and finance are dimensions of human activity and can be occasions of encounter, of dialogue, of cooperation, of recognized rights and of services rendered, of dignity affirmed in work. But in order for this it is necessary to always place man with his dignity at the center, countering the dynamics that tend to homologize everything and place money at the apex. When money becomes the end and the motive of every activity and of every venture, then the utilitarian perspective and brute logic — which do not respect people — prevail, resulting in the widespread collapse of the values of solidarity and respect for the human being. Those working in various capacities in economy and finance are called to make choices that promote the social and economic wellbeing of the whole of humanity, offering everyone the opportunity to pursue his/her own development. (11/14/14)

I encourage you to always work responsibly, fostering relationships of loyalty, justice, if possible, of fraternity, bravely confronting especially the problems of the weakest and of the poorest. It is not enough to give practical answers to economic and material questions. It is necessary to generate and cultivate ethics of economy, of finance and of employment; it is necessary to maintain the value of solidarity — this word which today risks being taken out of the dictionary — solidarity as a moral approach, an expression of attention to others in all their legitimate needs. (11/14/14)

"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" (Evangeliū Gaudium, n. 53). (3/20/15)

When human beings place themselves at the center, they give absolute priority to immediate convenience and all else becomes relative. . . . It is also the mindset of those who say: Let us allow the invisible forces of the market to regulate the economy, and consider their impact on society and nature as collateral damage. (5/24/15, *Laudato Si'*, no. 122-123)

The economy accepts every advance in technology with a view to profit, without concern for its potentially negative impact on human beings. (5/24/15, *Laudato Si'*, no. 109)

The Church has always recognized, appreciated and encouraged cooperatives. We read it in the Magisterium documents. We remember the appeal launched in 1891 by Pope Leo XIII in *Rerum Novarum*: "All proprietors and not all proletariat". And there are certainly the well-known pages of the Encyclical *Caritas in Veritate*, in which Benedict XVI expresses his opinion in favour of credit unions and consumer cooperatives (cf. nn. 65-66), highlighting the importance of the economy of communion and of non-profit sector (cf. n. 41), in order to affirm that the god-of-profit is by no means a divinity but only a compass and measuring stick for the appraisal of entrepreneurial activity. (2/28/15)

This great leap forward which we propose the cooperatives take, will give you the confirmation that all that you have already done is not only positive and vital, but *also continues to be prophetic*. For this reason you must continue to invent — this is the word: invent — new forms of cooperation. (2/28/15)

Cooperatives must continue to be *the motor that lifts and develops the weakest part of your local community and of civil society*. Sentiment is not capable of this. Thus it is necessary to give first priority to the foundation of new cooperative enterprises, along with the further development of those in existence, especially in order to create new employment opportunities, which are lacking today. (2/28/15)

The cooperative movement can play an important role in *sustaining, facilitating and also encouraging the life of families*. Realizing conciliation, or better perhaps, *harmonization between work and family*, is a task you have already begun and which you must increasingly achieve. Doing this also means helping women fully develop themselves within their vocation and bring their own talents to fruition. Women free to be leaders, both in business and in the family! I know well that cooperatives already offer so many services and so many organizational formulae, akin to national health services, to meet the needs of everyone, of children and the elderly in particular, from day-care centres to home care. *This is our way to manage the common goods, those goods that must not be the property of only the few and must not seek speculative purposes*. (2/18/15)

It is a true mission which asks us for creative imagination in order to find forms, methods, attitudes and instruments, to combat the “throw-away culture”, that we are living in today, the “throw-away culture” cultivated by the powers which uphold the economic and financial policies of the globalized world, at the center of which is the god of money. (2/28/15)

Today globalizing solidarity — this must be globalized, solidarity! — means thinking about the spiraling increase of unemployed people, of the unending tears of the poor, of the need to resume development that is both a true, integral progress of the person who certainly needs income, but not only income! Let us think of health needs, which traditional welfare systems no longer manage to satisfy; of the urgent need of solidarity, placing once again the dignity of the human being at the centre of the economy, as you have said. As Pope Leo XIII would still say today: *Christianity has marvellous strength to globalize solidarity!* (2/28/15)

The economy of honesty must be fostered! A healing economy in the insidious sea of the global economy. A true economy supported by people who have only the common good in their heart and mind. (2/28/15)

It is well known that a certain liberalism believes it is necessary to first produce wealth, no matter how, to then promote some policy of redistribution by the State. First fill your glass and then give to others. Others think it is the entity itself that should lavish the crumbs of accumulated wealth, thereby absolving itself of so-called “social responsibility”. One risks being deceived by doing good while, unfortunately, continuing to only market, without going outside of that fatal circuit of the selfishness of people and of companies which have the god of money at the center. Instead we know that establishing a new quality of economy will enable people to grow to their full potential.(2/28/15)

The first task is to put the economy at the service of peoples. Human beings and nature must not be at the service of money. Let us say NO to an economy of exclusion and inequality, where money rules, rather than service. That economy kills. That economy excludes. That economy destroys Mother Earth. (7/9/15, Popular Movements)

The economy should not be a mechanism for accumulating goods, but rather the proper administration of our common home. This entails a commitment to care for that home and to the fitting distribution of its goods among all. (7/9/15, Popular Movements)

A just economy must create the conditions for everyone to be able to enjoy a childhood without want, to develop their talents when young, to work with full rights during their active years and to enjoy a dignified retirement as they grow older. It is an economy where human beings, in harmony with nature, structure the entire system of production and distribution in such a way that the abilities and needs of each individual find suitable expression in social life. (7/9/15, Popular Movements)

Such an economy is not only desirable and necessary, but also possible. It is no utopia or chimera. It is an extremely realistic prospect. We can achieve it. The available resources in our world, the fruit of the intergenerational labors of peoples and the gifts of creation, more than suffice for the integral development of “each man and the whole man”.^[2] (7/9/15, Popular Movements)

Working for a just distribution of the fruits of the earth and human labor is not mere philanthropy. It is a moral obligation. For Christians, the responsibility is even greater: it is a commandment. It is about giving to the poor and to peoples what is theirs by right. The universal destination of goods is not a figure of speech found in the Church’s social teaching. It is a reality prior to private property. Property, especially when it affects natural resources, must always serve the needs of peoples. And those needs are not restricted to consumption. It is not enough to let a few drops fall whenever the poor shake a cup which never runs over by itself. Welfare programs geared to certain emergencies can only be considered temporary and incidental responses. They could never replace true inclusion, an inclusion which provides worthy, free, creative, participatory and solidary work. (7/9/15, Popular Movements)

The effective distribution of power (political, economic, defense-related, technological, etc.) among a plurality of subjects, and the creation of a juridical system for regulating claims and interests, are one concrete way of limiting power. Yet today’s world presents us with many false rights and – at the same time – broad sectors which are vulnerable, victims of power badly exercised: for example, the natural environment and the vast ranks of the excluded. These sectors are closely interconnected and made increasingly fragile by dominant political and economic relationships. That is why their rights must be forcefully affirmed, by working to protect the environment and by putting an end to exclusion. (9/25/15, United Nations)

The dramatic reality this whole situation of exclusion and inequality, with its evident effects, has led me, in union with the entire Christian people and many others, to take stock of my grave responsibility in this regard and to speak out, together with all those who are seeking urgently-needed and effective solutions. (9/25/15, United Nations)

Profit and capital are not a good over and above the human person; they are at the service of the common good. When the common good is used only at the service of profit and capital, this has a name: it is called exclusion, and through it the throwaway culture gets stronger and stronger. Throwaway and exclusion. (2/17/16)

The way to overcome the uncertainty and isolation which makes us vulnerable to so many apparent solutions... can be found on different levels. One is through legislation which protects and guarantees the bare necessities of life so that every home and every person can develop through education and dignified employment. (2/15/16, Families)

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 favor 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 untrammled 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)

Thus we affirm once again that the theological dialogue does not seek a theological lowest common denominator on which to reach a compromise, but is rather about deepening one’s grasp of the whole truth that Christ has given to his Church, a truth that we never cease to understand better as we follow the Holy Spirit’s promptings. Hence, we affirm together that our faithfulness to the Lord demands fraternal encounter and true dialogue. Such a common pursuit does not lead us away from the truth; rather, through an exchange of gifts,

through the guidance of the Holy Spirit, it will lead us into all truth (cf. Jn 16:13). (5/25/14, Common Declaration)

Nor do we forget in our prayers the many other men and women who in various parts of our world are suffering from war, poverty and hunger, as well as the many Christians who are persecuted for their faith in the risen Lord. When Christians of different confessions suffer together, side by side, and assist one another with fraternal charity, there is born an ecumenism of suffering, an ecumenism of blood, which proves particularly powerful not only for those situations in which it occurs, but also, by virtue of the communion of the saints, for the whole Church as well. (5/25/14, Ecumenical Celebration)

Dear brothers, dear friends, from this holy place I make a heartfelt plea to all people and to all communities who look to Abraham: may we respect and love one another as brothers and sisters! May we learn to understand the sufferings of others! May no one abuse the name of God through violence! May we work together for justice and peace! *Salaam!* (5/26/14)

Once more, as former Popes have done, I ask forgiveness for what we have done to foster this division, and I ask the Holy Spirit to help us heal the wounds we have inflicted on other brothers. We are all brothers in Christ and with Patriarch Bartholomew we are friends, brothers, and we have shared the desire to walk together, to do all that we can do from this day forward: pray together, work together for God's flock, seek peace, take care of creation, the many things that we have in common. And as brothers we move forward. (5/28/14, Audience)

The time has come for religious leaders to cooperate more effectively in the work of healing wounds, resolving conflicts and pursuing peace. Peace is the sure sign of a commitment to the cause of God. Religious leaders are called to be men and women of peace. They are capable of fostering the culture of encounter and peace, when other options fail or falter. We must be peacemakers, and our communities must be schools of respect and dialogue with those of other ethnic or religious groups, places where we learn to overcome tensions, foster just and peaceful relations between peoples and social groups, and build a better future for coming generations. (8/26/14)

Authentic dialogue also demands a capacity for empathy. For dialogue to take place, there has to be this empathy. We are challenged to listen not only to the words which others speak, but to the unspoken communication of their experiences, their hopes and aspirations, their struggles and their deepest concerns. Such empathy must be the fruit of our spiritual insight and personal experience, which lead us to see others as brothers and sisters, and to "hear", in and beyond their words and actions, what their hearts wish to communicate. In this sense, dialogue demands of us a truly contemplative spirit of openness and receptivity to the other. I cannot engage in dialogue if I am closed to others. Openness? Even more: acceptance! Come to my house, enter my heart. My heart welcomes you. It wants to hear you. This capacity for empathy enables a true human dialogue in which words, ideas and questions arise from an experience of fraternity and shared humanity. . . . This capacity for empathy leads to a genuine encounter – we have to progress toward this culture of encounter – in which heart speaks to heart. We are enriched by the wisdom of the other and become open to travelling together the path to greater understanding, friendship and solidarity. (8/17/14, Bishops)

Muslim, Jewish and Christian – both in the provision and practice of the law, enjoy the same rights and respect the same duties. They will then find it easier to see each other as brothers and sisters who are travelling the same path, seeking always to reject misunderstandings while promoting cooperation and concord. Freedom of religion and freedom of expression, when truly guaranteed to each person, will help friendship to flourish and thus become an eloquent sign of peace. (11/28/14, Ankara)

Interreligious and intercultural dialogue can make an important contribution to attaining this lofty and urgent goal, so that there will be an end to all forms of fundamentalism and terrorism which gravely demean the dignity of every man and woman and exploit religion. (11/28/14, Ankara)

We are obliged to denounce all violations against human dignity and human rights. Human life, a gift of God the Creator, possesses a sacred character. As such, any violence which seeks religious justification warrants the strongest condemnation because the Omnipotent is the God of life and peace. The world expects those who claim to adore God to be men and women of peace who are capable of living as brothers and sisters, regardless of ethnic, religious, cultural or ideological differences. (11/28/14, Diyanet)

We, Muslims and Christians, are the bearers of spiritual treasures of inestimable worth. Among these we recognize some shared elements, though lived according to the traditions of each, such as the adoration of the All-Merciful God, reference to the Patriarch Abraham, prayer, almsgiving, fasting... elements which, when lived sincerely, can transform life and provide a sure foundation for dignity and fraternity. Recognizing and developing our common spiritual heritage – through interreligious dialogue – helps us to promote and to uphold moral values, peace and freedom in society (cf. John Paul II, Address to the Catholic Community in Ankara, 29 November 1979). (11/28/14, Diyanet)

Ecumenism is a contribution not only to the unity of the Church, but also to the unity of the human family (cf. *Evangelii Gaudium*, n. 245). It fosters fruitful, peaceful and fraternal coexistence. (12/1/14)

On the first day of the Apostolic Journey, I greeted the Authorities of the country, Muslim by an overwhelming majority, but whose Constitution affirms the laity of the State. And with the Authorities, we spoke about violence. It is precisely the oblivion of God, and not his glorification, which generates violence. For this reason I insisted on the importance of Christians and Muslims working together for solidarity, for peace and justice, and affirmed that every State must ensure real freedom of worship to its citizens and to the religious communities. (12/3/14)

It is my hope that interreligious and ecumenical cooperation will demonstrate that men and women do not have to forsake their identity, whether ethnic or religious, in order to live in harmony with their brothers and sisters. (1/13/15)

On his way from Judea to Galilee, Jesus passes through Samaria. He has no problem dealing with Samaritans, who were considered by the Jews to be heretics, schismatics, others. His attitude helps us to realize that encounter with those who are different than ourselves can make us grow. . . . We need to realize that, to plumb the depths of the mystery of God, we need one another, we need to encounter one another and to challenge one another under the guidance of the Holy Spirit, who harmonizes diversities, overcomes conflicts, reconciles differences. (1/25/15)

The world, looking to us believers, exhorts us to cooperate amongst ourselves and with the men and women of good will who profess no religion, asking us for effective responses regarding numerous issues: peace, hunger, the poverty that afflicts millions of people, the environmental crisis, violence, especially that committed in the name of religion, corruption, moral decay, the crisis of the family, of the economy, of finance, and especially of hope. We believers have no recipe for these problems, but we have one great resource: prayer. We believers pray. We must pray. Prayer is our treasure, from which we draw according to our respective traditions, to request the gifts that humanity longs for. (10/28/15)

Dialogue based on confident respect can bring seeds of good that in their turn may bud into friendship and cooperation in many fields, especially in service to the poor, to the least, to the elderly, through welcoming migrants, and attention to those who are excluded. We can walk together taking care of one another and of

creation. All believers of every religion. Together we can praise the Creator for giving us the garden of the world to till and keep as a common good, and we can achieve shared plans to overcome poverty and to ensure to every man and woman the conditions for a dignified life. (10/28/15)

Dear brothers and sisters, as for the future of interreligious dialogue, the first thing we have to do is pray, and pray for one another: we are brothers and sisters! Without the Lord, nothing is possible; with Him, everything becomes so! May our prayer — each one according to his or her own tradition — adhere fully to the will of God, who wants all men and women to recognize they are brothers and sisters and live as such, forming the great human family in the harmony of diversity. (10/28/15)

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)

The family remains the basic unit of society and the first school in which children learn the human, spiritual and moral values which enable them to be a beacon of goodness, integrity and justice in our communities. (8/16/14, Laity)

Mother Church teaches us to give food and drink to those who are hungry and thirsty, to clothe those who are naked. . . through the example of so many dads and mamas, who teach their children that what we have extra is for those who lack the basic necessities. It is important to know this. The rule of hospitality has always been sacred in the simplest Christian families: there is always a plate and a bed for the one in need. A mother once told me — in the other diocese — that she wanted to teach this to her children and she told them to help and feed those who were hungry. She had three. And one day at lunch — the dad was out working, she was there with her three young children, 7, 5 and 4 years old, more or less — and there came a knock at the door: there was a man who asked for something to eat. And the mama told him: “Wait a moment”. She went back inside and told her children: “There’s a man there asking for something to eat, what can we do?” “Let’s give him something, Mama, let’s give him something!” Each of them had a beefsteak and fried potatoes on their plate. “Very well” — the mother said — “let’s take half from each of you, and we’ll give him half of the beefsteak from each of you.” “Oh, no, Mom, that’s not right!” “That’s how it is, you have to give some of yours.” And this is how this mom taught her children to give food from *their own* plate. (9/10/14)

I said it and I repeat it: a house for every family. We must never forget that Jesus was born in a stable, because there was no room in the place; that his family had to leave their home and flee to Egypt, persecuted by Herod. Today there are so many homeless families, either because they have never had a home or because they have lost it for different reasons. Family and dwelling go in hand. (10/28/14)

Let us continue to work so that all families have a dwelling and so that all neighborhoods have adequate infrastructure (sewage, light, gas, asphalt and I go on: schools, hospitals, or first aid rooms, sports clubs and all the things that create bonds and unite; access to health care – I said – and to education and tenancy security). (10/28/14)

For most of us, the family is the principal place in which we begin to “breathe” values and ideals, as we develop our full capacity for virtue and charity. (11/17/14, Colloquium)

I am convinced that “the weakening of [family] bonds is particularly serious because the family is the fundamental cell of society, where we learn to live with others despite our differences and to belong to one another; it is also the place where parents pass on the faith to their children” (Evangelii Gaudium, 66). (11/17/14, Zambia)

This light which comes from the Holy Family encourages us to offer human warmth in those family situations in which, for various reasons, peace is lacking, harmony is lacking, and forgiveness is lacking. May our concrete solidarity not diminish especially with regard to the families who are experiencing more difficult situations due to illness, unemployment, discrimination, the need to emigrate.... Let us pause here for a moment and pray in silence for all these families in difficulty, whether due to problems of illness, unemployment, discrimination, need to emigrate, due to difficulty in understanding each other and also to disunion. Let us pray in silence for all these families.... (12/28/14)

Families have an indispensable mission in society. It is in the family that children are trained in sound values, high ideals and genuine concern for others. (1/16/15, Diplomatic)

Families and local communities must be encouraged and assisted in their efforts to transmit to our young the values and the vision which can help bring about a culture of integrity – one which honors goodness, truthfulness, fidelity and solidarity as the firm foundation and the moral glue which holds society together. (1/16/15, Diplomatic)

In the family we learn how to love, to forgive, to be generous and open, not closed and selfish. We learn to move beyond our own needs, to encounter others and share our lives with them. That is why it is so important to pray as a family! So important! That is why families are so important in God’s plan for the Church! (1/16/15, Families)

Every threat to the family is a threat to society itself. The future of humanity, as Saint John Paul II often said, passes through the family (cf. *Familiaris Consortio*, 85). The future passes through the family. So protect your families! Protect your families! See in them your country’s greatest treasure and nourish them always by prayer and the grace of the sacraments. (1/16/15, Families)

The family, where we keep loving one another despite our limits and sins, thus becomes a *school of forgiveness*. Forgiveness is itself *a process of communication*. When contrition is expressed and accepted, it becomes possible to restore and rebuild the communication which broke down. A child who has learned in the family to listen to others, to speak respectfully and to express his or her view without negating that of others, will be a force for dialogue and reconciliation in society. (1/23/15)

We must be more attentive: the absent father figure in the life of little ones and young people causes gaps and wounds that may even be very serious. And, in effect, delinquency among children and adolescents can be largely attributed to this lack, to the shortage of examples and authoritative guidance in their everyday life, a shortage of closeness, a shortage of love from the father. And the feeling of orphanhood that so many young people live with is more profound than we think. . . . And we also see this problem in the civil community. The civil community with its institutions, has a certain — let's call it paternal — responsibility towards young people, a responsibility that at times is neglected or poorly exercised. It too often leaves them orphaned and does not offer them a true perspective. Young people are thus deprived of safe paths to follow, of teachers to trust in, of ideals to warm their hearts, of values and of hopes to sustain them daily. They become filled perhaps with idols but their hearts are robbed; they are obliged to dream of amusement and pleasure but they are not given work; they become deluded by the god of money, and they are denied true wealth. (1/28/15)

Familial fraternity shines in a special way when we see the care, the patience, the affection that envelop *the weakest little brother or sister*, sick or physically challenged. . . The smallest, the weakest, the poorest soften us: they have the “right” to take our heart and soul. Yes, they are our brothers and sisters and as such we must love and care for them. When this happens, when the poor are like family members, our own Christian fraternity comes to life again. Christians, in fact, go to meet the poor and the weak not to obey an ideological programme, but because the word and the example of the Lord tell us that we are all brothers and sisters. (2/18/15)

May we all help to form families who can be purveyors of peace in the world; for “the family is the best setting for learning and applying the culture of forgiveness, peace and reconciliation” (ibid., 43). (4/24/15)

One must never become discouraged, however, but persevere without pausing, so that the family the Catholic Church defends is a reality wanted by God; it is a gift of God that brings to people as well as to societies: joy, peace, stability, happiness. What is at stake is important, since, the family is the basic cell both of society and of the Church, it is within it that the human and authentic Gospel values are passed on: “the educational mission of the Christian family [is] a true ministry through which the Gospel is transmitted and radiated, so that family life itself becomes an itinerary of faith and ... a school of following Christ” (Familiaris Consortio, n. 39). (4/27/15)

We urgently need a humanism capable of bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision. Today, the analysis of environmental problems cannot be separated from the analysis of human, family, work related and urban contexts, nor from how individuals relate to themselves, which leads in turn to how they relate to others and to the environment. There is an interrelation between ecosystems and between the various spheres of social interaction, demonstrating yet again that “the whole is greater than the part. (5/24/15, *Laudato Si'*, no. 141)

Local individuals and groups can make a real difference. They are able to instill a greater sense of responsibility, a strong sense of community, a readiness to protect others, a spirit of creativity and a deep love for the land. (5/24/15, *Laudato Si'*, no. 179)

All Christian communities have an important role to play in ecological education. (5/24/15, *Laudato Si'*, no. 214)

Social problems must be addressed by community networks and not simply by the sum of individual good deeds. . . . The ecological conversion needed to bring about lasting change is also a community conversion.” (5/24/15, *Laudato Si'*, no. 219)

So many problems are testing families. One of these trials is poverty. Let us think of the many families that live on the outskirts of major cities, as well as those in rural areas.... So much misery, so much degradation! And then, to make the situation worse, in some places there is also war. War is always a terrible thing. Moreover, it also strikes above all the civil populations, the families. Truly, war is the “mother of all poverty”, war impoverishes the family, a great predator of lives, souls and of the most sacred and beloved bonds. (6/3/15)

There are many poor families who try to live their daily lives with dignity, often openly entrusting themselves to God’s blessing. This lesson, however, should not justify our indifference, but rather increase our shame over the fact that there is so much poverty! It is almost a miracle that, even in poverty, the family continues to form, and even preserve — as much as it can — the special humanity of those bonds. (6/3/15)

The prevailing economy is often concentrated on the enjoyment of individual wellbeing, but it largely exploits family ties. . . . Yet, the interior formation of the person and the social flow of affections have their mainstay precisely there. (6/3/15)

We Christians have to be ever closer to the families whom poverty puts to the test. (6/3/15)
The family is a school where prayer also reminds us that we are not isolated individuals; we are one and we have a neighbor close at hand: he or she is living under the same roof, is a part of our life, and is in need. (7/6/15)

Service is the sign of true love. Those who love know how to serve others. We learn this especially in the family, where we become servants out of love for one another. In the heart of the family, no one is rejected; all have the same value. (7/6/15)

The family constitutes the best “social capital”. It cannot be replaced by other institutions. It needs to be helped and strengthened, lest we lose our proper sense of the services which society as a whole provides. Those services which society offers to its citizens are not a type of alms, but rather a genuine “social debt” with respect to the institution of the family, which is foundational and which contributes to the common good. (7/6/15)

When Jesus affirms the primacy of faith in God, he finds no paragon more fitting than that of familial love. Moreover, these same familial bonds, within the experience of the faith and love of God, are transformed, they become “filled” with greater meaning and become capable of going beyond themselves, to create a fatherhood and motherhood, and to welcome as brothers and sisters also those who are in the margins of every bond. One day, to those who told him that his mother and brothers were outside looking for him, Jesus responds, pointing to his disciples: “Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother” (Mk 3:34-35). (9/2/15)

The current transition in civilization seems to be marked by the long-lasting effects of a society governed by economic technocracy. This subordination of ethics to the logic of profit commands substantial resources and the widespread support of the media. In this context, a new covenant between man and woman has become not only necessary, but crucial for emancipating humanity from the colonization of money. This covenant should once again guide politics, the economy and civil coexistence! It decides the habitability of the earth, the transmission of love for life, the bonds of memory and hope. (9/16/15)

How essential the family has been to the building of this country! And how worthy it remains of our support and encouragement! Yet I cannot hide my concern for the family, which is threatened, perhaps as never before, from within and without. . . . In particular, I would like to call attention to those family members who are the most vulnerable, the young. For many of them, a future filled with countless possibilities beckons, yet so many others seem disoriented and aimless, trapped in a hopeless maze of violence, abuse and despair. Their problems

are our problems. We cannot avoid them. We need to face them together, to talk about them and to seek effective solutions rather than getting bogged down in discussions. At the risk of oversimplifying, we might say that we live in a culture which pressures young people not to start a family, because they lack possibilities for the future. (9/24/15, Congress)

The family has a divine identity card. Do you see what I mean? God gave the family an identity card, so that families could be places in our world where his truth, love and beauty could continue to take root and grow. (9/26/15, Prayer Vigil)

We have to care in a special way for children and for grandparents. Children and young people are the future; they are our strength; they are what keep us moving forward. They are the ones in whom we put our hope. Grandparents are a family's memory. (9/26/15, Prayer Vigil)

As Christians, we appreciate the beauty of the family and of family life as the place where we come to learn the meaning and value of human relationships. (9/26/15, Prayer Vigil)

Laying down one's life out of love is not easy. . . . I think of all those parents, all those families who lack employment or workers' rights, and how this is a true cross. How many sacrifices they make to earn their daily bread! It is understandable that, when these parents return home, they are so weary that they cannot give their best to their children. (9/26/15, Prayer Vigil)

I think of all those families which lack housing or live in overcrowded conditions. Families which lack the basics to be able to build bonds of closeness, security and protection from troubles of any kind. (9/26/15, Prayer Vigil)

I think of all those families which lack access to basic health services. Families which, when faced with medical problems, especially those of their younger or older members, are dependent on a system which fails to meet their needs, is insensitive to their pain, and forces them to make great sacrifices to receive adequate treatment. (9/26/15, Prayer Vigil)

We cannot call any society healthy when it does not leave real room for family life. We cannot think that a society has a future when it fails to pass laws capable of protecting families and ensuring their basic needs, especially those of families just starting out. How many problems would be solved if our societies protected families and provided households, especially those of recently married couples, with the possibility of dignified work, housing and healthcare services to accompany them throughout life. (9/26/15, Prayer Vigil)

God's dream does not change; it remains intact and it invites us to work for a society which supports families. A society where bread, "fruit of the earth and the work of human hands" continues to be put on the table of every home, to nourish the hope of its children. (9/26/15, Prayer Vigil)

Let us help one another to make it possible to "stake everything on love". Let us help one another at times of difficulty and lighten each other's burdens. Let us support one another. Let us be families which are a support for other families. (9/26/15, Prayer Vigil)

A pastor must show that the "Gospel of the family" is truly "good news" in a world where self-concern seems to reign supreme! We are not speaking about some romantic dream: the perseverance which is called for in having a family and raising it transforms the world and human history. (9/27/15, Bishops)

If we prove capable of the demanding task of reflecting God's love, cultivating infinite patience and serenity as we strive to sow its seeds in the frequently crooked furrows in which we are called to plant, then even a

Samaritan woman with five “non-husbands” will discover that she is capable of giving witness. And for every rich young man who with sadness feels that he has to calmly keep considering the matter, an older publican will come down from the tree and give fourfold to the poor, to whom, before that moment, he had never even given a thought. (9/27/15, Bishops)

How are we trying to live this way in our homes, in our societies? What kind of world do we want to leave to our children (cf. *Laudato Si'*, 160)? We cannot answer these questions alone, by ourselves. It is the Spirit who challenges us to respond as part of the great human family. Our common house can no longer tolerate sterile divisions. The urgent challenge of protecting our home includes the effort to bring the entire human family together in the pursuit of a sustainable and integral development, for we know that things can change (cf. *ibid.*, 13). May our children find in us models and incentives to communion, not division! May our children find in us men and women capable of joining others in bringing to full flower all the good seeds which the Father has sown! (9/27/15, Homily)

May the Lord help us to be sharers in the prophecy of peace, of tenderness and affection in the family. (9/27/15, Homily)

The family is a great training ground for the mutual giving and forgiving without which no love can last for long. Without self-giving and seeking forgiveness love does not last, it does not endure. . . . If we learn to live this way in the family, we can also do so outside, wherever we may be. (11/4/15)

The Eucharist and the families it nourishes can overcome closure and build bridges of acceptance and charity. Yes, the Eucharist of a Church of families, capable of restoring to the community the effective leaven of conviviality and mutual hospitality, is a school of human inclusion that does not fear confrontation! . . . Let us look to the mystery of the Eucharistic Banquet. The Lord breaks his Body and pours out his Blood for all. Truly no division can withstand this Sacrifice of communion; only the attitude of falsehood, of complicity with the evil one can exclude one from it. No other indefensible gap can withstand the power of this broken Bread and this shed Blood, the Sacrament of the One Body of the Lord. The living and vital covenant of Christian families, which precedes, supports and embraces in the dynamism of its hospitality the toil and joy every day and cooperates with the grace of the Eucharist, which is able to create communion ever anew with its power which includes and saves. Precisely in this way the Christian family will show the breadth of its true horizon, which is the horizon of the Church, Mother of all mankind, of all the abandoned and the excluded, in all peoples. (11/11/15)

Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation.

I think first of families, which are called to a primary and vital mission of education. Families are the first place where the values of love and fraternity, togetherness and sharing, concern and care for others are lived out and handed on. (12/8/15, Peace)

To all of you, dear families, I entrust this most important mission - the domestic pilgrimage of daily family life - which the world and the Church need, now more than ever. (12/27/15, Families)

The nuclear family of Jesus, Mary and Joseph is for each believer and especially for families an authentic school of the Gospel. Here we admire the fulfilment of the divine plan to make of the family a special community of life and love. Here we learn that every Christian nuclear family is called to be a “domestic church”, to make the Gospel virtues shine and become a leaven of good in society. The classic traits of the Holy Family are: reflection and prayer, mutual understanding and respect, and a spirit of sacrifice, work and solidarity. (12/27/15, Angelus)

May Jesus, Mary and Joseph bless and protect all the families in the world, so that in them may reign the serenity and joy, the justice and peace which Christ by his Birth brought as a gift to humanity. (12/27/15, Angelus)

God's Shrine is the life of his children, of everyone in whatever condition, especially of young people without a future who are exposed to endless painful and risky situations, and the elderly who are unacknowledged, forgotten and out of sight. The Shrine of God is our families in need only of the essentials to develop and progress. The Shrine of God is the faces of the many people we encounter each day. (2/13/16, Homily)

Only by starting with families, by drawing close and embracing the fringes of human existence in the ravaged areas of our cities and by seeking the involvement of parish communities, schools, community institutions, political communities and institutions responsible for security, will people finally escape the raging waters that drown so many, either victims of the drug trade or those who stand before God with their hands drenched in blood, though with pockets filled with sordid money and their consciences deadened. (2/13/16, Bishops)

Being a community, a family, and knowing that we are citizens is one of the best antidotes to all that threatens us, because it makes us feel that we are a part of the great family of God. This is not an invitation to flee and enclose ourselves, to escape from the threats that exist in life or to escape from challenges, but, on the contrary, it is an invitation to go out and to invite others, to go out and proclaim to others that being young in Mexico is the greatest wealth, and consequently, it cannot be sacrificed. For this great value of ours is capable of hope and it gives us dignity. Again these three words: value, hope and dignity. But it is a value, a richness, which God has given us and which we have to make grow (2/16/16)

In the family we learn solidarity, how to share, to discern, to walk ahead with each other's problems, to fight and to make up, to argue and to embrace and to kiss. The family is the first school of the nation, and in the family you will find that richness and value that you have. The family is like the custodian of that great value, in the family you will find hope, for Jesus is there, and in the family you will have dignity. Never, never put the family to one side; the family is the founding stone upon which a great nation is built. (2/16/16)

Every family should look to the icon of the Holy Family of Nazareth. Its daily life had its share of burdens and even nightmares, as when they met with Herod's implacable violence. This last was an experience that, sad to say, continues to afflict the many refugee families who in our day feel rejected and helpless. Like the Magi, our families are invited to contemplate the Child and his Mother, to bow down and worship him (cf. Mt 2:11). Like Mary, they are asked to face their family's challenges with courage and serenity, in good times and bad, and to keep in their heart the great things which God has done (cf. Lk 2:19, 51). The treasury of Mary's heart also contains the experiences of every family, which she cherishes. For this reason, she can help us understand the meaning of these experiences and to hear the message God wishes to communicate through the life of our families. (3/19/16, no. 30)

The welfare of the family is decisive for the future of the world and that of the Church. (3/19/16, no. 31)

The Synod Fathers noted . . . "Families often feel abandoned due to a lack of interest and attention on the part of institutions. The negative impact on the social order is clear, as seen in the demographic crisis, in the difficulty of raising children, in a hesitancy to welcome new life, in a tendency to see older persons as a burden, and in an increase of emotional problems and outbreaks of violence. The State has the responsibility to pass laws and create work to ensure the future of young people and help them realize their plan of forming a family" (*Relatio Synodi* 2014, 6). (3/19/16, no. 43)

The lack of dignified or affordable housing often leads to the postponement of formal relationships. It should be kept in mind that “the family has the right to decent housing, fitting for family life and commensurate to the number of the members, in a physical environment that provides the basic services for the life of the family and the community”. Families and homes go together. This makes us see how important it is to insist on the rights of the family and not only those of individuals. (3/19/16, no. 44)

Families have the right to “to be able to count on an adequate family policy on the part of public authorities in the juridical, economic, social and fiscal domains”. At times families suffer terribly when, faced with the illness of a loved one, they lack access to adequate health care, or struggle to find dignified employment. “Economic constraints prohibit a family’s access to education, cultural activities and involvement in the life of society. In many ways, the present-day economic situation is keeping people from participating in society. Families, in particular, suffer from problems related to work, where young people have few possibilities and job offers are very selective and insecure. Workdays are long and oftentimes made more burdensome by extended periods away from home. This situation does not help family members to gather together or parents to be with their children in such a way as to nurture their relationships each day”. (3/19/16, no. 44)

Within the family ‘which could be called a domestic church’ (*Lumen Gentium*, 11), individuals enter upon an ecclesial experience of communion among persons, which reflects, through grace, the mystery of the Holy Trinity. ‘Here one learns endurance and the joy of work, fraternal love, generous – even repeated – forgiveness, and above all divine worship in prayer and the offering of one’s life’ (Catechism of the Catholic Church, 1657)”. (3/19/16, no. 86)

If we must fight evil, so be it; but we must always say “no” to violence in the home. (3/19/16, no. 104)

Christian families should never forget that “faith does not remove us from the world, but draws us more deeply into it... Each of us, in fact, has a special role in preparing for the coming of God’s kingdom in our world”. Families should not see themselves as a refuge from society, but instead go forth from their homes in a spirit of solidarity with others. In this way, they become a hub for integrating persons into society and a point of contact between the public and private spheres. Married couples should have a clear awareness of their social obligations. With this, their affection does not diminish but is flooded with new light. (3/19/16, no. 181)

No family can be fruitful if it sees itself as overly different or “set apart”. (3/19/16, no. 182)

For their part, open and caring families find a place for the poor and build friendships with those less fortunate than themselves. In their efforts to live according to the Gospel, they are mindful of Jesus’ words: “As you did it to one of the least of these my brethren, you did it to me (Mt 25:40)”. In a very real way, their lives express what is asked of us all: “When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed” (Lk 14:12-14). You will be blessed! Here is the secret to a happy family. (3/19/16, no. 183)

By their witness as well as their words, families speak to others of Jesus. . . Christian marriages thus enliven society by their witness of fraternity, their social concern, their outspokenness on behalf of the underprivileged, their luminous faith and their active hope. Their fruitfulness expands and in countless ways makes God’s love present in society. (3/19/16, no. 184)

The nuclear family needs to interact with the wider family made up of parents, aunts and uncles, cousins and even neighbors. This greater family may have members who require assistance, or at least companionship and affection, or consolation amid suffering. (208) The individualism so prevalent today can lead to creating small nests of security, where others are perceived as bothersome or a threat. Such isolation, however, cannot offer greater peace or happiness; rather, it straitens the heart of a family and makes its life all the more narrow. (3/19/16, no. 187)

Relationships between brothers and sisters deepen with the passing of time, and “the bond of fraternity that forms in the family between children, if consolidated by an educational atmosphere of openness to others, is a great school of freedom and peace. In the family, we learn how to live as one. (3/19/16, no. 194)

The family itself introduces fraternity into the world. From this initial experience of fraternity, nourished by affection and education at home, the style of fraternity radiates like a promise upon the whole of society”.²²⁰ (3/19/16, no. 194)

Growing up with brothers and sisters makes for a beautiful experience of caring for and helping one another. For “fraternity in families is especially radiant when we see the care, the patience, the affection that surround the little brother or sister who is frail, sick or disabled”.²²¹ It must be acknowledged that “having a brother or a sister who loves you is a profound, precious and unique experience”.²²² Children do need to be patiently taught to treat one another as brothers and sisters. This training, at times quite demanding, is a true school of socialization. (3/19/16, no. 195)

Indeed, “the love between husband and wife and, in a derivative and broader way, the love between members of the same family – between parents and children, brothers and sisters and relatives and members of the household – is given life and sustenance by an unceasing inner dynamism leading the family to ever deeper and more intense communion, which is the foundation and soul of the community of marriage and the family”.²²³ (3/19/16, no. 196)

This larger family should provide love and support to teenage mothers, children without parents, single mothers left to raise children, persons with disabilities needing particular affection and closeness, young people struggling with addiction, the unmarried, separated or widowed who are alone, and the elderly and infirm who lack the support of their children. It should also embrace “even those who have made shipwreck of their lives”.²²⁴ (3/19/16, no. 197)

The family is the first school of human values, where we learn the wise use of freedom. (3/19/16, no. 274)

The family is the primary setting for socialization, since it is where we first learn to relate to others, to listen and share, to be patient and show respect, to help one another and live as one. The task of education is to make us sense that the world and society are also our home; it trains us how to live together in this greater home. In the family, we learn closeness, care and respect for others. We break out of our fatal self-absorption and come to realize that we are living with and alongside others who are worthy of our concern, our kindness and our affection. There is no social bond without this primary, everyday, almost microscopic aspect of living side by side, crossing paths at different times of the day, being concerned about everything that affects us, helping one another with ordinary little things. Every day the family has to come up with new ways of appreciating and acknowledging its members. (3/19/16, no. 276)

In the family too, we can rethink our habits of consumption and join in caring for the environment as our common home. “The family is the principal agent of an integral ecology, because it is the primary social subject which contains within it the two fundamental principles of human civilization on earth: the principle of communion and the principle of fruitfulness”.²⁹⁴ (3/19/16, no. 277)

The home must continue to be the place where we learn to appreciate the meaning and beauty of the faith, to pray and to serve our neighbor. (3/19/16, no. 287)

“The family is thus an agent of pastoral activity through its explicit proclamation of the Gospel and its legacy of varied forms of witness, namely solidarity with the poor, openness to a diversity of people, the protection of

creation, moral and material solidarity with other families, including those most in need, commitment to the promotion of the common good and the transformation of unjust social structures, beginning in the territory in which the family lives, through the practice of the corporal and spiritual works of mercy”.³¹⁰ (3/19/16, no. 290)

The fraternal and communal demands of family life are an incentive to growth in openness of heart and thus to an ever fuller encounter with the Lord. The word of God tells us that “the one who hates his brother is in the darkness, and walks in the darkness” (1 Jn 2:11); such a person “abides in death” (1 Jn 3:14) and “does not know God” (1 Jn 4:8). My predecessor Benedict XVI pointed out that “closing our eyes to our neighbor also blinds us to God”,³⁷⁰ and that, in the end, love is the only light which can “constantly illuminate a world grown dim”.³⁷¹

If only we “love one another, God abides in us and his love is perfected in us” (1 Jn 4:12). Since “the human person has an inherent social dimension”,³⁷² and “the first and basic expression of that social dimension of the person is the married couple and the family”,³⁷³ spirituality becomes incarnate in the communion of the family. (3/19/16, no. 316)

Led by the Spirit, the family circle is not only open to life by generating it within itself, but also by going forth and spreading life by caring for others and seeking their happiness. This openness finds particular expression in hospitality,³⁸⁹ which the word of God eloquently encourages: “Do not neglect to show hospitality to strangers, for there by some have entertained angels unawares” (Heb 13:2). When a family is welcoming and reaches out to others, especially the poor and the neglected, it is “a symbol, witness and participant in the Church’s motherhood”.³⁹⁰ Social love, as a reflection of the Trinity, is what truly unifies the spiritual meaning of the family and its mission to others, for it makes present the kerygma in all its communal imperatives. The family lives its spirituality precisely by being at one and the same time a domestic church and a vital cell for transforming the world.³⁹¹ (3/19/16, no. 324)

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)

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”. (1/13/14, Diplomatic Corps)

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)

Defending rural communities from the serious threats posed by human action or natural disasters must not merely be a strategy but rather a form of permanent action aimed at promoting their participation in decision-making, at making appropriate technologies available, and extending their use, always with respect for the natural environment. Acting in this way can alter the methods of international cooperation and aid for the hungry and malnourished. (10/16/14)

To defeat hunger, it is not enough to meet the needs of those who are less fortunate or to help through aid and donations those who live in situations of emergency. It is instead necessary to change the paradigm of aid and of development policies, to modify international laws regarding the production and trade of agricultural products, guaranteeing, to countries in which agriculture represents the foundation of the economy and of survival, the self-determination of their own agricultural market. (10/16/14)

How long will we continue to defend systems of production and consumption which exclude most of the world’s population even from the crumbs which fall from the tables of the rich? The time has come to think and decide, beginning with each person and community rather than from market trends. Therefore there must also be a change in the concept of work, goals and economic activity, food production and environmental protection. This is perhaps the only possibility for building an authentic future of peace, which today is also threatened by food insecurity. (10/16/14)

Hunger is criminal; nourishment is an inalienable right. (10/28/14)

Many brothers and sisters..., despite their efforts, suffer from hunger and malnutrition. This is due first and foremost to the unfair distribution of the goods of the earth but also due to insufficient agricultural development. We are living in an epoch in which the unbridled search for profit, concentration on specific interests and the effects of unjust policies hinder the implementation of actions within countries or prevent effective cooperation in the international community. (10/16/15)

We are witnesses, often silent and paralyzed, of situations which cannot be exclusively related to economic phenomena, since inequality is increasingly the result of that culture which rejects and excludes so many of our brothers and sisters from social life, fails to take their abilities into account and even deems their contribution to the life of the human family superfluous. (10/16/15)

The condition of hungry and malnourished people shows that a generic appeal for cooperation or for the common good is not enough and we cannot stop at that. Perhaps a different question should be asked: is it still possible to conceive of a society whose resources are in the hands of the few which forces the least privileged to make do with no more than the crumbs? (10/16/15)

Considering the rights of the hungry and accepting their aspirations means first of all expressing solidarity in practical actions, which require sharing and not only better management of social and financial risks or immediate help in the event of catastrophes and environmental crises. (10/16/15)

Social protection cannot be limited to an increase in revenue or reduced to an investment in means of subsistence for an improvement in agricultural productivity and the promotion of equitable economic development. It must be achieved within that “social love” which is the key to genuine development (cf. *ibid.*, n. 231). If its essentially human components are considered, social protection can give increased resilience to the most disadvantaged people, enabling them to face and surmount difficulties and setbacks and at the same time, it will lead everyone to understand the real meaning of the sustainable use of natural resources and full respect for our common home. I am thinking in particular of the role that social protection can fulfil in supporting the family, whose members learn from the outset the meaning of sharing, mutual help and protection. Guaranteeing family life means promoting the financial development of women, thereby consolidating their role in society, as well as fostering care of the elderly and enabling the young to pursue scholastic and professional training in order to enter the world of work well prepared. (10/16/15)

It is not the Church’s mission to address these problems directly from a technical standpoint. Nevertheless, the human aspects of these situations do not leave her indifferent. Creation and the goods of the earth are gifts of God bestowed upon all human beings who are at the same time their custodians and beneficiaries. For this reason these gifts are meant to be shared equitably by all. This demands the firm determination to face the injustices we meet with every day, particularly the most serious ones, those that offend human dignity and touch the very depths of our conscience. These are facts that do not permit Christians to abstain from actively contributing their professionalism, above all through the different forms of organization that do so much good in rural areas. (10/16/15)

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)

What is needed is a politics which is far-sighted and capable of a new, interdisciplinary approach to handling the different aspects of the crisis. (5/24/15, *Laudato Si'*, no. 197)

Responsible politicians are called to the important task of being the first servants of their communities, taking actions which safeguard above all the fundamental rights of the human person, among which the right to religious freedom stands out. In this way it will be possible to build, with concrete measures, a more peaceful and just society, working step-by-step together to solve the many problems which people experience daily. (6/6/15)

Each of us here shares a calling to work for the common good. Fifty years ago, the Second Vatican Council defined the common good as “the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment”. . . . May your efforts contribute to the growth of greater respect for the human person, endowed with basic and inalienable rights ordered to his or her integral development, and social peace, namely, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice (cf. *Laudato Si'*, 157). In a word, let wealth be shared. (7/8/15)

I have seen firsthand a variety of experiences where workers united in cooperatives and other forms of community organization were able to create work where there were only crumbs of an idolatrous economy. . . . Governments which make it their responsibility to put the economy at the service of peoples must promote the strengthening, improvement, coordination and expansion of these forms of popular economy and communitarian production. This entails bettering the processes of work, providing adequate infrastructures and guaranteeing workers their full rights in this alternative sector. When the state and social organizations join in working for the three “L’s”, the principles of solidarity and subsidiarity come into play; and these allow the common good to be achieved in a full and participatory democracy. (7/9/15, Popular Movements)

It must be acknowledged that none of the grave problems of humanity can be resolved without interaction between states and peoples at the international level. Every significant action carried out in one part of the planet has universal, ecological, social and cultural repercussions. Even crime and violence have become globalized. Consequently, no government can act independently of a common responsibility. If we truly desire positive change, we have to humbly accept our interdependence, that is to say, our healthy interdependence. Interaction, however, is not the same as imposition; it is not the subordination of some to serve the interests of others. Colonialism, both old and new, which reduces poor countries to mere providers of raw material and cheap labor, engenders violence, poverty, forced migrations and all the evils which go hand in hand with these, precisely because, by placing the periphery at the service of the center, it denies those countries the right to an integral development. That is inequality, brothers and sisters, and inequality generates a violence which no police, military, or intelligence resources can control. (7/9/15, Popular Movements)

Each son or daughter of a given country has a mission, a personal and social responsibility. Your own responsibility as members of Congress is to enable this country, by your legislative activity, to grow as a nation. You are the face of its people, their representatives. You are called to defend and preserve the dignity of your fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics. (9/24/15, Congress)

A political society endures when it seeks, as a vocation, to satisfy common needs by stimulating the growth of all its members, especially those in situations of greater vulnerability or risk. Legislative activity is always based on care for the people. To this you have been invited, called and convened by those who elected you. (9/24/15, Congress)

You are asked to protect, by means of the law, the image and likeness fashioned by God on every human face. (9/24/15, Congress)

President Abraham Lincoln, the guardian of liberty . . . labored tirelessly that “this nation, under God, [might] have a new birth of freedom”. Building a future of freedom requires love of the common good and cooperation in a spirit of subsidiarity and solidarity. (9/24/15, Congress)

All political activity must serve and promote the good of the human person and be based on respect for his or her dignity. “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness” (Declaration of Independence, 4 July 1776). (9/24/15, Congress)

If politics must truly be at the service of the human person, it follows that it cannot be a slave to the economy and finance. Politics is, instead, an expression of our compelling need to live as one, in order to build as one the greatest common good: that of a community which sacrifices particular interests in order to share, in justice and peace, its goods, its interests, its social life. I do not underestimate the difficulty that this involves, but I encourage you in this effort. (9/24/15, Congress)

From this perspective of dialogue, I would like to recognize the efforts made in recent months to help overcome historic differences linked to painful episodes of the past. It is my duty to build bridges and to help all men and women, in any way possible, to do the same. When countries which have been at odds resume the path of dialogue – a dialogue which may have been interrupted for the most legitimate of reasons – new opportunities open up for all. This has required, and requires, courage and daring, which is not the same as irresponsibility. A good political leader is one who, with the interests of all in mind, seizes the moment in a spirit of openness and pragmatism. A good political leader always opts to initiate processes rather than possessing spaces (cf. *Evangelii Gaudium*, 222-223). (9/24/15, Congress)

Our world demands of all government leaders a will which is effective, practical and constant, concrete steps and immediate measures for preserving and improving the natural environment and thus putting an end as quickly as possible to the phenomenon of social and economic exclusion, with its baneful consequences: human trafficking, the marketing of human organs and tissues, the sexual exploitation of boys and girls, slave labour, including prostitution, the drug and weapons trade, terrorism and international organized crime. (9/25/15, United Nations)

Above and beyond our plans and programs, we are dealing with real men and women who live, struggle, and suffer, and are often forced to live in great poverty, deprived of all rights. (9/25/15, United Nations)

Government leaders must do everything possible to ensure that all can have the minimum spiritual and material means needed to live in dignity and to create and support a family, which is the primary cell of any social development. In practical terms, this absolute minimum has three names: lodging, labor, and land; and one spiritual name: spiritual freedom, which includes religious freedom, the right to education and all other civil rights. (9/25/15, United Nations)

[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)

...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)

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)

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.” (11/24/13, no. 191)

The Bible tells us that God hears the cry of his people, and I wish to join my voice to yours in calling for the three “L’s” for all our brothers and sisters: land, lodging and labor. I said it and I repeat it: these are sacred rights. It is important, it is well worth fighting for them. May the cry of the excluded be heard in Latin America and throughout the world. (7/9/15, Popular Movements)

The Son of God came into this world as a homeless person. The Son of God knew what it was to start life without a roof over his head. We can imagine what Joseph must have been thinking. How is it that the Son of God has no home? Why are we homeless, why don’t we have housing? These are questions which many of you may ask, and do ask, every day. Like Saint Joseph, you may ask: Why are we homeless, without a place to live? And those of us who do have a home, a roof over our heads, would also do well to ask: Why do these, our brothers and sisters, have no place to live? Why are these brothers and sisters of ours homeless? Joseph’s questions are timely even today. (9/24/15, Homeless)

There is no social or moral justification, no justification whatsoever, for lack of housing. There are many unjust situations, but we know that God is suffering with us, experiencing them at our side. He does not abandon us. Jesus not only wanted to show solidarity with every person. He not only wanted everyone to experience his companionship, his help, his love. He identified with all those who suffer, who weep, who suffer any kind of injustice. He says this clearly: “I was hungry and you gave me food, I was thirsty and you gave me something to drink; I was a stranger and you welcomed me” (Mt 25:35). (9/24/15, Homeless)

How good it is for us to pray together. How good it is to encounter one another in this place where we see one another as brothers and sisters, where we realize that we need one another. Today I want to pray with you, I want to join with you, because I need your support, your closeness. I would like to invite you to pray together, for one another, with one another. That way we can keep helping one another to experience with joy that Jesus is in our midst, and that Jesus helps us to find solutions to the injustices which he himself already experienced. Not having a home. (9/24/15, Homeless)

The lack of dignified or affordable housing often leads to the postponement of formal relationships. It should be kept in mind that “the family has the right to decent housing, fitting for family life and commensurate to the number of the members, in a physical environment that provides the basic services for the life of the family and the community”. Families and homes go together. This makes us see how important it is to insist on the rights of the family and not only those of individuals. (3/19/16, no. 44)

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)

Jerusalem, of course, means “city of peace”. This is what God wills it to be, and such is the desire of all people of good will. Yet sadly Jerusalem remains deeply troubled as a result of longstanding conflicts. We all know how urgent is the need for peace, not only for Israel but also for the entire region. May efforts and energies be increasingly directed to the pursuit of a just and lasting solution to the conflicts which have caused so much suffering. In union with all men and women of good will, I implore those in positions of responsibility to leave no stone unturned in the search for equitable solutions to complex problems, so that Israelis and Palestinians may live in peace. The path of dialogue, reconciliation and peace must constantly be taken up anew, courageously and tirelessly. There is simply no other way. (5/25/14, Tel Aviv)

I renew the appeal made in this place by Pope Benedict XVI: the right of the State of Israel to exist and to flourish in peace and security within internationally recognized borders must be universally recognized. At the same time, there must also be a recognition of the right of the Palestinian people to a sovereign homeland and their right to live with dignity and with freedom of movement. The “Two State Solution” must become reality and not remain merely a dream. (5/25/14, Tel Aviv)

In expressing my closeness to those who suffer most from this conflict, I wish to state my heartfelt conviction that the time has come to put an end to this situation which has become increasingly unacceptable. For the good of all, there is a need to intensify efforts and initiatives aimed at creating the conditions for a stable peace based on justice, on the recognition of the rights of every individual, and on mutual security. The time has come for everyone to find the courage to be generous and creative in the service of the common good, the courage to forge a peace which rests on the acknowledgment by all of the right of two States to exist and to live in peace and security within internationally recognized borders. (5/25/14, Palestinian)

Respect for this fundamental human right is, in fact, one of the essential conditions for peace, fraternity and harmony. It tells the world that it is possible and necessary to build harmony and understanding between different cultures and religions. It also testifies to the fact that, since the important things we share are so many, it is possible to find a means of serene, ordered and peaceful coexistence, accepting our differences and rejoicing that, as children of the one God, we are all brothers and sisters. (5/25/14, Palestinian)

All of us want peace. Many people build it day by day through small gestures and acts; many of them are suffering, yet patiently persevere in their efforts to be peacemakers. All of us – especially those placed at the service of their respective peoples – have the duty to become instruments and artisans of peace, especially by our prayers. (5/25/14, Bethlehem)

Building peace is difficult, but living without peace is a constant torment. The men and women of these lands, and of the entire world, all of them, ask us to bring before God their fervent hopes for peace. (5/25/14, Bethlehem)

I am following with great concern the situations of heightened tension and violence that are afflicting the Holy Land. In this time there is need for much courage and much strength and fortitude in order to say 'no' to hate and vengeance and to perform gestures of peace. Let us pray for this, so that God may strengthen in all governments and citizens, the courage to take a stand against violence and to take practical steps in easing tensions. In the current context of the Middle East it is more decisive than ever that peace be made in the Holy Land: this is asked of us by God and the good of mankind. (10/18/15, Angelus)

Where God is born, hope is born. He brings hope. Where God is born, peace is born. And where peace is born, there is no longer room for hatred and for war. Yet precisely where the incarnate Son of God came into the world, tensions and violence persist, and peace remains a gift to be implored and built. May Israelis and Palestinians resume direct dialogue and reach an agreement which will enable the two peoples to live together in harmony, ending a conflict which has long set them at odds, with grave repercussions for the entire region. (12/25/15)

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)

Work, in fact, directly concerns the human person, his life, his freedom and his happiness. The primary value of work is the good of the human person since it fulfills him as such, with his inner talents and his intellectual, creative and physical abilities. Hence the scope of work is not only profit and economics; its purpose above all regards man and his dignity . . . This dignity is wounded where work is lacking! Anyone who is unemployed or underemployed is likely, in fact, to be placed on the margins of society, becoming a victim of social exclusion. (3/20/14)

At the dawn of creation, God made man the steward of his handiwork and charged him to cultivate and protect it. Human labor is part of that creation and continues God's creative work. This truth leads us to consider work as both a gift and a duty. Indeed, labor is not a mere commodity but has its own inherent dignity and worth. (5/28/14)

I am deeply grateful to those of you who by your work and witness bring the Lord's consoling presence to people living on the peripheries of our society. This activity should not be limited to charitable assistance, but must also extend to a practical concern for human growth. Not just charitable assistance, but personal development. To assist the poor is good and necessary, but it is not enough. I encourage you to multiply your efforts in the area of human promotion, so that every man and every woman can know the joy which comes from the dignity of earning their daily bread and supporting their family. This dignity is presently under threat by a cult of money which leaves many people without work... We might say: “But Father, we are making sure that they are fed”. But this is not enough! The unemployed, whether men or women, must also sense the dignity which comes from providing for their household, of being breadwinners! I entrust this task to you. (8/16/14, Laity)

The fundamental right to employment should not be dismantled. This cannot be considered a variable dependent on financial and monetary markets. It is a fundamental good in regard to dignity (cf. *ibid.*), to the formation of a family, to the realization of the common good and of peace. (10/2/14)

Views that claim to increase profitability, at the cost of restricting the labor market, thereby creating new exclusions, are not in conformity with an economy at the service of man and of the common good, with an inclusive and participatory democracy. (10/2/14)

There is no worse material poverty than one that does not allow for earning one's bread and deprives one of the dignity of work. Youth unemployment, informality, and the lack of labor rights are not inevitable; they are the result of a previous social option, of an economic system that puts profit above man; if the profit is economic, to put it above humanity or above man, is the effect of a disposable culture that considers the human being in himself as a consumer good, which can be used and then discarded. (10/28/14)

Every worker, be he or not in the formal system of salaried work, has the right to fitting remuneration, to social security and to retirement coverage. Here there are cardboard <dweller>, recyclers, peddlers, seamstresses, artisans, fishermen, rural workers, builders, miners, recovered business laborers, all sorts of members of cooperatives and workers in popular jobs who are excluded from labor rights, who are denied the possibility of joining labor unions, who have no adequate and stable income. Today I want to join my voice to yours and support you in your struggle. (10/28/14)

Because the economic system discards people and now it is the young people's turn to be discarded, that is, unemployed. This is serious! "But there are works of charity, there are volunteers, there is Caritas, there is that center, there is that club that feeds...". The the problem is not eating, the problem is more serious, it is not being able to bring home bread, to earn it! And when you don't earn bread, you lose your dignity! This lack of work robs us of dignity. We have to fight for this, we must defend our dignity as citizens, as men, as women, as young people. This is the tragedy of our time. We must not remain silent. (3/21/15, Scampia)

I address a heartfelt appeal that the logic of profit not prevail, but rather that of solidarity and justice. At the center of every situation, especially work-related, should be the person and his or her dignity: that is why employment is a matter of justice, and it is an injustice not to have work! When people do not earn their bread, they lose their dignity! And this is the drama of our times, especially for young people, who, without work, have no prospects in their future and can so easily become prey to criminal organizations. Please, let us fight for this: the justice of work. (3/25/15)

You must take initiatives for young people, jobs, small things because, as you know, work gives dignity. Think about when a young person cannot find work, they don't have a sense of dignity and they suffer. I encourage you to search, to pray, to seek small things, small things especially for young people. (5/2/15, Pilgrims)

Freedom of labor. True freedom of labor means that man, in continuing the work of the Creator, helps the world rediscover its purpose: to be the work of God who, in the work performed, incarnates and extends the image of his presence in Creation and in human history. Too often, however, labor is subject to oppression on different levels: of one person over another; of new organizations of slavery which oppress the poorest; in particular, many women and children are subjected to an economy which forces them to work in degrading conditions that contradict the beauty and harmony of Creation. We must ensure that labor is not an instrument of alienation, but of hope and new life. In other words, that there is freedom of labor. (5/23/15)

The Bible tells us that God hears the cry of his people, and I wish to join my voice to yours in calling for the three "L's" for all our brothers and sisters: land, lodging and labor. I said it and I repeat it: these are sacred rights. It is important, it is well worth fighting for them. May the cry of the excluded be heard in Latin America and throughout the world. (7/9/15, Popular Movements)

There are millions of men and women and even children who are slaves to labor! At this time there are slaves, they are exploited, slaves to labor and this is against God and against the dignity of the human person! The obsession with economic profit and technical hyper-efficiency put the human rhythms of life at risk, for life has its human rhythms. . . . The greed of consumerism, which leads to waste, is an ugly virus which, among other things, makes us end up even more tired than before. It harms true labor and consumes life. Irregular rhythms of celebration often make victims of the young. (8/12/15)

Work — I repeat, in its many forms — is proper to the human person. It expresses the dignity of being created in the image of God. Thus, it is said that work is sacred. And thus, managing one's occupation is a great human and social responsibility, which cannot be left in the hands of the few or unladen onto some divinized "market". Causing the loss of jobs means causing serious harm to society. It makes me sad to see people

without work, who don't find work and don't have the dignity of bringing bread home. And I rejoice greatly when I see governments go to great lengths to find jobs and try to see to it that everyone has work. Work is sacred, work gives dignity to a family. We have to pray that no family is left without work. (8/19/15)

When work is detached from God's covenant with man and woman, and it is separated from its spiritual qualities, when work is held hostage by the logic of profit alone and human life is disregarded, the degradation of the soul contaminates everything: even the air, water, grass, food ... the life of society is corrupted and the habitat breaks down. And the consequences fall most of all on the poor and on poor families. The modern organization of work sometimes shows a dangerous tendency to consider the family a burden, a weight, a liability for the productivity of labour. But let us ask ourselves: what productivity? And for whom? (8/19/15)

At times those in charge are interested in managing individuals as a workforce, assembling and utilizing them or throwing them away on the basis of economic benefit. The family is a great workbench. (8/19/15)

In this Jubilee Year, I would also appeal to national leaders for concrete gestures in favor of our brothers and sisters who suffer from the lack of labor, land and lodging. I am thinking of the creation of dignified jobs to combat the social plague of unemployment, which affects many families and young people, with grave effects for society as a whole. Unemployment takes a heavy toll on people's sense of dignity and hope, and can only be partially compensated for by welfare benefits, however necessary these may be, provided to the unemployed and their families. Special attention needs to be given to women – who unfortunately still encounter discrimination in the workplace – and to some categories of workers whose conditions are precarious or dangerous, and whose pay is not commensurate to the importance of their social mission. (12/8/15, Peace)

We can appreciate the suffering created by unemployment and the lack of steady work, as reflected in the Book of Ruth, Jesus' own parable of the laborers forced to stand idly in the town square (Mt 20:1-16), and his personal experience of meeting people suffering from poverty and hunger. Sadly, these realities are present in many countries today, where the lack of employment opportunities takes its toll on the serenity of family life. (3/19/16, no. 25)

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)

While it is true that migrations often reveal failures and shortcomings on the part of States and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world's goods, and by the protection and the advancement of the dignity and centrality of each human being. (8/5/13, Migrants and Refugees)

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)

At the basis of discrimination and exclusion there lies an anthropological question: what is man's worth and what is the basis of his worth? Health is certainly an important value, but it does not determine the value of a person. Furthermore, health in and of itself is no guarantee of happiness: for this may occur even in the presence of poor health. The fullness towards which every human life tends is not in contradiction with a condition of illness and suffering. Therefore, poor health and disability are never a good reason for excluding or, worse, for eliminating a person. (2/19/14)

A society truly welcomes life when it recognizes that it is also precious in old age, in disability, in serious illness and even when it is fading; when it teaches that the call to human fulfillment does not exclude suffering; indeed, when it teaches its members to see in the sick and suffering a gift for the entire community, a presence that summons them to solidarity and responsibility. (2/19/14)

Human dignity is the same for all human beings: when I trample on the dignity of another, I am trampling on my own. (2/25/14)

Every civil right rests on the recognition of the first and fundamental right, that of life, which is not subordinate to any condition, be it quantitative, economic or, least of all, ideological. (4/11/14)

Today, in concrete terms, an awareness of the dignity of each of our brothers and sisters whose life is sacred and inviolable from conception to natural death must lead us to share with complete freedom the goods which God's providence has placed in our hands, material goods but also intellectual and spiritual ones, and to give back generously and lavishly whatever we may have earlier unjustly refused to others. (5/9/14)

The reality is that elderly people are being abandoned: the elderly are so often discarded with an attitude of abandonment, which is actually real and hidden euthanasia! It is the result of a throw away culture which is so harmful to our world. Children are thrown away, young people are thrown away, because they have no work,

and the elderly are thrown away with the pretense of maintaining a “balanced” economy, which has at its center not the human person but money. We are all called to oppose this poisonous, throw away culture! We Christians, together with all people of good will, are called to patiently build a more diverse, more welcoming, more humane, more inclusive society that does not need to discard those who are weak in body and mind. On the contrary we need a society which measures its success on how the weak are cared for. (9/28/14)

Today children are disposed of because there is no food or because they are killed before being born – children are discarded. The elderly are disposed of, well, because they are useless, they do not produce, neither children nor the elderly produce; then, with more or less sophisticated systems they are slowly abandoned and now, as in this crisis it is necessary to recover some equilibrium, we are witnessing a third very painful discarding – the discarding of young people. Millions of young people, I do not want to give a figure because I do not know it exactly and the one I read about I think is somewhat exaggerated, but millions of young people are discarded from work, are unemployed. (10/28/14)

In many places, quality of life is primarily related to economic means, to “well-being”, to the beauty and enjoyment of physical life, forgetting the other, more profound, interpersonal, spiritual and religious dimensions of existence. In fact, in the light of faith and right reason, human life is always sacred and always has “quality”. As there is no human life that is more sacred than another: every human life is sacred! There is no human life qualitatively more significant than another, only by virtue of resources, rights, greater social and economic opportunities. (11/15/14)

While we speak of new rights, the hungry are waiting, at the street corner, asking for the right to citizenship, asking for due consideration of their status, to receive a healthy, basic diet. They ask for dignity, not for alms. (11/20/14)

Benedict XVI, visiting a home for the elderly, used clear and prophetic words, saying in this way: “The quality of a society, I mean of a civilization, is also judged by how it treats elderly people and by the place it gives them in community life” (12 November 2012). It’s true, attention to the elderly makes the difference in a civilization. Is there attention to the elderly in a civilization? Is there room for the elderly? This civilization will move forward if it knows how to respect wisdom, the wisdom of the elderly. In a civilization in which there is no room for the elderly or where they are thrown away because they create problems, this society carries with it the virus of death. (3/4/15, General Audience)

Palliative care is an expression of the truly human attitude of taking care of one another, especially of those who suffer. It is a testimony that the human person is always precious, even if marked by illness and old age. Indeed, the person, under any circumstances, is an asset to him/herself and to others and is loved by God. (3/5/15)

It’s brutal to see how the elderly are thrown away, it is a brutal thing, it is a sin! No one dares to say it openly, but it’s done! There is something vile in this *adherence to the throw-away culture*. But we are accustomed to throwing people away. We want to remove our growing fear of weakness and vulnerability; but by doing so we increase in the elderly the anxiety of being poorly tolerated and neglected. (3/4/15, General Audience)

When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities – to offer just a few examples – it becomes difficult to hear the cry of nature itself; everything is connected. (5/24/15, *Laudato Si’*, no. 117)

The scourge of abortion is an attack on life. Leaving our brothers on the boats in the Sicilian channel is an attack on life. Death in the workplace is an attack on life because the minimal security conditions are not respected. Death by malnutrition is an attack on life. Terrorism, war, violence and also euthanasia are an attack

on life. Loving life means always to take care of the other, to wish him well, to cultivate and respect his transcendent dignity. (5/30/15)

The love of Christ urges us (cf. 2 Cor 5:14) to make ourselves the servants of the small ones and of the old, of every man and every woman, whose the primordial right to life is to be recognized and protected. (5/30/15)

When we speak of mankind, we must never forget the various attacks on the sacredness of human life. The plague of abortion is an attack on life. Allowing our brothers and sisters to die on boats in the strait in Sicily is an attack on life. Dying on the job because the minimum safety standards are not respected is an attack on life. Death from malnutrition is an attack on life. Terrorism, war, violence; so is euthanasia. Loving life means always taking care of the other, wanting the best for him, cultivating and respecting her transcendent dignity. (5/30/15)

A despairing heart finds it easy to succumb to a way of thinking which is becoming ever more widespread in our world today. It is a mentality in which everything has a price, everything can be bought, everything is negotiable. This way of thinking has room only for a select few, while it discards all those who are “unproductive”, unsuitable or unworthy, since clearly those people don’t “add up”. But Jesus once more turns to us and says: “No, no, they don’t need to be excluded, they don’t need to go away; you yourselves, give them something to eat”. (7/9/15, Homily)

Jesus speaks these words to us, here in this square. Yes, no one has to be discarded; *you*, give them something to eat. Jesus’ way of seeing things leaves no room for the mentality which would cut bait on the weak and those most in need. Taking the lead, he gives us his own example, he shows us the way forward. What he does can be summed up in three words. He *takes* a little bread and some fish, he *blesses* them and then *gives* them to his disciples to share with the crowd. And this is how the miracle takes place. It is not magic or sorcery. With these three gestures, Jesus is able to turn a mentality which discards others into a mindset of communion, a mindset of community. I would like briefly to look at each of these actions. (7/9/15, Homily)

The common home of all men and women must continue to rise on the foundations of a right understanding of universal fraternity and respect for the sacredness of every human life, of every man and every woman, the poor, the elderly, children, the infirm, the unborn, the unemployed, the abandoned, those considered disposable because they are only considered as part of a statistic. This common home of all men and women must also be built on the understanding of a certain sacredness of created nature. (9/25/15, United Nations)

True religion entails accepting the revelation of a God who is Father and who cares for each of his creatures, even the smallest and most insignificant in the eyes of man. Jesus’ prophetic ministry consists precisely in this: in declaring that no human condition can constitute a reason for exclusion — no human condition can constitute a reason for exclusion! — from the Father’s heart, and that the only privilege in the eyes of God is that of not having privileges, of not having godparents, of being abandoned in his hands. (1/31/16)

How often — and it pains me to say it — have we been blind and impervious in failing to recognize our own and others’ dignity. Lent is a time for reconsidering our feelings, for letting our eyes be opened to the frequent injustices which stand in direct opposition to the dream and the plan of God. (2/14/16)

Here the true face of God is seen, the face of the Father who suffers as he sees the pain, mistreatment, and lack of justice for his children. (2/15/16)

Where God lives, man cannot enter without being invited in and he can only enter “taking off his shoes” (cf. Ex 3:5), so as to confess his unworthiness... Our having forgotten this “taking off our shoes” in order to enter: is this perhaps not the root cause of that lost sense of the sacredness of human life, of the person, of

fundamental values, of the wisdom accumulated along the centuries, and of respect for the environment? Without rescuing within the consciences of men and women and of society these profound roots and the generous efforts to promote legitimate human rights, the vital sap will be lacking; and it is a sap that comes only from a source which humanity itself cannot procure. (2/13/16)

How often we experience in our own lives, or in our own families, among our friends or neighbours, the pain which arises when the dignity we carry within is not recognized. How many times have we had to cry and regret on realizing that we have not acknowledged this dignity in others. How often — and it pains me to say it — have we been blind and impervious in failing to recognize our own and others' dignity. (2/14/16)

People with disabilities are a gift for the family and an opportunity to grow in love, mutual aid and unity... If the family, in the light of the faith, accepts the presence of persons with special needs, they will be able to recognize and ensure the quality and value of every human life, with its proper needs, rights and opportunities. (3/19/16, no. 47)

Just as God asks us to be his means of hearing the cry of the poor, so too he wants us to hear the cry of the elderly.²¹¹ This represents a challenge to families and communities, since “the Church cannot and does not want to conform to a mentality of impatience, and much less of indifference and contempt, towards old age. We must reawaken the collective sense of gratitude, of appreciation, of hospitality, which makes the elderly feel like a living part of the community. Our elderly are men and women, fathers and mothers, who came before us on our own road, in our own house, in our daily battle for a worthy life”. Indeed, “how I would like a Church that challenges the throw-away culture by the overflowing joy of a new embrace between young and old!”²¹³ (3/19/16, no. 191)

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)

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)

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 it 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. (7/3/13)

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)

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)

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)

Mercy overcomes every wall, every barrier, and leads you to always seek the face of the man, of the person. And it is mercy which changes the heart and the life, which can regenerate a person and allow him or her to integrate into society in a new way. (9/10/14)

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. An evangelizing community knows that the Lord has taken the initiative; he has loved us first (cf. 1 Jn 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads, and welcome the outcast. Such a community has an endless desire to show mercy, the fruit of its own experience of the power of the Father's infinite mercy" (Apostolic Exhortation *Evangelii Gaudium*, 24). (12/12/14)

Dear brothers and sisters, the Lord never tires of having mercy on us, and wants to offer us His forgiveness once again — we all need it —, inviting us to return to Him with a new heart, purified of evil, purified by tears, to take part in His joy. (2/18/15, Homily)

Only one who has been caressed by the tenderness of mercy truly knows the Lord. The privileged place of encounter is the caress of Jesus' mercy regarding my sin. This is why you may have heard me say, several times, that the place for this, the privileged place of the encounter with Jesus Christ is my sin. The will to

respond and to change, which can give rise to a different life, comes thanks to this merciful embrace. (3/7/15, Communion)

Mercy means carrying the burden of a brother or sister and helping them walk. Do not say “ah, no, go on, go!”, nor be rigid. This is very important. And who can do this? The confessor who prays, the confessor who weeps, the confessor who knows that he is more a sinner than the penitent, and if he himself has never done the bad thing that the penitent speaks of, it is but for the grace of God. Merciful is being close and accompanying the process of conversion. (3/12/15, Penitentiary)

Dear brothers and sisters, I have often thought of how the Church may render more clear her mission to be a witness to mercy; and we have to make this journey. It is a journey which begins with spiritual conversion. Therefore, I have decided to announce an Extraordinary Jubilee which has at its centre the mercy of God. It will be a Holy Year of Mercy. We want to live in the light of the word of the Lord: “Be merciful, even as your Father is merciful” (cf. Lk 6:36). (3/13/15)

The death penalty is contrary to the meaning of *humanitas* and to divine mercy, which must be models for human justice. (3/20/15)

To bring mercy, to bring pardon, to bring peace, to bring joy through the Sacraments and through listening. That the people of God may find in you men who are merciful like Jesus. At the same time that every parish and every ecclesial reality may become a sanctuary for the one who seeks God and a welcoming home for the poor, the elderly and those who find themselves in need. To go and to welcome: so that the heart of Mother Church, and of all her children, will beat. Go, welcome! Go, seek! Go, bring love, mercy and tenderness. (3/21/15, Homily)

In a special way the Psalms bring to the fore the grandeur of his merciful action: “He forgives all your iniquity, he heals all your diseases, he redeems your life from the pit, he crowns you with steadfast love and mercy” (*Ps* 103:3-4). Another psalm, in an even more explicit way, attests to the concrete signs of his mercy: “He executes justice for the oppressed; he gives food to the hungry. The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. The Lord watches over the sojourners, he upholds the widow and the fatherless; but the way of the wicked he brings to ruin” (*Ps* 146:7-9). (4/11/15, no. 6)

With our eyes fixed on Jesus and his merciful gaze, we experience the love of the Most Holy Trinity. . . . His person is nothing but love, a love given gratuitously. The relationships he forms with the people who approach him manifest something entirely unique and unrepeatable. The signs he works, especially in favor of sinners, the poor, the marginalized, the sick, and the suffering, are all meant to teach mercy. Everything in him speaks of mercy. Nothing in him is devoid of compassion. (4/11/15, no. 8)

In short, we are called to show mercy because mercy has first been shown to us. Pardoning offences becomes the clearest expression of merciful love, and for us Christians it is an imperative from which we cannot excuse ourselves. (4/11/15, no. 9)

The Church is commissioned to announce the mercy of God, the beating heart of the Gospel, which in its own way must penetrate the heart and mind of every person. The Spouse of Christ must pattern her behaviour after the Son of God who went out to everyone without exception. In the present day, as the Church is charged with the task of the new evangelization, the theme of mercy needs to be proposed again and again with new enthusiasm and renewed pastoral action. It is absolutely essential for the Church and for the credibility of her message that she herself live and testify to mercy. (4/11/15, no. 12)

We want to live this Jubilee Year in light of the Lord's words: *Merciful like the Father*. The Evangelist reminds us of the teaching of Jesus who says, "Be merciful just as your Father is merciful" (*Lk 6:36*). (4/11/15, no. 13)

In this Holy Year, we look forward to the experience of opening our hearts to those living on the outermost fringes of society: fringes which modern society itself creates. How many uncertain and painful situations there are in the world today! How many are the wounds borne by the flesh of those who have no voice because their cry is muffled and drowned out by the indifference of the rich! During this Jubilee, the Church will be called even more to heal these wounds, to assuage them with the oil of consolation, to bind them with mercy and cure them with solidarity and vigilant care. Let us not fall into humiliating indifference or a monotonous routine that prevents us from discovering what is new! Let us ward off destructive cynicism! Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help! May we reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity! May their cry become our own, and together may we break down the barriers of indifference that too often reign supreme and mask our hypocrisy and egoism! (4/11/15, no. 15)

It is my burning desire that, during this Jubilee, the Christian people may reflect on the *corporal and spiritual works of mercy*. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these *corporal works of mercy*: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. (4/11/15, no. 15)

We cannot escape the Lord's words to us, and they will serve as the criteria upon which we will be judged: whether we have fed the hungry and given drink to the thirsty, welcomed the stranger and clothed the naked, or spent time with the sick and those in prison (cf. *Mt 25:31-45*). Moreover, we will be asked if we have helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness; if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty; if we have been close to the lonely and afflicted; if we have forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence; if we have had the kind of patience God shows, who is so patient with us; and if we have commended our brothers and sisters to the Lord in prayer. In each of these "little ones," Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled... to be acknowledged, touched, and cared for by us. Let us not forget the words of Saint John of the Cross: "as we prepare to leave this life, we will be judged on the basis of love".^[12] (4/11/15, no. 15)

This Holy Year will bring to the fore the richness of Jesus' mission echoed in the words of the prophet: to bring a word and gesture of consolation to the poor, to proclaim liberty to those bound by new forms of slavery in modern society, to restore sight to those who can see no more because they are caught up in themselves, to restore dignity to all those from whom it has been robbed. (4/11/15, no. 16)

The pages of the prophet Isaiah can also be meditated upon concretely during this season of prayer, fasting, and works of charity: "Is not this the fast that I choose: to loosen the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and he will say, here I am. If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and

satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not” (58:6-11). (4/11/15, no. 17)

This is a time for the Church to rediscover the meaning of the mission entrusted to her by the Lord on the day of Easter: to be a sign and an instrument of the Father’s mercy (cf. Jn 20:21-23). For this reason, the Holy Year must keep alive the desire to know how to welcome the numerous signs of the tenderness which God offers to the whole world and, above all, to those who suffer, who are alone and abandoned, without hope of being pardoned or feeling the Father’s love. (4/11/15, Celebration)

It is true: the wounds of Jesus are wounds of mercy. “With his stripes we are healed” (Is 53:5). Jesus invites us to behold these wounds, to touch them as Thomas did, to heal our lack of belief. Above all, he invites us to enter into the mystery of these wounds, which is the mystery of his merciful love. Through these wounds, as in a light-filled opening, we can see the entire mystery of Christ and of God: his Passion, his earthly life – filled with compassion for the weak and the sick – his incarnation in the womb of Mary. And we can retrace the whole history of salvation: the prophecies – especially about the Servant of the Lord, the Psalms, the Law and the Covenant; to the liberation from Egypt, to the first Passover and to the blood of the slaughtered lambs; and again from the Patriarchs to Abraham, and then all the way back to Abel, whose blood cried out from the earth. All of this we can see in the wounds of Jesus, crucified and risen; with Mary, in her Magnificat, we can perceive that, “His mercy extends from generation to generation” (cf. Lk 1:50). (4/12/15)

Faced with the tragic events of human history we can feel crushed at times, asking ourselves, “Why?”. Humanity’s evil can appear in the world like an abyss, a great void: empty of love, empty of goodness, empty of life. And so we ask: how can we fill this abyss? For us it is impossible; only God can fill this emptiness that evil brings to our hearts and to human history. It is Jesus, God made man, who died on the Cross and who fills the abyss of sin with the depth of his mercy. (4/12/15)

Brothers and sisters, behold the way which God has opened for us to finally go out from our slavery to sin and death, and thus enter into the land of life and peace. Jesus, crucified and risen, is the way and his wounds are especially full of mercy. The saints teach us that the world is changed beginning with the conversion of one’s own heart, and that this happens through the mercy of God. And so, whether faced with my own sins or the great tragedies of the world, “my conscience would be distressed, but it would not be in turmoil, for I would recall the wounds of the Lord: ‘he was wounded for our iniquities’ (Is 53:5). What sin is there so deadly that it cannot be pardoned by the death of Christ?” (ibid.). (4/12/15)

May the Father’s merciful gaze touch and help us to welcome our poverty in order to move forward with faith, and to commit ourselves together to a “revolution of tenderness”. This is a challenge for you: bring about a revolution of tenderness. Regarding this revolution, Jesus opened the way to us through his Incarnation. It is beautiful to be his missionary disciples who console, enlighten, soothe, set free and guide. (4/18/15)

You are the visible face of the invisible Father,
of the God who manifests his power above all by forgiveness and mercy:
let the Church be your visible face in the world, its Lord risen and glorified.
You willed that your ministers would also be clothed in weakness
in order that they may feel compassion for those in ignorance and error:
let everyone who approaches them feel sought after, loved, and forgiven by God.
Send your Spirit and consecrate every one of us with its anointing,
so that the Jubilee of Mercy may be a year of grace from the Lord,
and your Church, with renewed enthusiasm, may bring good news to the poor,
proclaim liberty to captives and the oppressed,

and restore sight to the blind.

We ask this through the intercession of Mary, Mother of Mercy, you who live and reign with the Father and the Holy Spirit for ever and ever. Amen. (6/5/15)

My thoughts also turn to those incarcerated, whose freedom is limited. The Jubilee Year has always constituted an opportunity for great amnesty, which is intended to include the many people who, despite deserving punishment, have become conscious of the injustice they worked and sincerely wish to re-enter society and make their honest contribution to it. May they all be touched in a tangible way by the mercy of the Father who wants to be close to those who have the greatest need of his forgiveness. (9/1/15)

In the Bull of indiction of the Extraordinary Jubilee of Mercy I noted that “at times we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father’s action in our lives” (Misericordiae Vultus, 3). God’s love is meant to reach out to each and every person. Those who welcome the Father’s embrace, for their part, become so many other open arms and embraces, enabling every person to feel loved like a child and “at home” as part of the one human family. God’s fatherly care extends to everyone, like the care of a shepherd for his flock, but it is particularly concerned for the needs of the sheep who are wounded, weary or ill. Jesus told us that the Father stoops to help those overcome by physical or moral poverty; the more serious their condition, the more powerfully is his divine mercy revealed. (9/12/15)

Today, more than in the past, the Gospel of mercy troubles our consciences, prevents us from taking the suffering of others for granted, and points out way of responding which, grounded in the theological virtues of faith, hope and charity, find practical expression in works of spiritual and corporal mercy. (9/12/15)

In the first place, mercy is a gift of God the Father who is revealed in the Son. God’s mercy gives rise to joyful gratitude for the hope which opens up before us in the mystery of our redemption by Christ’s blood. Mercy nourishes and strengthens solidarity towards others as a necessary response to God’s gracious love, “which has been poured into our hearts through the Holy Spirit” (Rom 5:5). Each of us is responsible for his or her neighbor: we are our brothers’ and sisters’ keepers, wherever they live. Concern for fostering good relationships with others and the ability to overcome prejudice and fear are essential ingredients for promoting the culture of encounter, in which we are not only prepared to give, but also to receive from others. Hospitality, in fact, grows from both giving and receiving. (9/12/15)

Dear brothers and sisters, migrants and refugees! At the heart of the Gospel of mercy the encounter and acceptance by others are intertwined with the encounter and acceptance of God himself. Welcoming others means welcoming God in person! Do not let yourselves be robbed of the hope and joy of life born of your experience of God’s mercy, as manifested in the people you meet on your journey! I entrust you to the Virgin Mary, Mother of migrants and refugees, and to Saint Joseph, who experienced the bitterness of emigration to Egypt. To their intercession I also commend those who invest so much energy, time and resources to the pastoral and social care of migrants. To all I cordially impart my Apostolic Blessing. (9/12/15)

May the forthcoming Holy Year of Mercy, by drawing us into the fathomless depths of God’s heart in which no division dwells, be for all of you a privileged moment for strengthening communion, perfecting unity, reconciling differences, forgiving one another and healing every rift, that your light may shine forth like “a city built on a hill” (Mt 5:14). (9/23/15, Bishops)

God’s mercy transforms human hearts; it enables us, through the experience of a faithful love, to become merciful in turn. In an ever new miracle, divine mercy shines forth in our lives, inspiring each of us to love our neighbor and to devote ourselves to what the Church’s tradition calls the spiritual and corporal works of mercy. These works remind us that faith finds expression in concrete everyday actions meant to help our neighbors in

body and spirit: by feeding, visiting, comforting and instructing them. On such things will we be judged. For this reason, I expressed my hope that “the Christian people may reflect on the corporal and spiritual works of mercy; this will be a way to reawaken our conscience, too often grown dull in the face of poverty, and to enter more deeply into the heart of the Gospel where the poor have a special experience of God’s mercy” (*ibid.*, 15). For in the poor, the flesh of Christ “becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled... to be acknowledged, touched, and cared for by us” (*ibid.*). It is the unprecedented and scandalous mystery of the extension in time of the suffering of the Innocent Lamb, the burning bush of gratuitous love. Before this love, we can, like Moses, take off our sandals (cf. *Ex* 3:5), especially when the poor are our brothers or sisters in Christ who are suffering for their faith. (10/4/15, Lent)

For all of us, then, the season of Lent in this Jubilee Year is a favourable time to overcome our existential alienation by listening to God’s word and by practising the works of mercy. In the corporal works of mercy we touch the flesh of Christ in our brothers and sisters who need to be fed, clothed, sheltered, visited; in the spiritual works of mercy – counsel, instruction, forgiveness, admonishment and prayer – we touch more directly our own sinfulness. The corporal and spiritual works of mercy must never be separated. By touching the flesh of the crucified Jesus in the suffering, sinners can receive the gift of realizing that they too are poor and in need. (10/4/15, Lent)

The Extraordinary Jubilee Year of Mercy, which is before us, is a propitious occasion to work together in the field of the works of charity. In this field, where compassion counts above all else, we may be joined by many people who are not believers or who are in search of God and of the Truth, people who place at the center the face of another person, in particular the face of a needy brother or sister. The mercy to which we are called embraces all of creation, which God entrusted to us so that we keep it, not exploit it or worse still, destroy it. We must always seek to leave the world better than we found it (cf. Encyclical *Laudato Si’*, n. 194), beginning with the environment in which we live, and the small gestures of our daily life. (10/28/15)

And as the door of God’s mercy is always open, so too must the doors of our churches, our communities, our parishes, our institutions, our dioceses, be open, because this is how we can all go out to bring this mercy of God. (11/18/15)

The door must protect, of course, but not reject. The door must not be forced but on the contrary, one asks permission, because hospitality shines in the freedom of welcoming, and dims in the arrogance of invasion. The door is frequently opened, in order to see if there is someone waiting outside, perhaps without the courage nor, perhaps, the strength to knock. (11/18/15)

The Holy Year of Mercy starts early in this land of Africa. A land which has suffered for years from war and hatred, lack of understanding, lack of peace; in this land of sufferings there are many countries bearing the cross of war. Bangui now becomes the spiritual capital of prayer for the Father’s mercy. Let us all implore peace, mercy, reconciliation, forgiveness and love. For Bangui, for the entire Central African Republic, for the whole world, for those countries experiencing war, let us ask for peace! Now, all together, let us ask for love and peace. (11/29/15)

The Immaculate Conception signifies that Mary is the first one to be saved by the infinite mercy of the Father, which is the first fruit of salvation which God wills to give to every man and woman, in Christ. . . . Celebrating this feast entails two things. First: fully welcoming God and his merciful grace into our life. Second: becoming in our turn artisans of mercy by means of an evangelical journey. The Feast of the Immaculate Conception then becomes the feast of all of us if, with our daily “yes”, we manage to overcome our selfishness and make the life of our brothers ever more glad, to give them hope, by drying a few tears and giving a bit of joy. In imitation of Mary, we are called to become bearers of Christ and witnesses to his love, looking first of all to those who are privileged in the eyes of Jesus. It is they who he himself indicated: “I was hungry and you gave

me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me” (Mt 25:35-36). (12/8/15, Angelus)

May the Blessed Virgin, first fruit of the saved, model of the Church, Holy and Immaculate Spouse, loved by the Lord, help us to ever increasingly rediscover divine mercy as the distinguishing mark of Christians. One cannot understand a true Christian who is not merciful, just as one cannot comprehend God without his mercy. This is the epitomizing word of the Gospel: mercy. It is the fundamental feature of the face of Christ: that face that we recognize in the various aspects of his existence: when he goes to meet everyone, when he heals the sick, when he sits at the table with sinners, and above all when, nailed to the cross, he forgives; there we see the face of divine mercy. (12/8/15, Angelus)

Today, here in Rome and in all the dioceses of the world, as we pass through the Holy Door, we also want to remember another door, which fifty years ago the Fathers of the Second Vatican Council opened to the world. . . . Before all else, the Council was an encounter. A genuine encounter between the Church and the men and women of our time. An encounter marked by the power of the Spirit, who impelled the Church to emerge from the shoals which for years had kept her self-enclosed so as to set out once again, with enthusiasm, on her missionary journey. It was the resumption of a journey of encountering people where they live: in their cities and homes, in their workplaces. Wherever there are people, the Church is called to reach out to them and to bring the joy of the Gospel, and the mercy and forgiveness of God. After these decades, we again take up this missionary drive with the same power and enthusiasm. The Jubilee challenges us to this openness, and demands that we not neglect the spirit which emerged from Vatican II, the spirit of the Samaritan, as Blessed Paul VI expressed it at the conclusion of the Council. May our passing through the Holy Door today commit us to making our own the mercy of the Good Samaritan. (12/8/15, Homily)

Along these same lines, with the present Jubilee of Mercy I want to invite the Church to pray and work so that every Christian will have a humble and compassionate heart, one capable of proclaiming and witnessing to mercy. It is my hope that all of us will learn to “forgive and give”, to become more open “to those living on the outermost fringes of society - fringes which modern society itself creates”, and to refuse to fall into “a humiliating indifference or a monotonous routine which prevents us from discovering what is new! Let us ward off destructive cynicism!” (12/8/15, Peace)

Jesus taught us to be merciful like our heavenly Father (cf. Lk 6:36). In the parable of the Good Samaritan (cf. Lk 10:29-37), he condemned those who fail to help others in need, those who “pass by on the other side” (cf. Lk 10:31-32). By this example, he taught his listeners, and his disciples in particular, to stop and to help alleviate the sufferings of this world and the pain of our brothers and sisters, using whatever means are at hand, beginning with our own time, however busy we may be. (12/8/15, Peace)

Mercy is the heart of God. It must also be the heart of the members of the one great family of his children: a heart which beats all the more strongly wherever human dignity – as a reflection of the face of God in his creatures – is in play. Jesus tells us that love for others – foreigners, the sick, prisoners, the homeless, even our enemies – is the yardstick by which God will judge our actions. Our eternal destiny depends on this. It is not surprising that the Apostle Paul tells the Christians of Rome to rejoice with those who rejoice and to weep with those who weep (cf. Rom 12:15), or that he encourages the Corinthians to take up collections as a sign of solidarity with the suffering members of the Church (cf. 1 Cor 16:2-3). And Saint John writes: “If any one has the world’s goods and sees his brother or sister in need, yet refuses help, how does God’s love abide in him? (1 Jn 3:17; cf. Jas 2:15-16). (12/8/15, Peace)

In the spirit of the Jubilee of Mercy, all of us are called to realize how indifference can manifest itself in our lives and to work concretely to improve the world around us, beginning with our families, neighbours and places of employment. (12/8/15, Peace)

Jesus tells us that he himself is the door to eternal life (cf. Jn 10:9), and he asks us, through genuine conversion, to open the doors of our hearts to a more sincere love of God and neighbor. (12/16/15)

Mercy is that love which embraces the misery of the human person. (12/12/15)

In a world which all too often is merciless to the sinner and lenient to the sin, we need to cultivate a strong sense of justice, to discern and to do God's will. Amid a culture of indifference which not infrequently turns ruthless, our style of life should instead be devout, filled with empathy, compassion and mercy, drawn daily from the wellspring of prayer. (12/24/15)

A person unable to forgive has not yet known the fullness of love. Only one who truly loves is able to forgive and forget. (1/1/16, Mercy)

United to you and with you today, I want to reiterate once more the confidence that Jesus urges us to have: the mercy that embraces everyone and is found in every corner of the world. There is no place beyond the reach of his mercy, no space or person it cannot touch. (2/17/16)

Mercy, which always rejects wickedness, takes the human person in great earnest. Mercy always appeals to the goodness of each person, even though it be dormant and numbed. Far from bringing destruction, as we so often desire or want to bring about ourselves, mercy seeks to transform each situation from within. Herein lies the mystery of divine mercy. It seeks and invites us to conversion, it invites us to repentance; it invites us to see the damage being done at every level. Mercy always pierces evil in order to transform it. It is the mystery of God our Father: he sends his Son who pierced into what was evil, he took on sin in order to transform evil. This is his mercy. (2/17/16)

God's mercy has entered the heart, revealing and showing wherein our certainty and hope lie: there is always the possibility of change, we still have time to transform what is destroying us as a people, what is demeaning our humanity. Mercy encourages us to look to the present, and to trust what is healthy and good beating in every heart. God's mercy is our shield and our strength. (2/17/16)

To weep over injustice, to cry over corruption, to cry over oppression. These are tears that lead to transformation, that soften the heart; they are the tears that purify our gaze and enable us to see the cycle of sin into which very often we have sunk. They are tears that can sensitize our gaze and our attitude hardened and especially dormant in the face of another's suffering. They are the tears that can break us, capable of opening us to conversion. (2/17/16)

When mercy encounters a person, it brings deep joy to the Father's heart; for from the beginning the Father has lovingly turned towards the most vulnerable, because his greatness and power are revealed precisely in his capacity to identify with the young, the marginalized and the oppressed (cf. *Deut* 4:31; *Ps* 86:15; 103:8; 111:4). He is a kind, caring and faithful God who is close to those in need, especially the poor; he involves himself tenderly in human reality just as a father and mother do in the lives of their children (cf. *Jer* 31:20). (5/15/16)

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)

While it is true that migrations often reveal failures and shortcomings on the part of States and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world's goods, and by the protection and the advancement of the dignity and centrality of each human being. (8/5/13, Migrants and Refugees)

While encouraging the development of a better world, we cannot remain silent about the scandal of poverty in its various forms. Violence, exploitation, discrimination, marginalization, restrictive approaches to fundamental freedoms, whether of individuals or of groups: these are some of the chief elements of poverty which need to be overcome. Often these are precisely the elements which mark migratory movements, thus linking migration to poverty. (8/5/13, Migrants and Refugees)

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)

He calls them all to himself: "Come to me", and he promises them relief and rest. This invitation of Jesus reaches to our day, and extends to the many brothers and sisters oppressed by life's precarious conditions. . . . On the fringes of society so many men and women are tried by indigence, but also by dissatisfaction with life and by frustration. So many are forced to emigrate from their homeland, risking their lives. Many more, every day, carry the weight of an economic system that exploits human beings, imposing on them an unbearable "yoke", which the few privileged do not want to bear. To each of these children of the Father in heaven, Jesus repeats: "Come to me, all of you". But he also says it to those who have everything, but whose heart is empty and without God. Even to them, Jesus addresses this invitation: "Come to me". Jesus' invitation is for everyone. But especially for those who suffer the most. (7/6/14)

There are agencies and organizations on the international, national and local level which work strenuously to serve those seeking a better life through migration. Notwithstanding their generous and laudable efforts, a more decisive and constructive action is required, one which relies on a universal network of cooperation, based on safeguarding the dignity and centrality of every human person. This will lead to greater effectiveness in the fight against the shameful and criminal trafficking of human beings, the violation of fundamental rights, and all forms of violence, oppression and enslavement. (9/3/14)

It is necessary to respond to the globalization of migration with the globalization of charity and cooperation, in such a way as to make the conditions of migrants more humane. At the same time, greater efforts are needed to guarantee the easing of conditions, often brought about by war or famine, which compel whole peoples to leave their native countries. (9/3/14)

Solidarity with migrants and refugees must be accompanied by the courage and creativity necessary to develop, on a world-wide level, a more just and equitable financial and economic order, as well as an increasing commitment to peace, the indispensable condition for all authentic progress. (9/3/14)

How many people in the world flee from the horrors of war! How many people are being persecuted because of their faith, forced to abandon their homes, their places of worship, their lands, their loved ones! How many lives are torn apart! How much suffering and how much destruction! In light of all this, a disciple of Christ does not draw back, does not turn his face away, but seeks to take on this painful humanity with closeness and evangelical welcome. (12/4/14)

I thank all those who, even at the cost of their lives, are working to assist refugees and immigrants, and I urge states and international organizations to make every effort to resolve these grave humanitarian problems and to provide the immigrants' countries of origin with forms of aid which can help promote their social and political development and settle their internal conflicts, which are the chief cause of this phenomenon. (1/12/15)

We must make our immigrant brothers and sisters feel that they are citizens, that they are like us, children of God, that they are immigrants like us, because we are all immigrants moving toward another homeland, and perhaps we will all arrive there. And no one will get lost on the way! We are all immigrants, children of God who has placed us all on a journey. It cannot be said: "But immigrants are like this.... We are...". No! We are all immigrants, we are all on a journey. And this word that we are all immigrants is not written in a book, it is written in our flesh, in our journey of life, which assures us that in Jesus we are all children of God, beloved children, wanted children, saved children. Let us consider this: we are all immigrants on the journey of life, none of us has a fixed abode in this land, we all must go. (3/21/15)

A nation which seeks the common good cannot be closed in on itself; societies are strengthened by networks of relationships. The current problem of immigration makes this clear. . . . Instead of raising walls, we need to be building bridges. Building bridges instead of raising walls. All these issues, thorny as they may be, can find shared solutions; solutions which are reasonable, equitable and lasting. And in any event, they should never be a cause for aggressivity, resentment or enmity; these only worsen situations and stand in the way of their resolution. (7/8/15)

In our time, migration is growing worldwide. Refugees and people fleeing from their homes challenge individuals and communities, and their traditional ways of life; at times they upset the cultural and social horizons which they encounter. Increasingly, the victims of violence and poverty, leaving their homelands, are exploited by human traffickers during their journey towards the dream of a better future. If they survive the abuses and hardships of the journey, they then have to face latent suspicions and fear. In the end, they frequently encounter a lack of clear and practical policies regulating the acceptance of migrants and providing

for short or long term programs of integration respectful of the rights and duties of all. Today, more than in the past, the Gospel of mercy troubles our consciences, prevents us from taking the suffering of others for granted, and points out way of responding which, grounded in the theological virtues of faith, hope and charity, find practical expression in works of spiritual and corporal mercy. (9/12/15)

The tragic stories of millions of men and women daily confront the international community as a result of the outbreak of unacceptable humanitarian crises in different parts of the world. Indifference and silence lead to complicity whenever we stand by as people are dying of suffocation, starvation, violence and shipwreck. Whether large or small in scale, these are always tragedies, even when a single human life is lost. (9/12/15)

Migrants are our brothers and sisters in search of a better life, far away from poverty, hunger, exploitation and the unjust distribution of the planet's resources which are meant to be equitably shared by all. Don't we all want a better, more decent and prosperous life to share with our loved ones? (9/12/15)

How can we experience these changes not as obstacles to genuine development, rather as opportunities for genuine human, social and spiritual growth, a growth which respects and promotes those values which make us ever more humane and help us to live a balanced relationship with God, others and creation? (9/12/15)

The presence of migrants and refugees seriously challenges the various societies which accept them. Those societies are faced with new situations which could create serious hardship unless they are suitably motivated, managed and regulated. How can we ensure that integration will become mutual enrichment, open up positive perspectives to communities, and prevent the danger of discrimination, racism, extreme nationalism or xenophobia? (9/12/15)

Biblical revelation urges us to welcome the stranger; it tells us that in so doing, we open our doors to God, and that in the faces of others we see the face of Christ himself. (9/12/15)

Faced with these issues, how can the Church fail to be inspired by the example and words of Jesus Christ? The answer of the Gospel is mercy. (9/12/15)

It is important to view migrants not only on the basis of their status as regular or irregular, but above all as people whose dignity is to be protected and who are capable of contributing to progress and the general welfare. (9/12/15)

Migrations cannot be reduced merely to their political and legislative aspects, their economic implications and the concrete coexistence of various cultures in one territory. All these complement the defense and promotion of the human person, the culture of encounter, and the unity of peoples, where the Gospel of mercy inspires and encourages ways of renewing and transforming the whole of humanity. (9/12/15)

The Church stands at the side of all who work to defend each person's right to live with dignity, first and foremost by exercising the right not to emigrate and to contribute to the development of one's country of origin. This process should include, from the outset, the need to assist the countries which migrants and refugees leave. This will demonstrate that solidarity, cooperation, international interdependence and the equitable distribution of the earth's goods are essential for more decisive efforts, especially in areas where migration movements begin, to eliminate those imbalances which lead people, individually or collectively, to abandon their own natural and cultural environment. In any case, it is necessary to avert, if possible at the earliest stages, the flight of refugees and departures as a result of poverty, violence and persecution. (9/12/15)

No one can claim to be indifferent in the face of new forms of slavery imposed by criminal organizations which buy and sell men, women and children as forced labourers in construction, agriculture, fishing or in

other markets. How many minors are still forced to fight in militias as child soldiers! How many people are victims of organ trafficking, forced begging and sexual exploitation! Today's refugees are fleeing from these aberrant crimes, and they appeal to the Church and the human community to ensure that, in the outstretched hand of those who receive them, they can see the face of the Lord, "the Father of mercies and God of all consolation" (2 Cor 1:3). (9/12/15)

Dear brothers and sisters, migrants and refugees! At the heart of the Gospel of mercy the encounter and acceptance by others are intertwined with the encounter and acceptance of God himself. Welcoming others means welcoming God in person! Do not let yourselves be robbed of the hope and joy of life born of your experience of God's mercy, as manifested in the people you meet on your journey! (9/12/15)

The Church in the United States knows like few others the hopes present in the hearts of these "pilgrims". From the beginning you have learned their languages, promoted their cause, made their contributions your own, defended their rights, helped them to prosper, and kept alive the flame of their faith. Even today, no American institution does more for immigrants than your Christian communities. . . . Perhaps it will not be easy for you to look into their soul; perhaps you will be challenged by their diversity. But know that they also possess resources meant to be shared. So do not be afraid to welcome them. Offer them the warmth of the love of Christ and you will unlock the mystery of their heart. I am certain that, as so often in the past, these people will enrich America and its Church. (9/23/15, Bishops)

When the stranger in our midst appeals to us, we must not repeat the sins and the errors of the past. We must resolve now to live as nobly and as justly as possible, as we educate new generations not to turn their back on our "neighbors" and everything around us. Building a nation calls us to recognize that we must constantly relate to others, rejecting a mindset of hostility in order to adopt one of reciprocal subsidiarity, in a constant effort to do our best. I am confident that we can do this. (9/24/15, Congress)

Our world is facing a refugee crisis of a magnitude not seen since the Second World War. This presents us with great challenges and many hard decisions. On this continent, too, thousands of persons are led to travel north in search of a better life for themselves and for their loved ones, in search of greater opportunities. Is this not what we want for our own children? We must not be taken aback by their numbers, but rather view them as persons, seeing their faces and listening to their stories, trying to respond as best we can to their situation. To respond in a way which is always humane, just and fraternal. We need to avoid a common temptation nowadays: to discard whatever proves troublesome. Let us remember the Golden Rule: "Do unto others as you would have them do unto you" (Mt. 7:12). (9/24/15, Congress)

This Rule points us in a clear direction. Let us treat others with the same passion and compassion with which we want to be treated. Let us seek for others the same possibilities which we seek for ourselves. Let us help others to grow, as we would like to be helped ourselves. In a word, if we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities. The yardstick we use for others will be the yardstick which time will use for us. The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development. (9/24/15, Congress)

Very near here is a very important street named after a man who did a lot for other people. I want to talk a little bit about him. He was the Reverend Martin Luther King. One day he said, "I have a dream". His dream was that many children, many people could have equal opportunities. His dream was that many children like you could get an education. He dreamed that many men and women, like yourselves, could lift their heads high, in dignity and self-sufficiency. It is beautiful to have dreams and to be able to fight for our dreams. Don't ever forget this. (9/25/15, Immigrant)

I was struck by the Word of God which comes to us today in the prophecy of Jeremiah. It says: "Behold, I will bring them from the north country, and gather them from the farthest parts of the earth, among them the blind and the lame, the woman with child and those in labour, together; a great company, they shall return here". . . . I confess that I compared this prophecy of the people on a journey with refugees trudging the streets of Europe, a tragic reality of our time. To them too the Lord says: "With great weeping they departed, and with consolations I will lead them back". These greatly suffering families, uprooted from their lands, were also present with us in the Synod, in our prayers and in our work, through the voice of several of their pastors present in the Assembly. These people seeking dignity, these families seeking peace, are still with us, the Church does not abandon them, because they are part of the people that God wants to set free from slavery and guide to freedom. (10/25/15)

With regard to migrants, I would ask that legislation on migration be reviewed, so, while respecting reciprocal rights and responsibilities, it can reflect a readiness to welcome migrants and to facilitate their integration. Special concern should be paid to the conditions for legal residency, since having to live clandestinely can lead to criminal behavior. (12/8/15, Peace)

There are millions of sons and daughters of the Church who today live in the diaspora or who are in transit, journeying to the north in search of new opportunities. Many of them have left behind their roots in order to brave the future, even in clandestine conditions which involve so many risks; they do this to seek the "green light" which they regard as hope. So many families are separated; and integration into a supposed "promised land" is not always as easy as some believe. . . . Brothers, may your hearts be capable of following these men and women and reaching them beyond the borders. (2/13/16)

I invite you today to be on the front line, to be first in all the initiatives which help make this blessed land of Mexico a land of opportunities, where there will be no need to emigrate in order to dream, no need to be exploited in order to work, no need to make the despair and poverty of many the opportunism of a few, a land that will not have to mourn men and women, young people and children who are destroyed at the hands of the dealers of death. (2/14/16)

We cannot deny the humanitarian crisis which in recent years has meant migration for thousands of people, whether by train or highway or on foot, crossing hundreds of kilometres through mountains, deserts and inhospitable zones. The human tragedy that is forced migration is a global phenomenon today. This crisis which can be measured in numbers and statistics, we want instead to measure with names, stories, families. They are the brothers and sisters of those expelled by poverty and violence, by drug trafficking and criminal organizations. Being faced with so many legal vacuums, they get caught up in a web that ensnares and always destroys the poorest. Not only do they suffer poverty but they must also endure all these forms of violence. Injustice is radicalized in the young; they are "cannon fodder", persecuted and threatened when they try to flee the spiral of violence and the hell of drugs. And what can we say about the many women whose lives have been unjustly robbed? (2/17/16)

Every family should look to the icon of the Holy Family of Nazareth. Its daily life had its share of burdens and even nightmares, as when they met with Herod's implacable violence. This last was an experience that, sad to say, continues to afflict the many refugee families who in our day feel rejected and helpless. Like the Magi, our families are invited to contemplate the Child and his Mother, to bow down and worship him (cf. Mt 2:11). Like Mary, they are asked to face their family's challenges with courage and serenity, in good times and bad, and to keep in their heart the great things which God has done (cf. Lk 2:19, 51). The treasury of Mary's heart also contains the experiences of every family, which she cherishes. For this reason, she can help us understand the meaning of these experiences and to hear the message God wishes to communicate through the life of our families. (3/19/16, no. 30)

Forced migration of families, resulting from situations of war, persecution, poverty and injustice, and marked by the vicissitudes of a journey that often puts lives at risk, traumatizes people and destabilizes families. . . . Migration is particularly dramatic and devastating to families and individuals when it takes place illegally and is supported by international networks of human trafficking. This is equally true when it involves women or unaccompanied children who are forced to endure long periods of time in temporary facilities and refugee camps, where it is impossible to start a process of integration. Extreme poverty and other situations of family breakdown sometimes even lead families to sell their children for prostitution or for organ trafficking”.

(3/19/16, no. 46)

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)

Being the Church does not mean managing, but rather going out, being missionaries, taking the light of faith and the joy of the Gospel to people. Let us not forget that the impulse for our commitment as Christians in the world is not the idea of philanthropy or a vague humanism, but rather a gift of God, that is, the gift of divine sonship that we received in Baptism. And this gift also entails a duty. The children of God do not hide; rather, they bring the joy of their divine sonship to the world. (1/30/14)

Everyone is called, everyone is sent out . . . The call of God can reach us on the assembly line and in the office, in the supermarket and in the stairwell, i.e., in the places of everyday life. (1/30/14)

We who are baptized Christians are missionary disciples and we are called to become a living Gospel in the world: with a holy life we will “flavor” different environments and defend them from decay, as salt does; and we will carry the light of Christ through the witness of genuine charity. (2/9/14)

Many times we keep Jesus closed inside the parishes with us, and we do not go out and we do not let Him leave! Open the doors so He can go out, at least Him! It is about a Church which “goes forth”: a Church which always goes forth. (5/3/14)

I do not understand a Christian standing still! A Christian who does not walk, I do not understand him! A Christian must walk! . . . Christians standing still: this harms, because what is still, what does not walk, spoils. Like still water, which is the first water to stagnate, water which doesn't flow.... (7/28/14)

It is the mystery of Christ's flesh: one doesn't understand love for thy neighbor, one doesn't understand love for thy brother, if one doesn't understand this mystery of Incarnation. I love my brother because he too is Christ, is Christlike, is the flesh of Christ. I love the poor, the widow, the slave, those in prison.... Let's consider the “protocol” by which we will be judged: Matthew 25. I love all these people, because these people who suffer are the flesh of Christ, and it will do us good, who are on this path of unity, to touch the flesh of Christ. To go to the fringes, right where there are so many needs, or — let's say it better — there are so many needy, so many needy.... Even needy of God, who hunger — but not for bread, they have plenty of bread — for God! And go there, to tell this truth: Jesus Christ is the Lord and He saves you. But always go and touch the flesh of Christ! The Gospel cannot be preached purely intellectually: the Gospel is truth but it is also love and it is also beauty! And this is the joy of the Gospel! This is truly the joy of the Gospel. (7/28/14)

Today, as ever, the Church needs credible lay witnesses to the saving truth of the Gospel, its power to purify and transform human hearts, and its fruitfulness for building up the human family in unity, justice and peace. We know there is but one mission of the Church of God, and that every baptized Christian has a vital part in this mission. Your gifts as lay men and women are manifold and your apostolates varied, yet all that you do is meant to advance the Church's mission by ensuring that the temporal order is permeated and perfected by Christ's Spirit and ordered to the coming of his Kingdom. (8/16/14, Laity)

[Jesus'] solicitude, particularly for the most vulnerable and marginalized, invites all of us to care for the frailest and to recognize his suffering countenance, especially in the victims of new forms of poverty and slavery. The Lord says: “I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me” (*Mt* 25:35-36). The mission of the Church, herself a pilgrim in the world and the Mother of all, is thus to love Jesus Christ, to adore and love him, particularly in the poorest and most abandoned. (9/3/14)

The Church without frontiers, Mother to all, spreads throughout the world a culture of acceptance and solidarity, in which no one is seen as useless, out of place or disposable. (9/3/14)

The more our mission calls us to go out into the peripheries of life, the more our hearts feel the intimate need to be united to the heart of Christ, which is full of mercy and love. (9/21/14, Vespers)

All that we have been saying about the universal Church must now be applied to the life of our parishes and communities. Do these ecclesial structures enable us to experience being part of one body? A body which receives and shares what God wishes to give? A body which acknowledges and cares for its weakest, poorest

and most insignificant members? Or do we take refuge in a universal love that would embrace the whole world, while failing to see the Lazarus sitting before our closed doors (*Lk 16:19-31*)? (10/4/14)

In the second place, every Christian community is called to go out of itself and to be engaged in the life of the greater society of which it is a part, especially with the poor and those who are far away. The Church is missionary by her very nature; she is not self-enclosed but sent out to every nation and people. (10/4/14)

The goodness of God has no bounds and does not discriminate against anyone. For this reason the banquet of the Lord's gifts is universal, for everyone. Everyone is given the opportunity to respond to the invitation, to his call; no one has the right to feel privileged or to claim an exclusive right. . . . We must open ourselves to the peripheries, also acknowledging that, at the margins too, even one who is cast aside and scorned by society is the object of God's generosity. We are all called not to reduce the Kingdom of God to the confines of the "little church" — our "tiny little church" — but to enlarge the Church to the dimensions of the Kingdom of God. However, there is one condition: wedding attire must be worn, that is, charity toward God and neighbor must be shown. (10/12/14)

Living in neighborhoods and cities, you are called to be as leaven which makes the dough rise, offering your sincere contribution to achieve the common good. (11/8/14, Scouts)

The fundamental guidelines for the life of each woman religious and every community have emerged. First, the commitment to let yourselves be guided by the prospect of "going out", of setting out on the path towards the many areas on the geographical and existential frontiers, with preferential care for the poor and the different forms of exclusion. There are so many of them! (11/8/14, Daughters)

Every generation is called to be missionary. To bring what we have inside, what the Lord has given us, and do this from the start! (11/22/14)

The different realities that you represent in the Church of Italy, indicate that the spirit of *missio ad gentes* must become the spirit of the mission of the Church in the world: to go forth, hear the cry of the poor and those who have fallen away, meet everyone and proclaim the joy of the Gospel. (11/22/14)

I urge you not to allow yourselves to be robbed of hope and the dream of changing the world with the Gospel, with the leaven of the Gospel, starting from the human and existential peripheries. To go forth means to overcome the temptation to talk amongst ourselves, forgetting the many who await from us a word of mercy, of comfort, of hope. (11/22/14)

May the Lord make the passion for the mission grow within you and may he make you witnesses everywhere to his love and his mercy. May the Blessed Virgin, Star of the New Evangelization, protect you and make you strong in the task entrusted to you. (11/22/14)

Go out to encounter God who lives in the city and in the poor. Go out to meet, to listen, to bless, to walk with the people. And facilitate the encounter with the Lord. (11/27/14, Cities)

The poor are at the center of the Gospel, are at heart of the Gospel, if we take away the poor from the Gospel we can't understand the whole message of Jesus Christ. (1/16/15, Homily)

Only by becoming poor ourselves, by becoming poor ourselves, by stripping away our complacency, will we be able to identify with the least of our brothers and sisters. We will see things in a new light and thus respond with honesty and integrity to the challenge of proclaiming the radicalism of the Gospel in a society which has grown comfortable with social exclusion, polarization and scandalous inequality. (1/16/15, Homily)

All Christians are called to work together, in mutual acceptance and trust, in order to serve the cause of peace and justice. May the intercession and example of the many martyrs and saints who have borne courageous witness to Christ in all our Churches sustain and strengthen you and your Christian communities. (1/30/15)

You are called to make available your professionalism and your humanity, your knowledge and your prudence, without discouragement or pessimism, knowing, however, that you are not faced with abstract issues, but with the actual faces of men and women with their problems and their hopes, which in these years of uncertainty and economic difficulty are even more urgent. (2/6/15)

Like this, centered in Christ and in the Gospel, you can be the arms, hands, feet, mind and heart of a Church “which goes forth”. The way of the Church is to leave her walls behind and go in search of those who are distant, on the peripheries, to serve Jesus in every person who is marginalized, abandoned, without faith, disappointed by the Church, a prisoner of one’s own selfishness. (3/7/15, Communion)

How important it is, then, that you work together with the priests, religious men and women, and lay leaders of your dioceses, to ensure that parishes, schools and centers of apostolate are authentic places of encounter: encounter with the Lord who teaches us how to love and who opens our eyes to the dignity of every person, and encounter with one another, especially the poor, the elderly, the forgotten in our midst. When we encounter Jesus and experience his compassion for us, we become ever more convincing witnesses of his saving power; we more readily share our love for him and the gifts with which we have been blessed. We become a living sacrifice, devoted to God and one another in love (cf. Rom 12:1, 9-10). (3/12/15, Korea)

Let us not forget the beauty of *walking with the people*... I encourage you to go out to meet others, to open doors and reach out to families, the sick, young people, the elderly, there where they live, looking for them, being at their side, supporting them, in order to celebrate the liturgy of life with them. In particular, it will be beautiful *to accompany families in the challenge to generate and educate their children*. Children are a “diagnostic sign”, to see the society’s health. Children should not be spoiled, but should be loved! (3/21/15, Cathedral)

Mercy, once again, is revealed as a fundamental aspect of Jesus’ mission. This is truly challenging to his hearers, who would draw the line at a formal respect for the law. Jesus, on the other hand, goes beyond the law; the company he keeps with those the law considers sinners makes us realize the depth of his mercy. (4/11/15, no. 20)

Thus we have the rebirth of the desire to bring His love to all, especially those who are lonely, marginalized, humiliated by suffering, by social injustice, to those who, weary of other’s words, feel a deep longing for God... May these intense times elicit a vigorous missionary enthusiasm especially in parishes, where ecclesial communion finds its immediate and visible expression. Every parish community is called to be a privileged place of listening and of proclaiming the Gospel; a house of prayer around the Eucharist; a true school of communion where the ardor of charity prevails over the temptation of a superficial and arid sense of religion. (5/2/15, Pilgrims)

We ask the Risen Jesus, Lord of all ages, that the life of our American continent may be rooted ever more deeply in the Gospel it has received; that Christ may be ever more present in the lives of individuals, families, peoples and nations, for the greater glory of God. We pray too that this glory may be manifested in the culture of life, brotherhood, solidarity, peace and justice, with a preferential and concrete love for the poor, through the witness of Christians of various confessions and communities, together with believers of other religious traditions, and people of upright conscience and good will. Lord Jesus, we are merely your missionary disciples, your humble co-workers so that your Kingdom may come! (5/2/15, Eucharistic)

The first thing that Jesus teaches us is this: to encounter one another and, by encountering, to help. Encounter with the other makes the heart grow, increases the capacity to love... Jesus asks you just one thing: that you go, that you seek out and encounter the neediest. How can we ignore victims of natural disasters? As we sadly witnessed a short time ago, these never cease to sow destruction, suffering and death, or increase the number of displaced people and refugees. These people need us to share in their pain, in their anxieties, in their problems. They need us to look at them with love; it is necessary to go to encounter them, as Jesus did. (5/9/15)

The Church is not born isolated, she is born universal, one, and Catholic, with a precise identity, open to all, not closed, an identity which embraces the entire world, excluding no one. Mother Church closes her door in the face of no one, no one! Not even to the greatest sinner, to no one! This is through the power, through the grace of the Holy Spirit. Mother Church opens, opens wide her doors to everyone because she is mother. (5/24/15, Regina Caeli)

This is what happens in the Gospel: people who see themselves as poor before Jesus are saved; those who instead maintain they don't need salvation don't receive it, not because it isn't offered but because it wasn't accepted. Minority also means coming out of yourselves, out of your own agenda and personal views; it means going beyond structures — which are also useful if used wisely — going beyond habits and securities, in order to witness real closeness to the poor, the needy and the marginalized in an authentic attitude of sharing and service. (5/26/15)

In order to protect the person, you focus your attention on two basic actions: *going out in order to encounter and encountering in order to support*. The reciprocal energy of this movement moves from the centre toward the peripheries. Christ is at the centre. And from this centrality you direct yourselves toward the various conditions of human life. (5/30/15)

We too encounter daily a world torn apart by wars and violence. It would be facile to think that division and hatred only concern struggles between countries or groups in society. Rather, they are a manifestation of that “widespread individualism” which divides us and sets us against one another (cf. [Evangelii Gaudium](#), 99), they are a manifestation of that legacy of sin lurking in the heart of human beings, which causes so much suffering in society and all of creation. But it is precisely this troubled world, with its forms of egoism, into which Jesus sends us. We must not respond with nonchalance, or complain we do not have the resources to do the job, or that the problems are too big. Instead, we must respond by taking up the cry of Jesus and accepting the grace and challenge of being builders of unity. (7/7/15, Homily)

Intimacy with God, in itself incomprehensible, is revealed by images which speak to us of communion, communication, self-giving and love. . . . After having told the parable of the Good Samaritan, Jesus says, “Go and do the same”. Nor is this proposal of Jesus something we can fashion as we will, setting conditions, choosing who can belong and who cannot; the religiosity of the ‘elite’. Jesus prays that we will all become part of a great family in which God is our Father, in which all of us are brothers and sisters. No one is excluded; and this is not about having the same tastes, the same concerns, the same gifts. We are brothers and sisters because God created us out of love and destined us, purely of his own initiative, to be his sons and daughters (cf. *Eph* 1:5). We are brothers and sisters because “God has sent the Spirit of his Son into our hearts, crying “Abba! Father!” (*Gal* 4:6). We are brothers and sisters because, justified by the blood of Christ Jesus (cf. *Rom* 5:9), we have passed from death to life and been made “coheirs” of the promise (cf. *Gal* 3:26-29; *Rom* 8:17). That is the salvation which God makes possible for us, and which the Church proclaims with joy: to be part of that “we” which leads to the divine “we”. (7/7/15, Homily)

This rootedness in the barrio, the land, the office, the labor union, this ability to see yourselves in the faces of others, this daily proximity to their share of troubles – because they exist and we all have them – and their little

acts of heroism: this is what enables you to practice the commandment of love, not on the basis of ideas or concepts, but rather on the basis of genuine interpersonal encounter. We need to build up this culture of encounter. We do not love concepts or ideas; no one loves a concept or an idea. We love people... Commitment, true commitment, is born of the love of men and women, of children and the elderly, of peoples and communities... of names and faces which fill our hearts. From those seeds of hope patiently sown in the forgotten fringes of our planet, from those seedlings of a tenderness which struggles to grow amid the shadows of exclusion, great trees will spring up, great groves of hope to give oxygen to our world. (7/9/15, Popular Movements)

I would like think for a moment about Joseph and Mary in Bethlehem. . . . They were alone, in a strange land, just the three of them. Then, all of a sudden, people began to appear: shepherds, people just like them who had to leave their homes to find better opportunities for their families. Their lives were also affected by harsh weather but by other kinds of hardship too. When they heard that Jesus had been born, they went to see him. They became neighbors. In an instant, they became a family to Mary and Joseph. The family of Jesus. This is what happens when Jesus comes into our lives. It is what happens with faith. Faith brings us closer. It makes us neighbors. It makes us neighbors to others. Faith awakens our commitment to others, faith awakens our solidarity: it is a virtue, human and Christian, which you possess and which many possess, a virtue that we must learn. The birth of Jesus changes our lives. A faith which does not draw us into solidarity is a faith which is dead, it is deceitful. (7/12/15, Address)

No matter how many Sunday Masses, if your heart does not reach out to others, if you do not know what is happening to your people, your faith is weak, unhealthy, or dead. It is a faith without Christ; faith without solidarity is faith without Christ, it is faith without God, faith without brothers and sisters. There is a saying, and I hope I remember it accurately. It describes the problem of faith without solidarity: "A God without people, a people without brothers and sisters, a people without Jesus". That is faith without solidarity. (7/12/15, Address)

Let us think about some of these attitudes: "Take nothing for the journey except a staff, no bread, no bag, no money..." "When you enter a house, stay there until you leave the place" (cf. *Mk* 6:8-11). . . But it strikes me that one key word can easily pass unnoticed among the challenging words I have just listed. It is a word at the heart of Christian spirituality, of our experience of discipleship: "welcome". Jesus as the good master, the good teacher, sends them out to be welcomed, to experience hospitality. . . We might say that a Christian is someone who has learned to welcome others, who has learned to show hospitality. . . . It is about learning to live differently, under a different law, with different rules. It is about turning from the path of selfishness, conflict, division and superiority, and taking instead the path of life, generosity and love. It is about passing from a mentality which domineers, stifles and manipulates to a mentality which welcomes, accepts and cares. (7/12/15, Homily)

The Church, as desired by Jesus, is the home of hospitality. And how much good we can do, if only we try to speak this language of hospitality, this language of receiving and welcoming. How much pain can be soothed, how much despair can be allayed in a place where we feel at home! This requires open doors, especially the doors of our heart. Welcoming the hungry, the thirsty, the stranger, the naked, the sick, the prisoner (*Mt* 25:34-37), the leper and the paralytic. Welcoming those who do not think as we do, who do not have faith or who have lost it. And sometimes, we are to blame. Welcoming the persecuted, the unemployed. Welcoming the different cultures, of which our earth is so richly blessed. Welcoming sinners, because each one of us is also a sinner. (7/12/15, Homily)

The spirit of the world tells us to be like everyone else, to settle for what comes easy. Faced with this human way of thinking, "we must regain the conviction that we need one another, that we have a shared responsibility for others and for the world" (*Laudato Si'*, 229). (9/23/15, Canonization)

Go out to all, proclaim by anointing and anoint by proclaiming. This is what the Lord tells us today. He tells us: A Christian finds joy in mission: Go out to people of every nation! A Christian experiences joy in following a command: Go forth and proclaim the good news! A Christian finds ever new joy in answering a call: Go forth and anoint! (9/23/15, Canonization)

Jesus sends his disciples out to all nations. To every people. We too were part of all those people of two thousand years ago. Jesus did not provide a short list of who is, or is not, worthy of receiving his message and his presence. Instead, he always embraced life as he saw it. In faces of pain, hunger, sickness and sin. In faces of wounds, of thirst, of weariness, doubt and pity. Far from expecting a pretty life, smartly-dressed and neatly groomed, he embraced life as he found it. It made no difference whether it was dirty, unkempt, broken. Jesus said: Go out and tell the good news to everyone. Go out and in my name embrace life as it is, and not as you think it should be. Go out to the highways and byways, go out to tell the good news fearlessly, without prejudice, without superiority, without condescension, to all those who have lost the joy of living. Go out to proclaim the merciful embrace of the Father. Go out to those who are burdened by pain and failure, who feel that their lives are empty, and proclaim the folly of a loving Father who wants to anoint them with the oil of hope, the oil of salvation. Go out to proclaim the good news that error, deceitful illusions and falsehoods do not have the last word in a person's life. Go out with the ointment which soothes wounds and heals hearts. (9/23/15, Canonization)

The Church, the holy People of God, treads the dust-laden paths of history, so often traversed by conflict, injustice and violence, in order to encounter her children, our brothers and sisters. (9/23/15, Canonization)

So let us go out, let us go forth to offer everyone the life of Jesus Christ (Evangeli Gaudium, 49). The People of God can embrace everyone because we are the disciples of the One who knelt before his own to wash their feet (ibid., 24). (9/23/15, Canonization)

We are heirs to the bold missionary spirit of so many men and women who preferred not to be "shut up within structures which give us a false sense of security... within habits which make us feel safe, while at our door people are starving" (Evangeli Gaudium, 49). We are indebted to a tradition, a chain of witnesses who have made it possible for the good news of the Gospel to be, in every generation, both "good" and "news". (9/23/15, Canonization)

Knowing that Jesus still walks our streets, that he is part of the lives of his people, that he is involved with us in one vast history of salvation, fills us with hope. A hope which liberates us from the forces pushing us to isolation and lack of concern for the lives of others, for the life of our city. A hope which frees us from empty "connections", from abstract analyses, or sensationalist routines. A hope which is unafraid of involvement, which acts as a leaven wherever we happen to live and work. A hope which makes us see, even in the midst of smog, the presence of God as he continues to walk the streets of our city. Because God is in the city. (9/25/15, Madison Square Garden)

What is it like, this light travelling through our streets? How do we encounter God, who lives with us amid the smog of our cities? How do we encounter Jesus, alive and at work in the daily life of our multicultural cities? (9/25/15, Madison Square Garden)

The Gospels tell us how many people came up to Jesus to ask: "Master, what must we do?" The first thing that Jesus does in response is to propose, to encourage, to motivate. He keeps telling his disciples to go, to go out. He urges them to go out and meet others where they really are, not where we think they should be. Go out, again and again, go out without fear, go out without hesitation. Go out and proclaim this joy which is for all the people. (9/25/15, Madison Square Garden)

The Mighty God. In Jesus, God himself became Emmanuel, God-with-us, the God who walks alongside us, who gets involved in our lives, in our homes, in the midst of our “pots and pans”, as Saint Teresa of Jesus liked to say. (9/25/15, Madison Square Garden)

Go out and proclaim, go out and show that God is in your midst as a merciful Father who himself goes out, morning and evening, to see if his son has returned home and, as soon as he sees him coming, runs out to embrace him. This is beautiful. An embrace which wants to take up, purify and elevate the dignity of his children. A Father who, in his embrace, is “glad tidings to the poor, healing to the afflicted, liberty to captives, comfort to those who mourn” (Is 61:1-2). (9/25/15, Madison Square Garden)

Prince of Peace. Go out to others and share the good news that God, our Father, walks at our side. He frees us from anonymity, from a life of emptiness, and brings us to the school of encounter. He removes us from the fray of competition and self-absorption, and he opens before us the path of peace. That peace which is born of accepting others, that peace which fills our hearts whenever we look upon those in need as our brothers and sisters. (9/25/15, Madison Square Garden)

God is living in our cities. The Church is living in our cities. God and the Church living in our cities want to be like yeast in the dough, to relate to everyone, to stand at everyone’s side, proclaiming the marvels of the Wonderful Counselor, the Mighty God, the Eternal Father, the Prince of Peace. (9/25/15, Madison Square Garden)

The history of the Church in this city and state is really a story not about building walls, but about breaking them down. It is a story about generation after generation of committed Catholics going out to the peripheries, and building communities of worship, education, charity and service to the larger society. (9/26/15, Homily)

When [Saint Katharine Drexel] spoke to Pope Leo XIII of the needs of the missions, the Pope . . . asked her pointedly: “What about you? What are you going to do?”. Those words changed Katharine’s life, because they reminded her that, in the end, every Christian man and woman, by virtue of baptism, has received a mission. Each one of us has to respond, as best we can, to the Lord’s call to build up his Body, the Church. “What about you?” (9/26/15, Homily)

Those words – “What about you?” – were addressed to a young person, a young woman with high ideals, and they changed her life. They made her think of the immense work that had to be done, and to realize that she was being called to do her part. How many young people in our parishes and schools have the same high ideals, generosity of spirit, and love for Christ and the Church! Do we challenge them? Do we make space for them and help them to do their part? To find ways of sharing their enthusiasm and gifts with our communities, above all in works of mercy and concern for others? (9/26/15, Homily)

One of the great challenges facing the Church in this generation is to foster in all the faithful a sense of personal responsibility for the Church’s mission, and to enable them to fulfill that responsibility as missionary disciples, as a leaven of the Gospel in our world. This will require creativity in adapting to changed situations, carrying forward the legacy of the past not primarily by maintaining our structures and institutions, which have served us well, but above all by being open to the possibilities which the Spirit opens up to us and communicating the joy of the Gospel, daily and in every season of our life. (9/26/15, Homily)

“What about you?” It is significant that those words of the elderly Pope were also addressed to a lay woman. We know that the future of the Church in a rapidly changing society will call, and even now calls, for a much more active engagement on the part of the laity. (9/26/15, Homily)

If we prove capable of the demanding task of reflecting God's love, cultivating infinite patience and serenity as we strive to sow its seeds in the frequently crooked furrows in which we are called to plant, then even a Samaritan woman with five "non-husbands" will discover that she is capable of giving witness. And for every rich young man who with sadness feels that he has to calmly keep considering the matter, an older publican will come down from the tree and give fourfold to the poor, to whom, before that moment, he had never even given a thought. (9/27/15, Bishops)

I thank the Lord that I was able to witness the faith of God's people in this country, as manifested in our moments of prayer together and evidenced in so many works of charity. Jesus says in the Scriptures: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me". Your care for me and your generous welcome are a sign of your love for Jesus and your faithfulness to him. So too is your care for the poor, the sick, the homeless and the immigrant, your defense of life at every stage, and your concern for family life. In all of this, you recognize that Jesus is in your midst and that your care for one another is care for Jesus himself. (9/27/15, Greeting)

And the Church is called to carry out her mission in charity, not pointing a finger in judgment of others, but – faithful to her nature as a mother – conscious of her duty to seek out and care for hurting couples with the balm of acceptance and mercy; to be a "field hospital" with doors wide open to whoever knocks in search of help and support; even more, to reach out to others with true love, to walk with our fellow men and women who suffer, to include them and guide them to the wellspring of salvation. (10/4/15, Homily)

A Church which teaches and defends fundamental values, while not forgetting that "the Sabbath was made for man, not man for the Sabbath" (Mk 2:27); and that Jesus also said: "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners" (Mk 2:17). A Church which teaches authentic love, which is capable of taking loneliness away, without neglecting her mission to be a good Samaritan to wounded humanity. (10/4/15, Homily)

The Church must search out these persons, welcome and accompany them, for a Church with closed doors betrays herself and her mission, and, instead of being a bridge, becomes a roadblock: "For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren" (Heb 2:11). (10/4/15, Homily)

His "dream", for ever and always, is that of forming a people, of gathering it, of guiding it toward the land of liberty and peace. And this people is made up of families: there are "the woman with child and those in labor"; it is a people that while walking, sends life forth, with God's blessing. It is a people that does not exclude the poor and underprivileged, but instead, includes them. The Prophet says: "among them the blind and the lame". It is a family of families, in which one who toils is not marginalized, left behind, but manages to stay in step with the others, because this people walks in step with the least; as is done in families, and as we are taught by the Lord, who made himself poor with the poor, little with the little ones, last with the least. He did not do so in order to exclude the wealthy, the great and first, but because this is the only way to save even them, to save everyone: to go with the least, with the excluded, with the lowliest. (10/25/15, Angelus)

He asks us to be missionary disciples, men and women who radiate the truth, beauty and life-changing power of the Gospel. Men and women who are channels of God's grace, who enable his mercy, kindness and truth to become the building blocks of a house that stands firm. A house which is a home, where brothers and sisters at last live in harmony and mutual respect, in obedience to the will of the true God, who has shown us, in Jesus, the way to that freedom and peace for which all hearts long. (11/26/15)

The witness of the martyrs shows to all who have heard their story, then and now, that the worldly pleasures and earthly power do not bring lasting joy or peace. Rather, fidelity to God, honesty and integrity of life, and

genuine concern for the good of others bring us that peace which the world cannot give. This does not diminish our concern for this world, as if we only look to the life to come. Instead, it gives purpose to our lives in this world, and helps us to reach out to those in need, to cooperate with others for the common good, and to build a more just society which promotes human dignity, defends God's gift of life and protects the wonders of nature, his creation and our common home. (11/28/15)

We feel that this question — "*What shall we do?*" — is ours also. Today's liturgy tells us, in the words of John, that it is necessary to repent, to change direction and take the path of justice, solidarity, sobriety: these are the essential values of a fully human and genuinely Christian life. (12/13/15)

He alone gives us mercy and grace. And to receive this grace we must approach those who have been discarded, the poor, those in great need, because we will all be judged on how we draw close to them. (12/18/15)

To celebrate Christmas in a fruitful manner, we are called to pause in "places" of astonishment. And what are these places of astonishment in everyday life? There are three. The first place is *the other*, in whom we recognize a brother or sister, because since the birth of Jesus occurred, every face is marked with a semblance to the Son of God. Above all when it is the face of the poor, because God entered the world poor, and it was to the poor, in the first place, that he allowed himself to draw near. (12/20/15)

For the Church to be missionary means to give expression to her very nature, which is to receive God's light and then to reflect it. This is her service. There is no other way. Mission is her vocation; to shine Christ's light is her service. (1/6/16)

Being a Christian is the same thing as being a missionary. Proclaiming the Gospel with one's word, and even before, with one's life, is the primary aim of the Christian community and of each of its members. It is noted here that Jesus addresses the Good News to all, excluding no one, indeed favouring those who are distant, suffering sick, cast out by society. (1/24/16, Angelus)

Let us ask ourselves: what does it mean to evangelize the poor? It means first of all drawing close to them, it means having the joy of serving them, of freeing them from their oppression, and all of this in the name of and with the Spirit of Christ, because he is the Gospel of God, he is the Mercy of God, he is the liberation of God, he is the One who became poor so as to enrich us with his poverty. The text of Isaiah, reinforced with little adaptations introduced by Jesus, indicates that the messianic announcement of the Kingdom of God come among us is addressed in a preferential way to the marginalized, to captives, to the oppressed. (1/24/16, Angelus)

In Jesus' time these people probably were not at the center of the community of faith. Let us ask ourselves: today, in our parish communities, in our associations, in our movements, are we faithful to Christ's plan? Is the priority evangelizing the poor, bringing them the joyful Good News? Pay heed: it does not only involve doing social assistance, much less political activity. It involves offering the strength of the Gospel of God, who converts hearts, heals wounds, transforms human and social relationships according to the logic of love. The poor are indeed at the center of the Gospel. (1/24/16, Angelus)

May the Virgin Mary, Mother of evangelizers, help us to strongly perceive the hunger and thirst for the Gospel that there is in the world, especially in the hearts and the flesh of the poor. May she enable each of us and every Christian community to tangibly bear witness to the mercy, the great mercy that Christ has given us. (1/24/16, Angelus)

As sons and daughters of God, we are called to communicate with everyone, without exception. In a particular way, the Church's words and actions are all meant to convey mercy, to touch people's hearts and to sustain them on their journey to that fullness of life which Jesus Christ was sent by the Father to bring to all. (1/24/16, Communications)

This is the logic that guides Jesus' mission and the mission of the Church: go in search, "fish" for men and women, not to proselytize, but to restore full dignity and freedom to all, through the forgiveness of sins. This is the essential point of Christianity: to spread the free and regenerative love of God, with a welcoming and merciful attitude toward everyone, so that each person can encounter God's tenderness and have the fullness of life. (2/7/16)

Only a Church able to shelter the faces of men and women who knock on her doors will be able to speak to them of God. If we do not know how to decipher their sufferings, if we do not come to understand their needs, then we can offer them nothing. The richness we have flows only when we encounter the smallness of those who beg and this encounter occurs precisely in our hearts, the hearts of Pastors. (2/13/16, Bishops)

Am I not your mother? Am I not here? Do not let trials and pains overwhelm you, she tells us. Today, she sends us out anew; as she did Juancito, today, she comes to tell us again: be my ambassador, the one I send to build many new shrines, accompany many lives, wipe away many tears. Simply be my ambassador by walking along the paths of your neighborhood, of your community, of your parish; we can build shrines by sharing the joy of knowing that we are not alone, that Mary accompanies us. Be my ambassador, she says to us, giving food to the hungry, drink to those who thirst, a refuge to those in need, clothe the naked and visit the sick. Come to the aid of those in prison, do not leave them alone, forgive whomever has offended you, console the grieving, be patient with others, and above all beseech and pray to God. And in the silence tell him what is in our heart. (2/13/16, Homily)

It is true that living in family is not always easy, and can often be painful and stressful but, as I have often said referring to the Church, I prefer a wounded family that makes daily efforts to put love into play, to a family and society that is sick from isolationism or a habitual fear of love. I prefer a family that makes repeated efforts to begin again, to a family and society that is narcissistic and obsessed with luxury and comfort. (2/15/16, Families)

"The Church must accompany with attention and care the weakest of her children, who show signs of a wounded and troubled love, by restoring in them hope and confidence, like the beacon of a lighthouse in a port or a torch carried among the people to enlighten those who have lost their way or who are in the midst of a storm".³¹³ Let us not forget that the Church's task is often like that of a field hospital. (3/19/16, no. 291)

We Christians are all called to communicate this message of resurrection to those we meet, especially to those who suffer, to those who are alone, to those who find themselves in precarious conditions, to the sick, to refugees, to the marginalized. Let us make a ray of the light of the Risen Christ, a sign of his powerful mercy, reach everyone. (4/10/16)

On this World Mission Sunday, all of us are invited to "go out" as missionary disciples, each generously offering their talents, creativity, wisdom and experience in order to bring the message of God's tenderness and compassion to the entire human family. (5/15/16)

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)

Evangelization is more effective when it is carried out with oneness of spirit and with sincere teamwork among the various ecclesial communities as well as among missionaries and local clergy: this requires courage to seek out ways of working together and offering mutual help in the areas of catechesis and catholic education, as well as integral human development and charity. (9/21/14, Vespers)

When love for Christ is placed above all else, even above our legitimate particular needs, then we are able to move outside of ourselves, of our personal or communal pettiness, and move towards Jesus who, in our brothers and sisters, comes to us. His wounds are still visible today on the bodies of so many men and women who are hungry and thirst; who are humiliated; who are in hospital or prison. By touching and caring for these wounds with tenderness, it is possible to fully live the Gospel and to adore God who lives in our midst. (9/21/14, Vespers)

The vast horizons of evangelization and the urgent need to bear witness to the Gospel: don’t just speak the words. Bear witness to it with your life. This testimony to all is the field of your apostolate. Many are still waiting to meet Jesus Christ. The vision of charity knows no limits and knows how to open ever new avenues to bring the breath of the Gospel into cultures and to the most diverse areas of society. (11/27/14, Pauline)

The Church is faithful to her Master to the extent that she is a Church which “goes forth”, a Church which is less concerned about herself, her structures and successes, and more about her ability to go out and meet God’s

children wherever they are, to feel compassion (*com-passio*) for their hurt and pain. God goes forth from himself in a Trinitarian dynamic of love: he hears the cry of his people and he intervenes to set them free (*Ex* 3:7). The Church is called to follow this way of being and acting. She is meant to be a Church which evangelizes, goes out to encounter humanity, proclaims the liberating word of the Gospel, heals people's spiritual and physical wounds with the grace of God, and offers relief to the poor and the suffering. (3/29/15)

Mission is part of the "grammar" of faith, something essential for those who listen to the voice of the Spirit who whispers "Come" and "Go forth". Those who follow Christ cannot fail to be missionaries, for they know that Jesus "walks with them, speaks to them, breathes with them." (5/24/15, Mission)

In Jesus' command to "go forth", we see the scenarios and ever-present new challenges of the Church's evangelizing mission. All her members are called to proclaim the Gospel by their witness of life. In a particular way, consecrated men and women are asked to listen to the voice of the Spirit who calls them to go to the peripheries, to those to whom the Gospel has not yet been proclaimed. (5/24/15, Mission)

"Who are *the first to whom* the Gospel message *must be proclaimed*?" The answer, found so often throughout the Gospel, is clear: it is the poor, the little ones and the sick, those who are often looked down upon or forgotten, those who cannot repay us (cf. *Lk* 14:13-14). Evangelization directed preferentially to the least among us is a sign of the Kingdom that Jesus came to bring: "There is an inseparable bond between our faith and the poor. May we never abandon them" (*Evangeliu Gaudium*, 48). This must be clear above all to those who embrace the consecrated missionary life: by the vow of poverty, they choose to follow Christ in his preference for the poor, not ideologically, but in the same way that he identified himself with the poor: by living like them amid the uncertainties of everyday life and renouncing all claims to power, and in this way to become brothers and sisters of the poor, bringing them the witness of the joy of the Gospel and a sign of God's love. (5/24/15, Mission)

So many poor people — also poor in faith — are waiting for the Gospel that liberates! How many men and women, on the existential peripheries created by a consumerist, atheistic society, wait for our closeness and our solidarity! The Gospel is the message of the love of God who, in Jesus Christ, calls us to participate in his life. Therefore, this is new evangelization: to become conscious of the merciful love of the Father in order that we may become pure instruments of salvation for our brothers. (5/29/15)

Such unity is already an act of mission, "that the world may believe". Evangelization does not consist in proselytizing, for proselytizing is a caricature of evangelization, but rather evangelizing entails attracting by our witness those who are far off, it means humbly drawing near to those who feel distant from God in the Church, drawing near to those who feel judged and condemned outright by those who consider themselves to be perfect and pure. (7/7/15, Homily)

The first to show this solidarity was our Lord, who chose to live in our midst. . . . The faith which Jesus awakens in us is a faith which makes us able to dream of the future, and to work for it here and now. . . . Perhaps the most powerful message that you can offer to those around you, is this faith that reaches out in solidarity. The devil wants you to quarrel among yourselves, because in this way he divides you, he defeats you, and he robs you of faith. Therefore, solidarity among brothers and sisters to defend the faith! Moreover, let this faith of solidarity be a message for the whole city. (7/12/15, Address)

How many times do we see mission in terms of plans and programs. How many times do we see evangelization as involving any number of strategies, tactics, maneuvers, techniques, as if we could convert people on the basis of our own arguments. Today the Lord says to us quite clearly: in the mentality of the Gospel, you do not convince people with arguments, strategies or tactics. You convince them by simply learning how to welcome them. (7/12/15, Homily)

The Synod Fathers also “highlighted the fact that evangelization needs unambiguously to denounce cultural, social, political and economic factors – such as the excessive importance given to market logic – that prevent authentic family life and lead to discrimination, poverty, exclusion, and violence. Consequently, dialogue and cooperation need to be fostered with societal structures and encouragement given to lay people who are involved, as Christians, in the cultural and socio-political fields”.²³¹ (3/19/16, no. 201)

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)

The Church needs us also to be peacemakers, building peace by our words, our hopes and our prayers. Building peace! Being peacemakers! Let us therefore invoke peace and reconciliation for those peoples presently experiencing violence, exclusion and war. (2/22/14)

I am deeply convinced that violence can never bring peace and wellbeing to a country, because it creates — always and only — violence. (4/10/14)

All of us want peace! But as we observe this tragic conflict, seeing these wounds, seeing so many people who have left their homeland, forced to do so, I ask myself: who is selling arms to these people to make war? Behold the root of evil! Hatred and financial greed in the manufacturing and sale of arms. This should make us think about who is responsible for this situation, for providing arms to those in conflict and thereby sustaining such conflict. Let us think about this and with sincere hearts let us call upon these poor criminals to change their ways. (5/24/14, Refugees)

May God change the hearts of the violent. May God change the hearts of those who seek war. May God change the hearts of those who manufacture and sell arms and may he strengthen the hearts and minds of peacemakers and grant them every blessing. (5/24/14, Refugees)

Peace is crafted by hand! There are no industries for peace, no. It is fashioned each day, by hand, and also with an open heart so that the gift of God may come. (5/28/14, Audience)

Peacemaking calls for courage, much more so than warfare. It calls for the courage to say yes to encounter and no to conflict: yes to dialogue and no to violence; yes to negotiations and no to hostilities; yes to respect for agreements and no to acts of provocation; yes to sincerity and no to duplicity. All of this takes courage, it takes strength and tenacity. (6/8/14)

Now, Lord, help us! May you grant us peace, teach us peace, guide us toward peace. Open our eyes and our hearts and grant us the courage to say: "no more war!"; "with war all is destroyed!". Instill in us the courage to perform concrete actions to build peace.... Make us willing to listen to the cry of our citizens who ask that our weapons be transformed into instruments of peace, our fears to trust and our tensions to forgiveness. (7/13/14)

May God of peace create in all an authentic desire for dialogue and reconciliation. Violence is not conquered with violence. Violence is conquered with peace! Let us pray in silence, asking for peace; everyone, in silence.... Mary Queen of peace, pray for us! (7/20/14)

My thoughts go to three areas in crisis: the Middle East, Iraq and Ukraine. I ask you to continue to join me in praying that the Lord grant to these peoples and to the Leaders of those regions the wisdom and strength needed to move forward with determination on the path toward peace, to address every dispute with the tenacity of dialogue and negotiation and with the power of reconciliation. May the common good and respect for every person, rather than specific interests, be at the center of every decision. Let us remember that in war all is lost and in peace nothing. Brothers and sisters, never war! Never war! I think mostly of the children, of those who are deprived of the hope for a dignified life, of a future: dead children, wounded children, maimed

children, orphaned children, children who have the remnants of war as toys, children who do not know how to smile. Stop, please! I ask you with all my heart. It is time to stop! Stop, please (7/27/14)

Let us pray together to the God of Peace, through the intercession of the Virgin Mary: *Grant peace, Lord, in our day, and make us builders of justice and peace. Mary, Queen of Peace, pray for us.* (8/10/14)

Today a bomb is dropped and kills the innocent with the guilty, the child and the woman with him, his mother... They kill everybody. But we need to stop and think a bit about the degree of cruelty at which we have arrived. (8/18/14)

War is never a satisfactory means of redressing injustice and achieving balanced solutions to political and social discord. All war is ultimately, as Pope Benedict XV stated in 1917, a "senseless slaughter". War drags peoples into a spiral of violence which then proves difficult to control; it tears down what generations have labored to build up and it sets the scene for even greater injustices and conflicts. (8/26/14)

When we think of the countless conflicts and wars, declared and undeclared, which presently afflict our human family, blighting the lives of young and old alike, poisoning age-old relationships of coexistence between different ethnic and religious groups, and forcing families and entire communities into exile, it is evident that, together with men and women of good will everywhere, we cannot remain passive in the face of so much suffering, so many "senseless slaughters." (8/26/14)

War is madness. Whereas God carries forward the work of creation, and we men and women are called to participate in his work, war destroys. It also ruins the most beautiful work of his hands: human beings. War ruins everything, even the bonds between brothers. War is irrational; its only plan is to bring destruction: it seeks to grow by destroying. (9/13/14)

Above the entrance to this cemetery, there hangs in the air those ironic words of war, "What does it matter to me?" Each one of the dead buried here had their own plans, their own dreams... but their lives were cut short. Why? Why did humanity say, "What does it matter to me?" . . . Cain would say, "Am I my brother's keeper?" The attitude is the exact opposite of what Jesus asks of us in the Gospel. We have heard: he is in the least of his brothers; he, the King, the Judge of the world, he is the one who hungers, who thirsts, he is the stranger, the one who is sick, the prisoner.... The one who cares for his brother or sister enters into the joy of the Lord; the one who does not do so, however, who by his omissions says, "What does it matter to me?" remains excluded. (9/13/14)

Today, too, the victims are many.... How is this possible? It is so because in today's world, behind the scenes, there are interests, geopolitical strategies, lust for money and power, and there is the manufacture and sale of arms, which seem to be so important! . . . With the heart of a son, a brother, a father, I ask each of you, indeed for all of us, to have a conversion of heart: to move on from "What does it matter to me?" to tears: for each one of the fallen of this "senseless massacre", for all the victims of the mindless wars, in every age. Weeping. Brothers and sisters, humanity needs to weep, and this is the time to weep. (9/13/14)

Let us consider the men and women, of every age and condition, who are victims of bloody conflicts and of their consequent devastation and misery, including the lack of housing, medical care and education, who lose every hope of a dignified life. We have an obligation towards these people, of solidarity and sharing. (10/16/14)

There are economic systems that must make war to survive. Then arms are manufactured and sold and with that, the balance sheets of the economies that sacrifice man at the feet of the idol of money, obviously are healed. And no thought is given to hungry children in refugee camps; no thought is given to forced

displacements; no thought is given to destroyed homes; no thought is given now to so many destroyed lives. How much suffering, how much destruction, how much grief there is. Today, dear sisters and brothers, the cry for peace rises in all parts of the earth, in all nations, in every heart and in Popular Movements: No more war! (10/28/14)

The grave challenges facing the world in the present situation require the solidarity of all people of good will, and so we also recognize the importance of promoting a constructive dialogue with Islam based on mutual respect and friendship. Inspired by common values and strengthened by genuine fraternal sentiments, Muslims and Christians are called to work together for the sake of justice, peace and respect for the dignity and rights of every person, especially in those regions where they once lived for centuries in peaceful coexistence and now tragically suffer together the horrors of war. (11/30/14)

I pray for an end to wars, conflicts and the great suffering caused by human agency, by epidemics past and present, and by the devastation wrought by natural disasters. I pray especially that, on the basis of our common calling to cooperate with God and all people of good will for the advancement of harmony and peace in the world, we may resist the temptation to act in a manner unworthy of our humanity. (12/8/14)

Today is the World Day of Peace, “No longer slaves, but brothers and sisters”: this is the [Message of this Day](#). Because war always makes slaves of us! It is a message that involves all of us. We are all called to combat every form of slavery and to build fraternity — all of us, each one according to his or her own responsibility. Remember well: peace is possible! And at the root of peace, there is always prayer. Let us pray for peace. There are also good schools of peace, schools for peace: we must go forward with this education of peace. (1/1/15)

Peace is not simply the absence of war, but a general condition in which the human person is in harmony with him/herself, in harmony with nature and in harmony with others. This is peace. Nevertheless, silencing weapons and extinguishing the hotbeds of war is an inevitable condition to begin a journey that leads to peace in its various aspects. (1/4/15)

I think of the wars that still cause bloodshed in too many regions of the planet, of the tensions in families and in communities — but in many families, in many communities, in parishes too, there is war! — as well as heated disputes in our cities and towns between groups of different ethnic, cultural and religious extraction. We must convince ourselves, despite every appearance to the contrary, that harmony is always possible, on every level and in every situation. There is no future without proposals and plans for peace! There is no future without peace! (1/4/15)

Here, in your presence, I appeal to the entire international community, as I do to the respective governments involved, to take concrete steps to bring about peace and to protect all those who are victims of war and persecution, driven from their homes and their homeland. (1/12/15)

For the sake of peace, religious beliefs must never be allowed to be abused in the cause of violence and war. We must be clear and unequivocal in challenging our communities to live fully the tenets of peace and coexistence found in each religion, and to denounce acts of violence when they are committed. (1/13/15)

On a number of occasions I have spoken of our time as a time of war, a third world war which is being fought piecemeal, one in which we daily witness savage crimes, brutal massacres and senseless destruction. Sadly, today too we hear the muffled and forgotten cry of so many of our defenseless brothers and sisters who, on account of their faith in Christ or their ethnic origin, are publicly and ruthlessly put to death – decapitated, crucified, burned alive – or forced to leave their homeland. (4/12/15)

It seems that humanity is incapable of putting a halt to the shedding of innocent blood. It seems that the enthusiasm generated at the end of the Second World War has dissipated and is now disappearing. It seems that the human family has refused to learn from its mistakes caused by the law of terror, so that today too there are those who attempt to eliminate others with the help of a few and with the complicit silence of others who simply stand by. We have not yet learned that “war is madness”, “senseless slaughter” (cf. *Homily in Redipuglia*, 13 September 2014). (4/12/15)

Dear Armenian Christians, today, with hearts filled with pain but at the same time with great hope in the risen Lord, we recall the centenary of that tragic event, that immense and senseless slaughter whose cruelty your forebears had to endure. It is necessary, and indeed a duty, to honour their memory, for whenever memory fades, it means that evil allows wounds to fester. Concealing or denying evil is like allowing a wound to keep bleeding without bandaging it! (4/12/15)

A true builder of peace is one who takes the first step toward the other. This is not weakness but strength, the strength of peace. How can the wars in the world end if we are not able to overcome our small misunderstandings and quarrels? Our acts of dialogue, forgiveness, reconciliation, are the “bricks” needed to build the framework of peace. (5/11/15)

Indeed peace itself is a gift of God, a gift to ask for with trust in prayer. This is why it is important to be not only witnesses of peace and love, but also witnesses in prayer. Prayer is speaking with God, our Father in Heaven, and entrusting Him with our hopes, joys, and regrets. Prayer is asking Him for forgiveness each time we make mistakes and commit sins, in the certainty that He always forgives. His goodness toward us spurs us to be, we too, merciful toward our brothers and sisters, forgiving them from the heart when they offend us or harm us. Lastly, peace has a face and a heart: the face and the heart of Jesus, the Son of God, who died on the Cross and rose precisely to give peace to each man and woman and to all mankind. Jesus is “our peace” (Eph 2:14), for He has broken down the wall of hatred that divided men among themselves. (5/11/15)

Dear brothers and sisters, seventy years ago, on 6 and 9 August 1945, the terrible atomic bombings of Hiroshima and Nagasaki took place. Although much time has passed, this tragic event still incites horror and repulsion. It has become the symbol of the boundless destructive power of man when he makes distorted use of scientific and technical advancements, and serves as a perpetual warning to humanity to forever repudiate war and ban nuclear arms and all weapons of mass destruction. This sad anniversary calls us above all to pray and work for peace, to spread throughout the world an ethic of brotherhood and a climate of peaceful coexistence among peoples. From every land may a single voice be raised: no to war, no to violence and yes to dialogue, yes to peace! With war, you always lose. The only way to win a war is to not make it! (8/9/15)

For some months now, we have witnessed an event which fills us with hope: the process of normalizing relations between two peoples following years of estrangement. It is a process, a sign of the victory of the culture of encounter and dialogue, “the system of universal growth” over “the forever-dead system of groups and dynasties”, as José Martí said (*La Conferencia Monetaria de las Repúblicas de América*, in *Obras escogidas II*, La Habana, 1992, 505). I urge political leaders to persevere on this path and to develop all its potentialities as a proof of the high service which they are called to carry out on behalf of the peace and well-being of their peoples, of all America, and as an example of reconciliation for the entire world. The world needs reconciliation in this climate of a piecemeal third world war in which we are living. (9/19/15)

May the blood shed by thousands of innocent people during long decades of armed conflict, united to that of the Lord Jesus Christ crucified, sustain all the efforts being made, also here on this beautiful island, to achieve definitive reconciliation. Thus may the long night of pain and violence can, with the support of all Colombians, become an unending day of concord, justice, fraternity and love, in respect for institutions and for national and

international law, so that there may be lasting peace. Please, we do not have the right to allow ourselves yet another failure on this path of peace and reconciliation. (9/20/15, Angelus)

We know that no religion is immune from forms of individual delusion or ideological extremism. This means that we must be especially attentive to every type of fundamentalism, whether religious or of any other kind. A delicate balance is required to combat violence perpetrated in the name of a religion, an ideology or an economic system, while also safeguarding religious freedom, intellectual freedom and individual freedoms. (9/24/15)

But there is another temptation which we must especially guard against: the simplistic reductionism which sees only good or evil; or, if you will, the righteous and sinners. The contemporary world, with its open wounds which affect so many of our brothers and sisters, demands that we confront every form of polarization which would divide it into these two camps. We know that in the attempt to be freed of the enemy without, we can be tempted to feed the enemy within. To imitate the hatred and violence of tyrants and murderers is the best way to take their place. That is something which you, as a people, reject. (9/24/15, Congress)

Our response must instead be one of hope and healing, of peace and justice. We are asked to summon the courage and the intelligence to resolve today's many geopolitical and economic crises. Even in the developed world, the effects of unjust structures and actions are all too apparent. Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples. We must move forward together, as one, in a renewed spirit of fraternity and solidarity, cooperating generously for the common good. (9/24/15, Congress)

Being at the service of dialogue and peace also means being truly determined to minimize and, in the long term, to end the many armed conflicts throughout our world. Here we have to ask ourselves: Why are deadly weapons being sold to those who plan to inflict untold suffering on individuals and society? Sadly, the answer, as we all know, is simply for money: money that is drenched in blood, often innocent blood. In the face of this shameful and culpable silence, it is our duty to confront the problem and to stop the arms trade. (9/24/15, Congress)

There is urgent need to work for a world free of nuclear weapons, in full application of the non-proliferation Treaty, in letter and spirit, with the goal of a complete prohibition of these weapons. (9/25/15, United Nations)

In wars and conflicts there are individual persons, our brothers and sisters, men and women, young and old, boys and girls who weep, suffer and die. (9/25/15, United Nations)

War is the negation of all rights and a dramatic assault on the environment. If we want true integral human development for all, we must work tirelessly to avoid war between nations and between peoples. (9/25/15, United Nations)

Let us implore from on high the gift of commitment to the cause of peace. Peace in our homes, our families, our schools and our communities. Peace in all those places where war never seems to end. Peace for those faces which have known nothing but pain. Peace throughout this world which God has given us as the home of all and a home for all. Simply PEACE. (9/25/15, Interreligious)

I trust that our presence together will be a powerful sign of our shared desire to be a force for reconciliation, peace and justice in this community and throughout the world. For all our differences and disagreements, we can experience a world of peace. (9/25/15, Interreligious)

For all our differences and disagreements, we can experience a world of peace. In opposing every attempt to create a rigid uniformity, we can and must build unity on the basis of our diversity of languages, cultures and

religions, and lift our voices against everything which would stand in the way of such unity. (9/25/15, Interreligious)

Jesus does not make us cross to the other side alone; instead, he asks us to make the crossing with him, as each of us responds to his or her own specific vocation. We need to realize that making this crossing can only be done with him, by freeing ourselves of divisive notions of family and blood in order to build a Church which is God's family, open to everyone, concerned for those most in need. This presupposes closeness to our brothers and sisters; it implies a spirit of communion. (11/29/15)

One of the essential characteristics of this vocation to perfection is the love of our enemies, which protects us from the temptation to seek revenge and from the spiral of endless retaliation. Jesus placed special emphasis on this aspect of the Christian testimony (cf. Mt 5:46-47). Those who evangelize must therefore be first and foremost practitioners of forgiveness, specialists in reconciliation, experts in mercy. (11/29/15)

To all those who make unjust use of the weapons of this world, I make this appeal: lay down these instruments of death! Arm yourselves instead with righteousness, with love and mercy, the authentic guarantors of peace. (11/29/15)

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 it 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)

While encouraging the development of a better world, we cannot remain silent about the scandal of poverty in its various forms. Violence, exploitation, discrimination, marginalization, restrictive approaches to fundamental freedoms, whether of individuals or of groups: these are some of the chief elements of poverty which need to be overcome. Often these are precisely the elements which mark migratory movements, thus linking migration to poverty. (8/5/13, Migrants and Refugees)

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)

In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it. (12/26/13, Lent)

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)

We have at our disposal so much information and so many statistics on poverty and human tribulations. There is a risk of being highly informed bystanders and disembodied from these realities, or to have nice discussions that end up in verbal solutions and disengagement from the real problems. Too many words, too many words, too many words and nothing is done! This is a risk. (6/14/14)

In this Sunday’s Gospel, we find Jesus’ invitation: “Come to me, all who labour and are heavy laden, and I will give you rest” (Mt 11:28). When Jesus says this, he has before him the people he meets every day on the streets of Galilee: very many simple people, the poor, the sick, sinners, those who are marginalized.... These people always followed him to hear his word — a word that gave hope! Jesus’ words always give hope! — and even just to touch a hem of his garment. Jesus himself sought out these tired, worn out crowds like sheep without a shepherd (cf. Mt 9:35-36), and he sought them out to proclaim to them the Kingdom of God and to heal many of them in body and spirit. Now he calls them all to himself: “Come to me”, and he promises them relief and rest. (7/6/14)

Compassion — which Jesus feels — is not simply feeling pity; it’s more! It means to *suffer with*, in other words to empathize with the suffering of another, to the point of taking it upon oneself. Jesus is like this: he suffers together with us, he suffers with us, he suffers for us. And the sign of this compassion is the healing of countless people he performed. Jesus teaches us to place the needs of the poor before our own. Our needs, even if legitimate, are not as urgent as those of the poor, who lack the basic necessities of life. We often speak of the poor. But when we speak of the poor, do we sense that this man or that woman or those children lack the bare necessities of life? That they have no food, they have no clothing, they cannot afford medicine.... Also that the children do not have the means to attend school. Whereas our needs, although legitimate, are not as urgent as those of the poor who lack life’s basic necessities. (8/3/14)

So many poor people, victims of old and new forms of poverty. There are new forms of poverty! Structural and endemic poverty are excluding generations of families. Economic, social, moral and spiritual poverty. Poverty that marginalizes and throws away people, children of God. In the cities, the future of poor people is more poverty. Go there! (11/27/14, Cities)

In today’s world, voices are being raised which we cannot ignore and which implore our Churches to live deeply our identity as disciples of the Lord Jesus Christ. The first of these voices is that of the poor. In the world, there are too many women and men who suffer from severe malnutrition, growing unemployment, the rising numbers of unemployed youth, and from increasing social exclusion. These can give rise to criminal activity and even the recruitment of terrorists. We cannot remain indifferent before the cries of our brothers

and sisters. These ask of us not only material assistance – needed in so many circumstances – but above all, our help to defend their dignity as human persons, so that they can find the spiritual energy to become once again protagonists in their own lives. They ask us to fight, in the light of the Gospel, the structural causes of poverty: inequality, the shortage of dignified work and housing, and the denial of their rights as members of society and as workers. As Christians we are called together to eliminate that globalization of indifference which today seems to reign supreme, while building a new civilization of love and solidarity. (11/30/14)

Attention to the poor enriches us, placing us on a path of humility and truth... Their presence is a reminder of our common humanity, of the fragility of life, of dependence on God and on brothers and sisters. Therefore, I invite you, particularly on the occasion of Lent, which is about to begin, to ask that the Lord give you a poor and merciful heart, one which realizes its own poverty and gives itself freely for others (cf. Message for Lent 2015, n. 3). (2/16/15, Pro Petri Sede)

Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. For example, changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. . . . Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded. (5/24/15, *Laudato Si'*, no. 25)

Discussions are needed in which all those directly or indirectly affected (farmers, consumers, civil authorities, scientists, seed producers, people living near fumigated fields, and others) can make known their problems and concerns, and have access to adequate and reliable information in order to make decisions for the common good, present and future. (5/24/15, *Laudato Si'*, no. 135)

It can happen that just nearby the Vatican in the morning an elderly person is found dead from the cold. There is no news report in any of the daily or weekly newspapers. A poor person who dies today of cold and hunger is not a news item, but if the stock markets of the major world capitals drop two or three points, it is a great global scandal. I ask myself: “Where is your brother?” And I ask you to do this once again, each of you, to ask this question, and to do so at the university. To you, Catholic University, I ask: “Where is your brother?” (7/7/15, Educators)

How much progress has been made in this area in so many parts of the world! How much has been done in these first years of the third millennium to raise people out of extreme poverty! I know that you share my conviction that much more still needs to be done, and that in times of crisis and economic hardship a spirit of global solidarity must not be lost. At the same time I would encourage you to keep in mind all those people around us who are trapped in a cycle of poverty. They too need to be given hope. The fight against poverty and hunger must be fought constantly and on many fronts, especially in its causes. I know that many Americans today, as in the past, are working to deal with this problem. (9/24/15, Congress)

The International Financial Agencies should care for the sustainable development of countries and should ensure that they are not subjected to oppressive lending systems which, far from promoting progress, subject people to mechanisms which generate greater poverty, exclusion and dependence. (9/25/15, United Nations)

In big cities, beneath the roar of traffic, beneath “the rapid pace of change”, so many faces pass by unnoticed because they have no “right” to be there, no right to be part of the city. They are the foreigners, the children

who go without schooling, those deprived of medical insurance, the homeless, the forgotten elderly. These people stand at the edges of our great avenues, in our streets, in deafening anonymity. They become part of an urban landscape which is more and more taken for granted, in our eyes, and especially in our hearts. (9/25/15, Madison Square Garden)

The coexistence of wealth and poverty is a scandal, it is a disgrace for humanity. (12/2/15)

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)

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)

I would like to express the closeness of the Pope and the Church to every man and woman around the world who is in prison. Jesus said: "I was in prison and you came to me" (Mt 25:36). (6/21/14)

In advice pertaining to prisoners, the theme often highlighted is respect for basic human rights and the need for the punishment to fit the crime. This is certainly an essential aspect of prison policy and it deserves great attention. However this perspective is not enough if it is not accompanied and completed by the Institutions' concrete commitment to bring about an *effective reintegration into society*. When this objective is neglected, the implementation of the penalty degenerates into an instrument of punishment alone and of social retaliation, which in turn is detrimental to the individual and society. And God does not do this with us. God, when He forgives us, He accompanies us and helps us along the way. . . This is the love of God, and we must imitate it! Society must imitate it. (6/21/14)

Mother Church teaches us to be close to those who are in prison. . . Listen carefully to this: each of us is capable of doing the same thing that that man or that woman in prison did. All of us have the capacity to sin and to do the same, to make mistakes in life. They are no worse than you and me! Mercy overcomes every wall, every barrier, and leads you to always seek the face of the man, of the person. And it is mercy which changes the heart and the life, which can regenerate a person and allow him or her to integrate into society in a new way. (9/10/14)

Pretrial detention — when an early sentence is procured in an abusive manner, without conviction, or as a measure applied in case of a suspicion more or less based on a crime committed — constitutes another contemporaneous form of unlawful and hidden punishment, beyond a veneer of legality. (10/23/14)

The deplorable conditions of detention which are observed in various parts of the planet, are often genuinely inhuman and degrading deficiencies, often the result of the penal system, at other times due to the lack of infrastructure and of planning, while in more than a few cases they represent the arbitrary and unscrupulous exercise of power over people deprived of freedom. (10/23/14)

One form of torture is the one sometimes applied through confinement in high security prisons. With the pretext of offering greater security to society or special treatment for certain categories of prisoners, its main characteristic is none other than external isolation. (10/23/14)

Respect for human dignity must serve not only to limit arbitrariness and the excesses of the agents of the State, but act as a guiding criterion for the prosecution and punishment of those actions which represent the most serious attacks against the dignity and integrity of the human person. (10/23/14)

Inmates are often held in conditions unworthy of the human condition, and then they are not able to reintegrate into society. But thanks be to God there are also directors, chaplains, educators, pastoral workers who know how to be close to you in the right way. There are several good and meaningful experiences of reintegration. Work on this, develop these positive experiences which allow a different attitude to be cultivated in the civil community and in the Church community. The basis of this commitment is the conviction that love is always able to transform the human person. Thus a place of marginalization, such as prison, can be in the negative sense, can become a place of inclusion and a stimulus for the whole of society, so that it may be more just and attentive to the people. (3/21/15, Detention)

In the parables devoted to mercy, Jesus reveals the nature of God as that of a Father who never gives up until he has forgiven the wrong and overcome rejection with compassion and mercy. We know these parables well, three in particular: the lost sheep, the lost coin, and the father with two sons (cf. *Lk* 15:1-32). In these parables, God is always presented as full of joy, especially when he pardons. In them we find the core of the Gospel and of our faith, because mercy is presented as a force that overcomes everything, filling the heart with love and bringing consolation through pardon. (4/11/15, no. 9)

Jesus affirms that mercy is not only an action of the Father, it becomes a criterion for ascertaining who his true children are. In short, we are called to show mercy because mercy has first been shown to us. Pardoning offences becomes the clearest expression of merciful love, and for us Christians it is an imperative from which we cannot excuse ourselves. At times how hard it seems to forgive! And yet pardon is the instrument placed into our fragile hands to attain serenity of heart. (4/11/15, no. 9)

My thoughts also turn to those incarcerated, whose freedom is limited. The Jubilee Year has always constituted an opportunity for great amnesty, which is intended to include the many people who, despite deserving punishment, have become conscious of the injustice they worked and sincerely wish to re-enter society and make their honest contribution to it. May they all be touched in a tangible way by the mercy of the Father who wants to be close to those who have the greatest need of his forgiveness. (9/1/15)

Any society, any family, which cannot share or take seriously the pain of its children, and views that pain as something normal or to be expected, is a society “condemned” to remain a hostage to itself, prey to the very things which cause that pain. (9/27/15, Detainees)

Jesus comes to meet us, so that he can restore our dignity as children of God. He wants to help us to set out again, to resume our journey, to recover our hope, to restore our faith and trust. He wants us to keep walking along the paths of life, to realize that we have a mission, and that confinement is never the same thing as exclusion. (9/27/15, Detainees)

It is painful when we see prison systems which are not concerned to care for wounds, to soothe pain, to offer new possibilities. It is painful when we see people who think that only others need to be cleansed, purified, and do not recognize that their weariness, pain and wounds are also the weariness, pain and wounds of society. (9/27/15, Detainees)

The Lord tells us this clearly with a sign: he washes our feet so we can come back to the table. The table from which he wishes no one to be excluded. The table which is spread for all and to which all of us are invited. (9/27/15, Detainees)

This time in your life can only have one purpose: to give you a hand in getting back on the right road, to give you a hand to help you rejoin society. All of us are part of that effort, all of us are invited to encourage, help and enable your rehabilitation. A rehabilitation which everyone seeks and desires: inmates and their families,

correctional authorities, social and educational programs. A rehabilitation which benefits and elevates the morale of the entire community and society. (9/27/15, Detainees)

All of us have something we need to be cleansed of, or purified from. All of us. May the knowledge of this fact inspire us all to live in solidarity, to support one another and seek the best for others. (9/27/15, Detainees)

With regard to prisoners, it would appear that in many cases practical measures are urgently needed to improve their living conditions, with particular concern for those detained while awaiting trial.[29] It must be kept in mind that penal sanctions have the aim of rehabilitation, while national laws should consider the possibility of other establishing penalties than incarceration. In this context, I would like once more to appeal to governmental authorities to abolish the death penalty where it is still in force, and to consider the possibility of an amnesty. (12/8/15, Peace)

We have already lost many decades thinking and believing that everything would be resolved by isolating, separating, incarcerating, and ridding ourselves of problems, believing that those policies really do solve problems. We have forgotten to focus on what should truly be our concern: people's lives; their lives, those of their families, and those who have suffered because of this cycle of violence. (2/17/16, Penitentiary)

Mercy reminds us that reintegration does not begin here within these walls; rather it begins before, it begins "outside", in the streets of the city. Reintegration or rehabilitation begins by creating a system which we could call social health, that is, a society which seeks not to cause sickness, polluting relationships in neighborhoods, schools, town squares, the streets, homes and in the whole of the social spectrum. (2/17/16, Penitentiary)

Jesus' concern for the care of the hungry, the thirsty, the homeless and prisoners (cf. Mt 25:34-40) sought to express the core of the Father's mercy. This becomes a moral imperative for the whole of society that wishes to maintain the necessary conditions for a better common life. It is within a society's capacity to include the poor, infirm and imprisoned, that we see its ability to heal their wounds and make them builders of a peaceful coexistence. Social reintegration begins by making sure that all of our children go to school and that their families obtain dignified work by creating public spaces for leisure and recreation, and by fostering civic participation, health services and access to basic services, to name just a few possible measures. This is where every process of reintegration begins. (2/17/16, Penitentiary)

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)

The Church needs your compassion, especially at this time of pain and suffering for so many countries throughout the world. Let us together express our spiritual closeness to the ecclesial communities and to all Christians suffering from discrimination and persecution. We must fight every form of discrimination! The Church needs our prayer for them, that they may be firm in faith and capable of responding to evil with good. And this prayer of ours extends to every man and women suffering injustice on account of their religious convictions. (2/22/14)

Religious freedom is in fact a fundamental human right and I cannot fail to express my hope that it will be upheld throughout the Middle East and the entire world. The right to religious freedom "includes on the individual and collective levels the freedom to follow one's conscience in religious matters and, at the same time, freedom of worship... [it also includes] the freedom to choose the religion which one judges to be true and to manifest one's beliefs in public" (*Ecclesia in Medio Oriente*, 26). Christians consider themselves, and indeed are, full citizens, and as such they seek, together with their Muslim fellow citizens, to make their own particular contribution to the society in which they live. (5/24/14, Jordan)

As John Paul II stated during his historic visit to Albania in 1993, "Religious freedom [...] is not only a precious gift from the Lord for those who have faith: it is a gift for each person, because it is the basic guarantee of every other expression of freedom [...]. Only faith reminds us that, if we have one Creator, we are therefore all brothers and sisters. Religious freedom is a safeguard against all forms of totalitarianism and contributes decisively to human fraternity" (*Message to the Albanian People*, 25 April 1993). He immediately then added, "True religious freedom shuns the temptation to intolerance and sectarianism, and promotes attitudes of respect and constructive dialogue" (*ibid.*). We cannot deny that intolerance towards those with

different religious convictions is a particularly insidious enemy, one which today is being witnessed in various areas around the world. All believers must be particularly vigilant so that, in living out with conviction our religious and ethical code, we may always express the mystery we intend to honor. This means that all those forms which present a distorted use of religion, must be firmly refuted as false since they are unworthy of God or humanity. Authentic religion is a source of peace and not of violence! No one must use the name of God to commit violence! To kill in the name of God is a grave sacrilege. To discriminate in the name of God is inhuman. (9/21/14, Leaders)

Religious freedom is not a right which can be guaranteed solely by existing legislation, although laws are necessary. Rather religious freedom is a shared space – like this one – an atmosphere of respect and cooperation that must be built with everyone's participation. . . Allow me to outline two attitudes which can be especially helpful in the advancement of this fundamental freedom. The first attitude is that of regarding every man and woman, even those of different religious traditions, not as rivals, less still enemies, but rather as brothers and sisters. . . The second attitude which fosters the promotion of religious freedom is the work done in service of the common good. (9/21/14, Leaders)

Fanaticism and fundamentalism, as well as irrational fears which foster misunderstanding and discrimination, need to be countered by the solidarity of all believers. This solidarity must rest on the following pillars: respect for human life and for religious freedom, that is the freedom to worship and to live according to the moral teachings of one's religion; commitment to ensuring what each person requires for a dignified life; and care for the natural environment. The peoples and the states of the Middle East stand in urgent need of such solidarity, so that they can "reverse the trend" and successfully advance a peace process, repudiating war and violence and pursuing dialogue, the rule of law, and justice. (11/28/14, Ankara)

Today we are dismayed to see how in the Middle East and elsewhere in the world many of our brothers and sisters are persecuted, tortured and killed for their faith in Jesus. This too needs to be denounced: in this third world war, waged piecemeal, which we are now experiencing, a form of genocide – I insist on the word – is taking place, and it must end. (7/9/15, Popular Movements)

I must renew my repeated appeals regarding to the painful situation of the entire Middle East, North Africa and other African countries, where Christians, together with other cultural or ethnic groups, and even members of the majority religion who have no desire to be caught up in hatred and folly, have been forced to witness the destruction of their places of worship, their cultural and religious heritage, their houses and property, and have faced the alternative either of fleeing or of paying for their adhesion to good and to peace by their own lives, or by enslavement. (9/25/15, United Nations)

As I wrote in my letter to the Secretary-General of the United Nations on 9 August 2014, "the most basic understanding of human dignity compels the international community, particularly through the norms and mechanisms of international law, to do all that it can to stop and to prevent further systematic violence against ethnic and religious minorities" and to protect innocent peoples. (9/25/15, United Nations)

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)

Every civil right rests on the recognition of the first and fundamental right, that of life, which is not subordinate to any condition, be it quantitative, economic or, least of all, ideological. (4/11/14)

Today, torture is an almost, I would say, ordinary means used in intelligence work, in trials... And torture is a sin against humanity, it is a crime against humanity. And to Catholics, I say: to torture a person is a mortal sin; it is a grave sin, but even more, it is a sin against humanity. (8/18/14)

Jesus Christ is always waiting to be recognized in migrants and refugees, in displaced persons and in exiles, and through them he calls us to share our resources, and occasionally to give up something of our acquired riches. Pope Paul VI spoke of this when he said that “the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others” (*Octogesima Adveniens*, 23). (9/3/14)
Today we see with sadness the majority increasingly far away: land, roof and work. It is strange, but if I speak about this some say the Pope is a Communist. They do not understand that love of the poor is at the heart of the Gospel. Land, roof and work, what you struggle for, are sacred rights. To claim this is nothing strange; it is the Social Doctrine of the Church. (10/28/14)

I said it and I repeat it: a house for every family. We must never forget that Jesus was born in a stable, because there was no room in the place; that his family had to leave their home and flee to Egypt, persecuted by Herod. Today there are so many homeless families, either because they have never had a home or because they have lost it for different reasons. Family and dwelling go in hand. But, moreover, to be a home a roof must have a community dimension, and it is in fact in the neighborhood where the great family of humanity begins to be built, from the most immediate, from coexistence with one’s neighbors. Today we live in huge cities that are modern, proud, and even vain. Cities that offer innumerable pleasures and wellbeing for a happy minority. However, a roof is denied to thousands of our neighbors and brothers, including children, and they are called, elegantly, “persons in a street situation.” (10/28/14)

Let us continue to work so that all families have a dwelling and so that all neighborhoods have adequate infrastructure (sewage, light, gas, asphalt and I go on: schools, hospitals, or first aid rooms, sports clubs and all the things that create bonds and unite; access to health care – I said – and to education and tenancy security). (10/28/14)

Individuals and peoples ask that justice be put into practice: not only in the legal sense, but also in terms of contribution and distribution. Therefore, development plans and the work of international organizations must take into consideration the wish, so frequent among ordinary people, for respect for fundamental human rights in all circumstances and, in this case, the rights of the hungry person. (11/20/14)

Those who have the task of governing, of educating, but I would say all adults, we are responsible for children and for doing what we can to change this situation. I am referring to “the passion” of children. Every child who is marginalized, abandoned, who lives on the street begging with every kind of trick, without schooling, without medical care, is a cry that rises up to God and denounces the system that we adults have set in place. And unfortunately these children are prey to criminals who exploit them for shameful trafficking or commerce, or train them for war and violence. But even in so-called wealthy countries many children live in dramatic situations that scar them deeply because of crises in the family, educational gaps and at times inhuman living conditions. In every case, their childhood is violated in body and soul. But none of these children are forgotten by the Father who is in heaven! Not one of their tears is lost! Neither is our responsibility lost, the social responsibility of people, of each one of us, and of countries. (4/8/15)

The Declaration of Independence stated that all men and women are created equal, that they are endowed by their Creator with certain inalienable rights, and that governments exist to protect and defend those rights.

Those ringing words continue to inspire us today, even as they have inspired peoples throughout the world to fight for the freedom to live in accordance with their dignity. (9/26/15, Religious Liberty)

Leaders of social, cultural and political life have the particular duty to offer all citizens the opportunity to be worthy contributors of their own future, within their families and in all areas where human social interaction takes place. In this way they help citizens to have real access to the material and spiritual goods which are indispensable: adequate housing, dignified employment, food, true justice, effective security, a healthy and peaceful environment. (2/13/16, Greeting)

In the heart of man and in the memory of many of our peoples is imprinted this yearning for a land, for a time when human corruption will be overcome by fraternity, when injustice will be conquered by solidarity and when violence will be silenced by peace. (2/15/16, Homily)

The apostolic visit that I made to Mexico some days ago was an experience of transfiguration for all of us. How so? Because the Lord has shown us the light of his glory through the body of the Church, of his holy people that live in this land. It is a body so often wounded, a people so often oppressed, scorned, violated in its dignity. Therefore the various encounters we experienced in Mexico were truly full of light: the light of a faith that transfigures faces and illumines our path. The spiritual "centre of gravity" of my pilgrimage was the Shrine of Our Lady of Guadalupe. To remain in silence before the image of the Mother was my principal aim. I thank God that he gave me this opportunity. I contemplated and I allowed myself to be gazed upon by she who carries imprinted in her eyes the gaze of all her children, gathering up the sorrows caused by violence, kidnapping, assassinations, the violence against so many poor people, against so many women. Guadalupe is the most visited Marian shrine in the world. From all over the Americas, people go to pray where *la Virgen Morenita* appeared to the Indian, St Juan Diego, which set in motion the evangelization of the continent and its new civilization, a fruit of the encounter between diverse cultures. (2/21/16)

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)

Through her visible reality, all that can be seen, the sacraments and witness of all us Christians, the Church is called every day to be close to every man, to begin with the one who is poor, the one who suffers and the one who is marginalized, in such a way as to make all people feel the compassionate and merciful gaze of Jesus. (10/29/14)

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)

We who are baptized Christians are missionary disciples and we are called to become a living Gospel in the world: with a holy life we will “flavor” different environments and defend them from decay, as salt does; and we will carry the light of Christ through the witness of genuine charity. (2/9/14)

Every baptized person is called to bear witness, with their life and words, that Jesus is Risen, that Jesus is alive and present among us. We are all called to testify that Jesus is alive. We may ask ourselves: who is a witness? A witness is a person who has seen, who recalls and tells. *See, recall* and *tell*: these are three verbs which describe the identity and mission. A witness is a person who *has seen* with an objective eye, has seen reality, but not with an indifferent eye; he has seen and has let himself become involved in the event. For this reason, one *recalls*, not only because she knows how to reconstruct the events exactly but also because those facts spoke to her and she grasped their profound meaning. Then a witness *tells*, not in a cold and detached way but as one who has allowed himself to be called into question and from that day changed the way of life. A witness is someone who has changed his or her life. (4/19/15)

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)

Now we, when participating in Holy Mass, we find ourselves with all sorts of men and women: young people, the elderly, children; poor and well-off; locals and strangers alike; people with their families and people who are alone.... But the Eucharist which I celebrate, does it lead me to truly feel they are all like brothers and sisters? Does it increase my capacity to rejoice with those who are rejoicing and cry with those who are crying? Does it urge me to go out to the poor, the sick, the marginalized? Does it help me to recognize in theirs the face of Jesus? (2/12/14)

We all go to Mass because we love Jesus and we want to share, through the Eucharist, in his passion and his resurrection. But do we love, as Jesus wishes, those brothers and sisters who are the most needy? (2/12/14)

In the Eucharist Jesus does not give just any bread, but *the* bread of eternal life, he gives Himself, offering Himself to the Father out of love for us. But we must go to the Eucharist with those sentiments of Jesus, which are compassion and the will to share. One who goes to the Eucharist without having compassion for the needy and without sharing, is not at ease with Jesus. (8/3/14)

The encounter with Jesus in the Eucharist will be the font of hope for the world if, transformed by the power of the Holy Spirit into the image of the one we encounter, we accept the mission to transform the world by giving the fullness of life which we ourselves have received and experienced, bringing hope, forgiveness, healing and love to those in need, especially the poor, the dispossessed and oppressed, sharing with them the life and aspirations and walking with them in the search for an authentic human life in Jesus Christ. (9/27/14)
Lent is a favourable time for letting Christ serve us so that we in turn may become more like him. This happens whenever we hear the word of God and receive the sacraments, especially the Eucharist. There we become what we receive: the Body of Christ. In this body there is no room for the indifference which so often seems to possess our hearts. For whoever is of Christ, belongs to one body, and in him we cannot be indifferent to one another. "If one part suffers, all the parts suffer with it; if one part is honoured, all the parts share its joy" (*I Cor* 12:26). (10/4/14)

The Church is the *communio sanctorum* not only because of her saints, but also because she is a communion in holy things: the love of God revealed to us in Christ and all his gifts. Among these gifts there is also the response of those who let themselves be touched by this love. In this communion of saints, in this sharing in holy things, no one possesses anything alone, but shares everything with others. And since we are united in God, we can do something for those who are far distant, those whom we could never reach on our own, because with them and for them, we ask God that all of us may be open to his plan of salvation. (10/4/14)
We are able to encounter Him truly present in the Sacraments, especially in the Eucharist. We are able to recognize Him in the faces of our brothers and sisters, especially in the poor, the sick, the imprisoned, the displaced: they are the living flesh of the suffering Christ and the visible image of the invisible God. (1/11/15)

The Church calls us to have and to foster an authentic liturgical life, so that there may be harmony between that which the liturgy celebrates and that which we experience in our lives. It means expressing in life what we have received through the faith and how much we have celebrated here (cf. *Sacrosanctum Concilium*, n. 10). (3/7/15, Homily)

A disciple of Jesus goes to Church to encounter the Lord and to find in his grace, operating in the Sacraments, the power to think and act according to the Gospel. This is why we cannot mislead ourselves of being able to

enter the Lord's house and "cover up", with prayer and acts of devotion, conduct contrary to the requirements of justice, honesty and/or charity to our neighbor. We cannot substitute with "religious tributes" what is owed to our neighbor, postponing true conversion. Worship, liturgical celebrations, are the privileged setting to hear the voice of the Lord, who guides us on the path of rectitude and Christian perfection. (3/7/15, Homily)

This takes place every time we celebrate the memory of the Lord in the Eucharist: we enter into communion with Christ Servant by obeying his command — to love one another as He has loved us (cf. Jn 13:34; 15:12). If we approach Holy Communion without being sincerely ready to wash the feet of one another, we don't recognize the Body of the Lord. It is the service, Jesus gives himself entirely. (4/1/15)

The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God's hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, "creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself". Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation. (5/24/15, *Laudato Si'*, no. 236)

It is not enough to state that Jesus is present in the Eucharist, but one must see in it the presence of a life given and partake in it. When we take and eat that Bread, we are associated into the life of Jesus, we enter into communion with Him, we commit to achieve communion among ourselves, to transform our life into a gift, especially to the poorest. (6/7/15)

Today's feast evokes this message of solidarity and urges us to welcome the intimate invitation to conversion and to service, love and forgiveness. It urges us to become, with our life, imitators of that which we celebrate in the Liturgy. The Christ, who nourishes us under the consecrated species of bread and wine, is the same One who comes to us in the everyday happenings; He is in the poor person who holds out his hand, in the suffering one who begs for help, in the brother or sister who asks for our availability and awaits our welcome. He is in the child who knows nothing about Jesus or salvation, who does not have faith. He is in every human being, even the smallest and the defenseless. (6/7/15)

The Eucharist, source of love for the life of the Church, is the school of charity and solidarity. Those who are nourished by the Bread of Christ cannot remain indifferent to those who do not have their daily bread. Today, we know it is an ever more serious problem. (6/7/15)

The Eucharist is a sacrament of communion, which raws us out of our individualism in order to live together as disciples. It gives us the certainty that all that we have, all that we are, if it is taken, blessed and given, can, by God's power, by the power of his love, become bread of life for all. (7/9/15, Homily)

And the Church celebrates the Eucharist, she celebrates the memory of the Lord, the sacrifice of the Lord. . . . Jesus asks us to share in his life, and through us he allows this gift to multiply in our world. We are not isolated individuals, separated from one another, but rather a people of remembrance, a remembrance ever renewed and ever shared with others. A life of remembrance needs others. It demands exchange, encounter and a genuine solidarity capable of entering into the mindset of taking, blessing and giving. It demands the logic of love. (7/9/15, Homily)

By receiving Him in Communion, we receive his life within us and we become children of the Heavenly Father and brothers among ourselves. By receiving communion we meet Jesus truly living and risen! Taking part in the Eucharist means entering into the logic of Jesus, the logic of giving freely, of sharing. And as poor as we are, we all have something to give. "To receive Communion" means to draw from Christ the grace which enables us to share with others all we are and all we have. (7/26/15)

We do well to take seriously a biblical text usually interpreted outside of its context or in a generic sense, with the risk of overlooking its immediate and direct meaning, which is markedly social. I am speaking of 1 Cor 11:17-34, where Saint Paul faces a shameful situation in the community. The wealthier members tended to discriminate against the poorer ones, and this carried over even to the agape meal that accompanied the celebration of the Eucharist. While the rich enjoyed their food, the poor looked on and went hungry: “One is hungry and another is drunk. Do you not have houses to eat and drink in? Or do you despise the Church of God and humiliate those who have nothing?” (vv. 21-22) (3/19/16, no. 185)

The Eucharist demands that we be members of the one body of the Church. Those who approach the Body and Blood of Christ may not wound that same Body by creating scandalous distinctions and divisions among its members. This is what it means to “discern” the body of the Lord, to acknowledge it with faith and charity both in the sacramental signs and in the community; those who fail to do so eat and drink judgement against themselves (cf. v. 29). The celebration of the Eucharist thus becomes a constant summons for everyone “to examine himself or herself” (v. 28), to open the doors of the family to greater fellowship with the underprivileged, and in this way to receive the sacrament of that eucharistic love which makes us one body. We must not forget that “the ‘mysticism’ of the sacrament has a social character”. When those who receive it turn a blind eye to the poor and suffering, or consent to various forms of division, contempt and inequality, the Eucharist is received unworthily. On the other hand, families who are properly disposed and receive the Eucharist regularly, reinforce their desire for fraternity, their social consciousness and their commitment to those in need. (3/19/16, no. 186)

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)

“Compassion” is a most profound word: compassion means “to suffer-with-another”. Jesus’ heart manifests God’s paternal compassion for that man, moving close to him and *touching him*. And this detail is very important. Jesus “stretched out his hand and *touched him*.... And immediately the leprosy left him, and he was made clean” (vv. 41-42). God’s mercy overcomes every barrier and Jesus’ hand touches the leper. He does not stand at a safe distance and does not act by delegating, but places Himself in direct contact with our contagion and in precisely this way our ills become the motive for contact: He, Jesus, takes from us our diseased humanity and we take from Him his sound and healing humanity. This happens each time we receive a Sacrament with faith: the Lord Jesus “touches” us and grants us his grace. In this case we think especially of the Sacrament of Reconciliation, which heals us from the leprosy of sin. (2/15/15, Angelus)

Lent is a time for reconsidering our feelings, for letting our eyes be opened to the frequent injustices which stand in direct opposition to the dream and the plan of God. (2/14/16, Homily)

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)

Mother Church teaches us to be close to those who are neglected and die alone. That is what the blessed Teresa did on the streets of Calcutta; that is what has been and is done by many Christians who are not afraid to hold the hand of someone who is about to leave this world. And here too, mercy gives peace to those who pass away and those who remain, allowing them to feel that God is greater than death, and that abiding in Him even the last parting is a “see you again”.... Help people die serenely, in peace. (9/10/14)

“The poor and the suffering you will always have with you”, Jesus admonishes (cf. Mt 26:11), and the Church continually finds them along her path, considering those who are sick as a privileged way to encounter Christ, to welcome and serve him. To treat the sick, to welcome them, to serve them, is to serve Christ: the sick are the flesh of Christ. (2/8/15)

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)

In the family, among siblings, human coexistence is learned, how one must live in society. Perhaps we are not always aware of it, but the family itself introduces fraternity into the world! Beginning with this first experience of fraternity, nourished by affection and education at home, the style of fraternity radiates like a promise upon the whole of society and on its relations among peoples. (2/18/15)

St Paul, speaking of new life in Christ, says that Christians — each one of them — are called to love one another as Christ has loved them, that is to “be subject to one another” (Eph 5:21), which means be at the service of one another. And here he introduces an analogy between husband-wife and Christ-Church. (5/6/15)

The sacrament of marriage is a great act of faith and love: a witness to the courage to believe in the beauty of the creative act of God and to live that love that is always urging us to go on, beyond ourselves and even beyond our own family. (5/6/15)

The decision to “wed in the Lord” also entails a missionary dimension, which means having at heart the willingness to be a medium for God’s blessing and for the Lord’s grace *to all*. In deed, Christian spouses participate *as spouses* in the mission of the Church. (5/6/15)

The Constitution “defined marriage as a community of life and love (cf. 48), placing love at the center of the family... ‘True love between husband and wife’ (49) involves mutual self-giving, includes and integrates the sexual and affective dimensions, in accordance with God’s plan (cf. 48-49)” . . . In the incarnation, [Christ] assumes human love, purifies it and brings it to fulfilment. By his Spirit, he gives spouses the capacity to live that love, permeating every part of their lives of faith, hope and charity. In this way, the spouses are consecrated and by means of a special grace build up the Body of Christ and form a domestic church (cf. *Lumen Gentium*, 11), so that the Church, in order fully to understand her mystery, looks to the Christian family, which manifests her in a real way”. (3/19/16, no. 67).

“Pope Benedict XVI . . .stressed that ‘marriage based on an exclusive and definitive love becomes an icon of the relationship between God and his people, and vice versa. God’s way of loving becomes the measure of human love’ (11). Moreover, in the Encyclical *Caritas in Veritate*, he highlighted the importance of love as a principle of life in society (cf. 44), a place where we learn the experience of the common good”. (3/19/16, no. 70).

“Scripture and Tradition give us access to a knowledge of the Trinity, which is revealed with the features of a family. The family is the image of God, who is a communion of persons. . . . In the human family, gathered by Christ, ‘the image and likeness’ of the Most Holy Trinity (cf. Gen 1:26) has been restored, the mystery from which all true love flows. Through the Church, marriage and the family receive the grace of the Holy Spirit from Christ, in order to bear witness to the Gospel of God’s love”. (3/19/16, no. 71)

Married couples should have a clear awareness of their social obligations. With this, their affection does not diminish but is flooded with new light. As the poet says:

“Your hands are my caress,
The harmony that fills my days.
I love you because your hands
Work for justice.
If I love you, it is because you are
My love, my companion and my all,
And on the street, side by side,
We are much more than just two”.
(3/19/16, no. 181)

A married couple who experience the power of love know that this love is called to bind the wounds of the outcast, to foster a culture of encounter and to fight for justice. God has given the family the job of “domesticating” the world and helping each person to see fellow human beings as brothers and sisters.
(3/19/16, no. 183)

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)

And I ask all of you, bishops, deacons, consecrated men and women, and laity, together to implore the Holy Spirit, that the College of Cardinals may always be ever more fervent in pastoral charity and filled with holiness, in order to serve the Gospel and to help the Church radiate Christ's love in our world. (2/23/14)

Peace is not something which can be bought or sold; peace is a gift to be sought patiently and to be "crafted" through the actions, great and small, of our everyday lives. The way of peace is strengthened if we realize that we are all of the same stock and members of the one human family; if we never forget that we have the same Father in heaven and that we are all his children, made in his image and likeness. (5/24/14, Amman)

We must not be a Church closed in on herself, which watches her navel, a self-referential Church, who looks at herself and is unable to transcend. Twofold transcendence is important: toward God and toward one's neighbor. Coming out of oneself is not an adventure; it is a journey, it is the path that God has indicated to

men, to the people from the first moment when he said to Abraham, “Go from your country”. He had to go out of himself. And when I come out of myself, I meet God and I meet others. How do you meet others? From a distance or up close? You must meet them up close, closeness. Creativity, transcendence and closeness. Closeness is a key word: be near. Do not be afraid of anything. Be close. (7/26/14, Clergy)

“Consecrated life also needs to be accompanied so that, rooted in Christ at the service of the Kingdom, it may always remain a prophetic witness and a model of reconciliation, justice and peace (cf. *Evangelii Gaudium*, n. 117).” (9/6/14)

“You are called to offer direction and solutions for the promotion of a society founded on respect for the dignity of the human person. In this respect, attention to the poor and the many in need, such as the elderly, people who are sick or disabled, should be the object of pastoral care that is appropriate and continually reexamined. In fact, the Church is called to concern herself with the wellbeing of these people and to draw the attention of society and of the public authorities to their situation.” (9/12/14)

The way of the Church is not to condemn anyone for eternity; to pour out the balm of God’s mercy on all those who ask for it with a sincere heart. The way of the Church is precisely to leave her four walls behind and to go out in search of those who are distant, those essentially on the “outskirts” of life. It is to adopt fully God’s own approach, to follow the Master who said: “Those who are well have no need of the physician, but those who are sick; I have come to call, not the righteous but sinners” (*Lk* 5:31-32). (2/15/15, Cardinals)

Charity is creative in finding the right words to speak to all those considered incurable and hence untouchable. Finding the right words... Contact is the language of genuine communication, the same endearing language which brought healing to the leper. How many healings can we perform if only we learn this language of contact! The leper, once cured, became a messenger of God’s love. The Gospel tells us that “he went out and began to proclaim it freely and to spread the word” (cf. *Mk* 1:45). (2/15/15, Cardinals)

I urge you to serve Jesus crucified in every person who is emarginated, for whatever reason; to see the Lord in every excluded person who is hungry, thirsty, naked; to see the Lord present even in those who have lost their faith, or turned away from the practice of their faith, or say that they are atheists; to see the Lord who is imprisoned, sick, unemployed, persecuted; to see the Lord in the leper – whether in body or soul - who encounters discrimination! We will not find the Lord unless we truly accept the marginalized! May we always have before us the image of Saint Francis, who was unafraid to embrace the leper and to accept every kind of outcast. Truly, dear brothers, the Gospel of the marginalized is where our credibility is at stake, is discovered and is revealed! (2/15/15, Cardinals)

This is a job that pertains to everyone, but in a special way it pertains to you priests. To bring mercy, to bring pardon, to bring peace, to bring joy through the Sacraments and through listening. That the people of God may find in you men who are merciful like Jesus. At the same time that every parish and every ecclesial reality may become a sanctuary for the one who seeks God and a welcoming home for the poor, the elderly and those who find themselves in need. *To go and to welcome*: so that the heart of Mother Church, and of all her children, will beat. Go, welcome! Go, seek! Go, bring love, mercy and tenderness. (3/21/15, Homily)

Let us return for a moment to what today’s liturgy describes as the work of the priest: to bring good news to the poor, to proclaim freedom to prisoners and healing to the blind, to offer liberation to the downtrodden and to announce the year of the Lord’s favour. Isaiah also mentions consoling the broken-hearted and comforting the afflicted. (4/2/15)

The tasks of which Jesus speaks call for the ability to show compassion; our hearts are to be “moved” and fully engaged in carrying them out. We are to rejoice with couples who marry; we are to laugh with the children

brought to the baptismal font; we are to accompany young fiancés and families; we are to suffer with those who receive the anointing of the sick in their hospital beds; we are to mourn with those burying a loved one. (4/2/15)

The faithful never leave us without something to do, unless we hide in our offices or go out in our cars wearing sun glasses. There is a good and healthy tiredness. It is the exhaustion of the priest who wears the smell of the sheep... but also smiles the smile of a father rejoicing in his children or grandchildren. (4/2/15)

From our feet, we can tell how the rest of our body is doing. The way we follow the Lord reveals how our heart is faring. The wounds on our feet, our sprains and our weariness, are signs of how we have followed him, of the paths we have taken in seeking the lost sheep and in leading the flock to green pastures and still waters (cf. *ibid.*, 270). (4/2/15)

There is a clear connection between *consecrated life* and *mission*. The desire to follow Jesus closely, which led to the emergence of consecrated life in the Church, responds to his call to take up the cross and follow him, to imitate his dedication to the Father and his service and love, to lose our life so as to gain it. Since Christ's entire existence had a missionary character, so too, all those who follow him closely must possess this missionary quality. (5/24/15, Mission)

The Church cannot and must not remain aloof from this process in her proclamation of the Gospel. Many priests and pastoral workers carry out an enormous work of accompanying and promoting the excluded throughout the world, alongside cooperatives, favouring businesses, providing housing, working generously in the fields of health, sports and education. I am convinced that respectful cooperation with the popular movements can revitalize these efforts and strengthen processes of change. (7/9/15, Popular Movements)

May we be shepherds who are close to our people, open to their questions and problems. (9/20/15, Vespers)

We are promoters of the culture of encounter. We are living sacraments of the embrace between God's riches and our poverty. (9/23/15, Bishops)

Be pastors close to people, pastors who are neighbors and servants. (9/23/15, Bishops)

Closeness to the poor, the refugee, the immigrant, the sick, the exploited, the elderly living alone, prisoners and all God's other poor, will teach us a different way of resting, one which is more Christian and generous. (9/24/15, Vespers)

As shepherds following in the footsteps of the Good Shepherd, we are asked to seek out, to accompany, to lift up, to bind up the wounds of our time. To look at things realistically, with the eyes of one who feels called to action, to pastoral conversion. The world today demands this conversion on our part. "It is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded" (*Evangelii Gaudium*, 23) (9/27/15, Bishops)

A pastor must show that the "Gospel of the family" is truly "good news" in a world where self-concern seems to reign supreme! We are not speaking about some romantic dream: the perseverance which is called for in having a family and raising it transforms the world and human history. (9/27/15, Bishops)

By our own humble Christian apprenticeship in the familial virtues of God's people, we will become more and more like fathers and mothers (as did Saint Paul: cf. 1 Th 2:7,11), and less like people who have simply learned to live without a family. Our ideal is not to live without love! A good pastor renounces the love of a

family precisely in order to focus all his energies, and the grace of his particular vocation, on the evangelical blessing of the love of men and women who carry forward God's plan of creation, beginning with those who are lost, abandoned, wounded, broken, downtrodden and deprived of their dignity. (9/27/15, Bishops)

The mission of a good pastor, in the style of God – and only God can authorize this, not our own presumption! – imitates in every way and for all people the Son's love for the Father. This is reflected in the tenderness with which a pastor devotes himself to the loving care of the men and women of our human family. (9/27/15, Bishops)

Service is the way for authority to be exercised in the Christian community. Those who serve others and lack real prestige exercise genuine authority in the Church. Jesus calls us to see things differently, to pass from the thirst for power to the joy of quiet service, to suppress our instinctive desire to exercise power over others, and instead to exercise the virtue of humility. (10/18/15, Homily)

After proposing a model not to imitate, Jesus then offers himself as the ideal to be followed. By imitating the Master, the community gains a new outlook on life: "The Son of Man came not to be served but to serve, and to give his life as a ransom for many" (v. 45). In the biblical tradition, the Son of Man is the one who receives from God "dominion, glory and kingship" (Dan 7:14). Jesus fills this image with new meaning. He shows us that he enjoys dominion because he is a servant, glory because he is capable of abasement, kingship because he is fully prepared to lay down his life. By his passion and death, he takes the lowest place, attains the heights of grandeur in service, and bestows this upon his Church. (10/18/15, Homily)

Jesus exercises a true priesthood of mercy and compassion. He knows our difficulties at first hand, he knows from within our human condition; the fact that he is without sin does not prevent him from understanding sinners. His glory is not that born of ambition or the thirst for power; it is the glory of one who loves men and women, who accepts them and shares in their weakness, who offers them the grace which heals and restores, and accompanies them with infinite tenderness amid their tribulations. (10/18/15, Homily)

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)

I have said that the poor are at the heart of the Gospel; they are present there from beginning to end. In the synagogue at Nazareth, Jesus made this clear at the outset of his ministry. And when in *Matthew 25* he speaks of the latter days, and reveals the criterion by which we will all be judged, there too we find the poor. There is a danger, a temptation which arises in times of prosperity: it is the danger that the Christian community becomes just another “part of society”, losing its mystical dimension, losing its ability to celebrate the Mystery and instead becoming a spiritual organization, Christian and with Christian values, but lacking the leaven of prophecy. When this happens, the poor no longer have their proper role in the Church. This is a temptation from which particular Churches, Christian communities, have suffered greatly over the centuries; in some cases they become so middle class that the poor even feel ashamed to be a part of them. It is the temptation of spiritual “prosperity”, pastoral prosperity. No longer is it a poor Church for the poor but rather a rich Church for the rich, or a middle class Church for the well-to-do. (8/14/14, Bishops)

Do not fall into the terrible trap of thinking that life depends on money and that, in comparison with money, anything else is devoid of value or dignity. This is nothing but an illusion! We cannot take money with us into the life beyond. Money does not bring us happiness. Violence inflicted for the sake of amassing riches soaked in blood makes one neither powerful nor immortal. Everyone, sooner or later, will be subject to God’s judgment, from which no one can escape. (4/11/15, no. 19)

We know how unsustainable is the behavior of those who constantly consume and destroy, while others are not yet able to live in a way worthy of their human dignity. (5/24/15, *Laudato Si’*, no. 193)

Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption. (5/24/15, *Laudato Si’*, no. 222)

Inner peace is closely related to care for ecology and for the common good because, lived out authentically, it is reflected in a balanced lifestyle together with a capacity for wonder which takes us to a deeper understanding of life. (5/24/15, *Laudato Si’*, no. 225)

Jesus’ love is great, so today in the opening of this Holy Door I would like the Holy Spirit to open the heart of all the people of Rome, to make them see what is the way of salvation. There is no luxury, it is not the way of great riches, it is not the way of power. It is the way of humility. The poorest, the sick, the imprisoned. (12/18/15)

How much have we become accustomed to a lifestyle where we think that our source and life force lies only in wealth? To what point do we feel that caring about others, our concern and work for bread, for the good name and dignity of others, are wellsprings of happiness and hope? (2/14/16)

Here let me say a word to fiancés. Have the courage to be different. Don’t let yourselves get swallowed up by a society of consumption and empty appearances. What is important is the love you share, strengthened and sanctified by grace. You are capable of opting for a more modest and simple celebration in which love takes precedence over everything else. Pastoral workers and the entire community can help make this priority the norm rather than the exception. (3/19/16, no. 212)

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. (10/16/13)

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)

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)

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)

In a world like this, media 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. (1/24/14)

The desire for digital connectivity can have the effect of isolating us from our neighbors, from those closest to us. We should not overlook the fact that those who for whatever reason lack access to social media run the risk of being left behind. (1/24/14)

Living our Baptism to the full . . . also means *not accustoming ourselves to the situations of degradation and misery* that we encounter as we walk along the streets of our cities and towns. There is a risk of passively accepting certain forms of behavior and of not being shocked by the sad reality surrounding us. We become accustomed to violence, as though it were a predictable part of the daily news. We become accustomed to brothers and sisters sleeping on the streets, who have no roof to shelter them. We become accustomed to refugees seeking freedom and dignity, who are not received as they ought to be. We become accustomed to living in a society which thinks it can do without God, in which parents no longer teach their children to pray or to make the sign of the Cross. . . . Lent comes to us as a providential time to change course, to recover the ability to react to the reality of evil which always challenges us. Lent is to be lived as a time of conversion, as a time of renewal for individuals and communities, by drawing close to God and by trustfully adhering to the Gospel. In this way, it also allows us to look with new eyes at our brothers and sisters and their needs. That is why Lent is a favorable time to convert to the love of God and neighbor; a love that knows how to make its own the Lord’s attitude of gratuitousness and mercy — who “became poor, so that by his poverty you might become rich” (cf. 2 Cor 8:9). (3/5/14, General Audience)

Solidarity is a word that is not always welcomed; I would say that sometimes we have transformed it into a bad word, it cannot be said. However, it is a word that means much more than some acts of sporadic generosity. It is to think and to act in terms of community, of the priority of the life of all over the appropriation of goods by a few. It is also to fight against the structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labor rights. It is to confront the destructive effects of the empire of money: forced displacements, painful emigrations, the traffic of persons, drugs, war, violence and all those realities that many of you suffer and that we are all called to transform. Solidarity, understood in its deepest sense, is a way of making history. (10/28/14)

If we intend to try, as Christians, to incisively address the many problematic issues and tragedies of our time, it is necessary to speak and act as brothers, in a way that all can easily recognize. This too is a way — for us perhaps it is the first — of confronting the globalization of indifference with the globalization of solidarity and fraternity, which among the baptized will shine even more brightly. (11/7/14)

The future of all nations is interconnected, more than ever before; they are like the members of one family who depend upon each other. (11/20/14)

When there is a lack of solidarity in a country, the effects are felt by all. Indeed, solidarity is the attitude that enables people to reach out to others and establish mutual relations on this sense of brotherhood that overcomes differences and limits, and inspires us to seek the common good together. Human beings, as they become aware of being partly responsible for the plan of Creation, become capable of mutual respect, instead of fighting among themselves, damaging and impoverishing the planet. (11/20/14)

The persons we help, the poor, the sick, orphans, have much to give us. Will I become a begger and also ask this? Or am I sufficient and will I only give? You who live by always giving, and think that you need nothing, do you realize that you are poor yourself? Do you realize that you are very poor and that you need what they can give you? Do you let yourself be evangelized by the poor, by the sick, by those you assist? This is what can help all those people who are committed like Rikki to trying to give to others: it is learning to stretch out our own hands from our poverty. (1/18/15)

The growing number of people who are marginalized and live in great insecurity challenge us and ask us for greater solidarity to give them the material and spiritual support they need. At the same time the poor whom we approach and help can give us much. (2/16/15, Pro Petri Sede)

Today globalizing solidarity... means thinking about the spiraling increase of unemployed people, of the unending tears of the poor, of the need to resume development that is both a true, integral progress of the person who certainly needs income, but not only income! Let us think of health needs, which traditional welfare systems no longer manage to satisfy; of the urgent need of solidarity, placing once again the dignity of the human being at the center of the economy, as you have said. As Pope Leo XIII would still say today: Christianity has marvelous strength to globalize solidarity! (2/28/15)

When I do charity, I give myself! If I am not capable of giving myself, that is not charity. It is a gift without which one cannot enter the home of one who suffers. In the language of the social doctrine of the Church this means building on subsidiarity with strength and consistency: it means joining forces! (2/28/15)

To the young people and to all of you today I repeat: solve problems with solidarity. I therefore encourage you to witnesses to solidarity in your cities and towns, at work, at school, in the family and at meeting places. (5/2/15, Pilgrims)

Developing countries, where the most important reserves of the biosphere are found, continue to fuel the development of richer countries at the cost of their own present and future. The land of the southern poor is rich and mostly unpolluted, yet access to ownership of goods and resources for meeting vital needs is inhibited by a system of commercial relations and ownership which is structurally perverse. (5/24/15, *Laudato Si'*, no. 52)

We need to strengthen the conviction that we are one single human family. (5/24/15, *Laudato Si'*, no. 52)

Human ecology is inseparable from the notion of the common good . . . In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters. (5/24/15, *Laudato Si'*, no. 156, 158)

The notion of the common good also extends to future generations. The global economic crises have made painfully obvious the detrimental effects of disregarding our common destiny, which cannot exclude those who come after us. We can no longer speak of sustainable development apart from intergenerational solidarity. Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realize that the world is a gift which we have freely received and must share with others. Since the world has been given to us, we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit. Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us. (5/24/15, *Laudato Si'*, no. 159)

An interdependent world not only makes us more conscious of the negative effects of certain lifestyles and models of production and consumption which affect us all; more importantly, it motivates us to ensure that solutions are proposed from a global perspective, and not simply to defend the interests of a few countries. (5/24/15, *Laudato Si'*, no. 164)

Enforceable international agreements are urgently needed. . . . Global regulatory norms are needed to impose obligations and prevent unacceptable actions, for example, when powerful companies dump contaminated waste or offshore polluting industries in other countries. (5/24/15, *Laudato Si'*, no. 173)

Because everything is related, we need one another. If politics is dominated by financial speculation, or if the economy is ruled solely by a technocratic and utilitarian paradigm concerned with maximum production, we will not grasp, much less resolve, the great problems of humanity. Cultural life has an important role to play in this regard, for it has to do not only with the development of the mind through the sciences and the creation of beauty through the arts, but also esteem for the local traditions of a people – this is also culture – which are so expressive of the milieu in which they arose and emerged, and the milieu which gives them meaning. There is also need for an ethical and moral education which can cultivate solidarity and shared responsibility between individuals. (7/8/15)

The world's peoples want to be artisans of their own destiny. They want to advance peacefully towards justice. They do not want forms of tutelage or interference by which those with greater power subordinate those with less. They want their culture, their language, their social processes and their religious traditions to be respected. No actual or established power has the right to deprive peoples of the full exercise of their sovereignty. Whenever they do so, we see the rise of new forms of colonialism which seriously prejudice the possibility of peace and justice. (7/9/15, *Popular Movements*)

There are many good reasons to believe in mankind's capacity to act together in solidarity and, on the basis of our interconnection and interdependence, to demonstrate concern for the more vulnerable of our brothers and sisters and for the protection of the common good. This attitude of mutual responsibility is rooted in our fundamental vocation to fraternity and a life in common. Personal dignity and interpersonal relationships are what constitute us as human beings whom God willed to create in his own image and likeness. As creatures endowed with inalienable dignity, we are related to all our brothers and sisters, for whom we are responsible and with whom we act in solidarity. Lacking this relationship, we would be less human. (12/8/15, *Peace*)

Some people prefer not to ask questions or seek answers; they lead lives of comfort, deaf to the cry of those who suffer. Almost imperceptibly, we grow incapable of feeling compassion for others and for their problems; we have no interest in caring for them, as if their troubles were their own responsibility, and none of our business.[9] “When we are healthy and comfortable, we forget about others (something God the Father never does): we are unconcerned with their problems, their sufferings and the injustices they endure... Our heart grows cold. As long as I am relatively healthy and comfortable, I don't think about those less well off.”[10] (12/8/15, *Peace*)

We too, then, are called to make compassion, love, mercy and solidarity a true way of life, a rule of conduct in our relationships with one another.[21] This requires the conversion of our hearts: the grace of God has to turn our hearts of stone into hearts of flesh (cf. Ezek 36:26), open to others in authentic solidarity. For solidarity is much more than a “feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far”.[22] Solidarity is “a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all”.[23] because compassion flows from fraternity. (12/8/15, *Peace*)

Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation. I think first of families, which are called to a primary and vital mission of education. . . . Teachers, who have the challenging task of training children and youth in schools or other settings, should be conscious that their responsibility extends also to the moral, spiritual and social aspects of life. The values of freedom, mutual respect and solidarity can be handed on from a tender age. Speaking to educators, Pope Benedict XVI noted that: “Every educational setting can be a place of openness to the transcendent and to others; a place of dialogue, cohesiveness and attentive listening, where young people feel appreciated for their personal abilities and inner riches, and can learn to esteem their brothers and sisters. May young people be taught to savor the joy which comes from the daily exercise of charity and compassion towards others and from taking an active part in the building of a more humane and fraternal society”.

(12/8/15, Peace)

If you want to find God, seek him in humility, seek him in poverty, seek him where he is hidden: in the neediest, in the sick, in the hungry, in the imprisoned. (12/18/15)

Our Father, He is the Father of a great family; he is our Father. He knows that he has a unique love, but he does not know how to bear or raise an “only child”. He is the God of the home, of brotherhood, of bread broken and shared. He is the God who is “Our Father”, not “my father” or “your stepfather”. (2/14/16)

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)

The growth of inequality and poverty undermines inclusive and participatory democracy at risk which always presupposes an economy and an equitable and nonexclusive market. It is a question, therefore, of overcoming the structural causes of inequality and poverty. In the Apostolic Exhortation *Evangelii Gaudium*, I wished to point out three fundamental instruments for the social inclusion of the most needy: education, access to health care and employment for all (cf. n. 192). (10/2/14)

[Solidarity] is . . . to fight against the structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labor rights. It is to confront the destructive effects of the empire of money: forced displacements, painful emigrations, the traffic of persons, drugs, war, violence and all those realities that many of you suffer and that we are all called to transform. Solidarity, understood in its deepest sense, is a way of making history. (10/28/14)

Some of you said: this system can no longer be endured. We must change it; we must put human dignity again at the center and on that pillar build the alternative social structures we need. It must be done with courage, but also with intelligence, with tenacity but without fanaticism, with passion but without violence. And among us all, addressing the conflicts without being trapped in them, always seeking to resolve the tensions to reach a higher plane of unity, peace and justice. We, Christians, have something very lovely, a guide of action, we could say a revolutionary program. I earnestly recommend that you read it, that you read the Beatitudes that are in chapter 5 of Saint Matthew and 6 of Saint Luke (cf. *Matthew* 5:3 and *Luke* 6:20) and that you read the passage of Matthew 25. I said it to the young people at Rio de Janeiro, with those two things you have the plan of action. (10/28/14)

Solidarity with the poor is thinking and acting in terms of community, of the priority of the life of all over the appropriation of goods by the few. It is also fighting the structural causes of poverty: inequality, unemployment and homelessness, the denial of social and labour rights. Solidarity is a way of making history with the poor, avoiding the allegedly altruistic works that reduce the other to indifference. (12/12/14)

The great biblical tradition enjoins on all peoples the duty to hear the voice of the poor. It bids us break the bonds of injustice and oppression which give rise to glaring, and indeed scandalous, social inequalities. Reforming the social structures which perpetuate poverty and the exclusion of the poor first requires a conversion of mind and heart. (1/16/15, Diplomatic)

To be an ambassador for Christ means above all to invite everyone to a renewed personal encounter with the Lord Jesus (*Evangelii Gaudium*, 3). . . But the Gospel is also a summons to conversion, to an examination of our consciences, as individuals and as a people. As the Bishops of the Philippines have rightly taught, the Church in the Philippines is called to acknowledge and combat the causes of the deeply rooted inequality and injustice which mar the face of Filipino society, plainly contradicting the teaching of Christ. The Gospel calls individual Christians to live lives of honesty, integrity and concern for the common good. But it also calls Christian communities to create "circles of integrity", networks of solidarity which can expand to embrace and transform society by their prophetic witness. (1/16/15, Homily)

Only by becoming poor ourselves, by becoming poor ourselves, by stripping away our complacency, will we be able to identify with the least of our brothers and sisters. We will see things in a new light and thus respond with honesty and integrity to the challenge of proclaiming the radicalism of the Gospel in a society which has grown comfortable with social exclusion, polarization and scandalous inequality. (1/16/15, Homily)

God chose and blessed us for a purpose: to be holy and blameless in his sight (*Eph 1:4*). He chose us, each of us to be witnesses of his truth and his justice in this world. He created the world as a beautiful garden and asked us to care for it. But through sin, man has disfigured that natural beauty; through sin, man has also destroyed the unity and beauty of our human family, creating social structures which perpetuate poverty, ignorance and corruption. (1/18/15)

May the message of mercy reach everyone, and may no one be indifferent to the call to experience mercy. . . . Do not fall into the terrible trap of thinking that life depends on money and that, in comparison with money, anything else is devoid of value or dignity. . . . The same invitation is extended to those who either perpetrate or participate in corruption. This festering wound is a grave sin that cries out to heaven for vengeance, because it threatens the very foundations of personal and social life. Corruption prevents us from looking to the future with hope, because its tyrannical greed shatters the plans of the weak and tramples upon the poorest of the poor. It is an evil that embeds itself into the actions of everyday life and spreads, causing great public scandal. Corruption is a sinful hardening of the heart that replaces God with the illusion that money is a form of power. (4/11/15, no. 19)

My predecessor Benedict XVI likewise proposed “eliminating the structural causes of the dysfunctions of the world economy and correcting models of growth which have proved incapable of ensuring respect for the environment”. He observed that the world cannot be analyzed by isolating only one of its aspects, since “the book of nature is one and indivisible”, and includes the environment, life, sexuality, the family, social relations, and so forth. It follows that “the deterioration of nature is closely connected to the culture which shapes human coexistence”. Pope Benedict asked us to recognize that the natural environment has been gravely damaged by our irresponsible behavior. The social environment has also suffered damage. Both are ultimately due to the same evil: the notion that there are no indisputable truths to guide our lives, and hence human freedom is limitless. (5/24/15, *Laudato Si'*, no. 6)

Before all else, let us begin by acknowledging that change is needed. . . . Do we truly realize that something is wrong in a world where there are so many farmworkers without land, so many families without a home, so many laborers without rights, so many persons whose dignity is not respected? Do we realize that something is wrong where so many senseless wars are being fought and acts of fratricidal violence are taking place on our very doorstep? Do we realize something is wrong when the soil, water, air and living creatures of our world are under constant threat? So, if we do realize all this, let's not be afraid to say it: we need change; we want change. . . . You have mentioned the many forms of exclusion and injustice which you experience in the workplace, in neighborhoods and throughout the land. They are many and diverse, just as many and diverse are the ways in which you confront them. Yet there is an invisible thread joining every one of the forms of exclusion. These are not isolated issues. Can we recognize that invisible thread which links them? I wonder whether we can see that those destructive realities are part of a system which has become global. Do we realize that that system has imposed the mentality of profit at any price, with no concern for social exclusion or the destruction of nature? (7/9/15, Popular Movements)

I would insist, let us not be afraid to say it: we want change, real change, structural change. This system is by now intolerable: farmworkers find it intolerable, laborers find it intolerable, communities find it intolerable, peoples find it intolerable . . . The earth itself – our sister, Mother Earth, as Saint Francis would say – also finds it intolerable. We want change in our lives, in our neighborhoods, in our everyday reality. We want a change which can affect the entire world, since global interdependence calls for global answers to local problems. The

globalization of hope, a hope which springs up from peoples and takes root among the poor, must replace the globalization of exclusion and indifference! (7/9/15, Popular Movements)

It is essential that, along with the defense of their legitimate rights, peoples and their social organizations be able to construct a humane alternative to a globalization which excludes. You are sowers of change. May God grant you the courage, joy, perseverance and passion to continue sowing. Be assured that sooner or later we will see its fruits. Of the leadership I ask this: be creative and never stop being rooted in local realities, since the father of lies is able to usurp noble words, to promote intellectual fads and to adopt ideological stances. But if you build on solid foundations, on real needs and on the lived experience of your brothers and sisters, of campesinos and natives, of excluded workers and marginalized families, you will surely be on the right path. (7/9/15, Popular Movements)

The available resources in our world, the fruit of the intergenerational labors of peoples and the gifts of creation, more than suffice for the integral development of “each man and the whole man”.^[2] The problem is of another kind. There exists a system with different aims. A system which, in addition to irresponsibly accelerating the pace of production, and using industrial and agricultural methods which damage Mother Earth in the name of “productivity”, continues to deny many millions of our brothers and sisters their most elementary economic, social and cultural rights. This system runs counter to the plan of Jesus, against the Good News that Jesus brought. (7/9/15, Popular Movements)

Even in the developed world, the effects of unjust structures and actions are all too apparent. Our efforts must aim at restoring hope, righting wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples. (9/24/15, Congress)

On the institutional level, indifference to others and to their dignity, their fundamental rights and their freedom, when it is part of a culture shaped by the pursuit of profit and hedonism, can foster and even justify actions and policies which ultimately represent threats to peace. Indifference can even lead to justifying deplorable economic policies which breed injustice, division and violence for the sake of ensuring the wellbeing of individuals or nations. Not infrequently, economic and political projects aim at securing or maintaining power and wealth, even at the cost of trampling on the basic rights and needs of others. When people witness the denial of their elementary rights, such as the right to food, water, health care or employment, they are tempted to obtain them by force.^[17] (12/8/15, Peace)

There are three temptations of Christ... First, wealth: seizing hold of goods destined for all, and using them only for “my own people”. That is, taking “bread” based on the toil of others, or even at the expense of their very lives. . . .The second temptation, vanity: the pursuit of prestige based on continuous, relentless exclusion of those who “are not like me”. [The third temptation] is that of pride, or rather, putting oneself on a higher level than one truly is onThree temptations which lock us into a cycle of destruction and sin. (2/14/16)

Another way that you love your enemy is this: when the opportunity presents itself for you to defeat your enemy, that is the time which you must not do it... When you rise to the level of love, of its great beauty and power, you seek only to defeat evil systems. Individuals who happen to be caught up in that system, you love, but you seek to defeat the system.. . The strong person is the person who can cut off the chain of hate, the chain of evil.. . Somebody must have religion enough and morality enough to cut it off and inject within the very structure of the universe that strong and powerful element of love”. (3/19/16, no. 118)

“[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)

Enslaving people, human trafficking and war crimes are recognized as crimes against humanity, both by international law and by many national laws. It is a crime against humanity. (10/23/14)

Every human being — man, woman, boy and girl — is the image of God; God, who is love and freedom, gives himself through interpersonal relations; therefore every human being is a free person, destined to live for the good of others in equality and brotherhood. Every person and all people are equal and their freedom and dignity must be recognized. (12/2/14)

That is why we declare in the name of all people and of everyone of our own Creed that modern slavery — in the form of human trafficking, forced labor, prostitution or the trafficking of organs — is a crime “against humanity”. The victims of this are from every walk of life, but most are found among the poorest and the most vulnerable of our brothers and sisters. (12/2/14)

Despite the great efforts of many, modern slavery continues to be an atrocious scourge that is present throughout the world on a broad scale. (12/2/14)

We call to action all people of faith, leaders, governments, businesses, all men and women of good will, to give their strong support and join in the action against modern slavery in all its forms. (12/2/14)

Sustained by the ideals of our confessions of faith and by our shared human values, we all can and must raise the standard of spiritual values, common effort and the vision of freedom to eradicate slavery from our planet. (12/2/14)

Today, as in the past, slavery is rooted in a notion of the human person which allows him or her to be treated as an object. Whenever sin corrupts the human heart and distances us from our Creator and our neighbours, the latter are no longer regarded as beings of equal dignity, as brothers or sisters sharing a common humanity, but rather as objects. Whether by coercion or deception, or by physical or psychological duress, human persons created in the image and likeness of God are deprived of their freedom, sold and reduced to being the property of others. They are treated as means to an end. (12/8/14)

There are other causes which help to explain contemporary forms of slavery. Among these, I think in the first place of *poverty*, underdevelopment and exclusion, especially when combined with *a lack of access to education or scarce, even non-existent, employment opportunities*. . . . Another cause of slavery is *corruption* on the part of people willing to do anything for financial gain. . . . Further causes of slavery include *armed conflicts, violence, criminal activity and terrorism*. . . . There is also need for a threefold commitment on the *institutional level*: to prevention, to victim protection and to the legal prosecution of perpetrators. (12/8/14)

I invite everyone, in accordance with his or her specific role and responsibilities, to practice acts of fraternity towards those kept in a state of enslavement. Let us ask ourselves, as individuals and as communities, whether we feel challenged when, in our daily lives, we meet or deal with persons who could be victims of human trafficking, or when we are tempted to select items which may well have been produced by exploiting others. (12/8/14)

I urgently appeal to all men and women of good will, and all those near or far, including the highest levels of civil institutions, who witness the scourge of contemporary slavery, not to become accomplices to this evil, not to turn away from the sufferings of our brothers and sisters, our fellow human beings, who are deprived of their freedom and dignity. Instead, may we have the courage to touch the suffering flesh of Christ, [\[12\]](#) revealed in the faces of those countless persons whom he calls “the least of these my brethren” (*Mt 25:40, 45*). (12/8/14)

We are all called to combat every form of slavery and to build fraternity — all of us, each one according to his or her own responsibility. (1/1/15)

Another kind of war experienced by many of our societies as a result of the narcotics trade. A war which is taken for granted and poorly fought. Drug trafficking is by its very nature accompanied by trafficking in persons, money laundering, the arms trade, child exploitation and other forms of corruption. (9/25/15, United Nations)

Migration is particularly dramatic and devastating to families and individuals when it takes place illegally and is supported by international networks of human trafficking. . . . Extreme poverty and other situations of family breakdown sometimes even lead families to sell their children for prostitution or for organ trafficking”. (3/19/16, no. 46)

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)

I note and I encourage the contribution of so many women who work within the family, in the areas of teaching the faith, pastoral work, schooling, but also in social, cultural and economic structures. You women know how to embody the tender face of God, his mercy, which is translated into a willingness to give time rather than to occupy space, to welcome rather than to exclude. In this sense, I like to describe the feminine dimension of the Church as the welcoming womb which regenerates life. (2/7/15, Culture)

The many forms of slavery, of prostitution, of mutilation of the female body, require us to set to work to defeat these forms of degradation which reduce it to purely an object to be sold on the various markets. I would like to call attention, in this context, to the plight of so many poor women, forced to live in dangerous conditions, exploited, relegated to the margins of society and rendered victims of a throwaway culture. (2/7/15, Culture)

The cooperative movement can play an important role in *sustaining, facilitating and also encouraging the life of families*. Realizing conciliation, or better perhaps, *harmonization between work and family*, is a task you have already begun and which you must increasingly achieve. Doing this also means helping women fully develop themselves within their vocation and bring their own talents to fruition. Women free to be leaders, both in business and in the family! I know well that cooperatives already offer so many services and so many organizational formulae, akin to national health services, to meet the needs of everyone, of children and the elderly in particular, from day-care centres to home care. *This is our way to manage the common goods, those goods that must not be the property of only the few and must not seek speculative purposes*. (2/18/15)

Firmly support the right to equal pay for equal work; why is it taken for granted that women should earn less than men? No! They have the same rights. This disparity is an absolute disgrace! At the same time, recognize women's motherhood and men's fatherhood as an always precious treasure, for the good of their children above all. Likewise, the virtue of the hospitality of Christian families today takes on a crucial importance, especially in situations of poverty, degradation, and domestic violence. (4/29/15)

To enable these real men and women to escape from extreme poverty, we must allow them to be dignified agents of their own destiny. . . .This presupposes and requires the right to education – also for girls (excluded in certain places) – which is ensured first and foremost by respecting and reinforcing the primary right of the

family to educate its children, as well as the right of churches and social groups to support and assist families in the education of their children. (9/25/15, United Nations)

Even though significant advances have been made in the recognition of women's rights and their participation in public life, in some countries much remains to be done to promote these rights. Unacceptable customs still need to be eliminated. I think particularly of the shameful ill-treatment to which women are sometimes subjected, domestic violence and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice. The verbal, physical, and sexual violence that women endure in some marriages contradicts the very nature of the conjugal union. I think of the reprehensible genital mutilation of women practiced in some cultures, but also of their lack of equal access to dignified work and roles of decision-making. History is burdened by the excesses of patriarchal cultures that considered women inferior, yet in our own day, we cannot overlook the use of surrogate mothers and "the exploitation and commercialization of the female body in the current media culture". (3/19/16, no. 54)

There are those who believe that many of today's problems have arisen because of feminine emancipation. This argument, however, is not valid, "it is false, untrue, a form of male chauvinism". The equal dignity of men and women makes us rejoice to see old forms of discrimination disappear, and within families there is a growing reciprocity. If certain forms of feminism have arisen which we must consider inadequate, we must nonetheless see in the women's movement the working of the Spirit for a clearer recognition of the dignity and rights of women. (3/19/16, no. 54)

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)

Today too, children are a sign. They are a sign of hope, a sign of life, but also a "diagnostic" sign, a marker indicating the health of families, society and the entire world. Wherever children are accepted, loved, cared for and protected, the family is healthy, society is more healthy and the world is more human. (5/25/14, Manger)

The Child of Bethlehem is frail, like all newborn children. He cannot speak and yet he is the Word made flesh who came to transform the hearts and lives of all men and women. This Child, like every other child, is vulnerable; he needs to be accepted and protected. Today too, children need to be welcomed and defended, from the moment of their conception. (5/25/14, Manger)

In an age which insists on the protection of minors, there is a flourishing trade in weapons which end up in the hands of child-soldiers, there is a ready market for goods produced by the slave labor of small children. Their cry is stifled: the cry of these children is stifled! They must fight, they must work, they cannot cry! But their mothers cry for them, as modern-day Rachels: they weep for their children, and they refuse to be consoled (cf. Mt 2:18). (5/25/14, Manger)

I urge you to be close to your young people as they seek to establish and articulate their identity in a disorienting age. Help them to find their purpose in the challenge and joy of co-creation with God that is the vocation to married life, fulfilled in the blessing of children; or indeed in the celibate vocations to the sacred priesthood or religious life, which the Church has been given for the salvation of souls. (11/17/14, Zambia)

The most effective way to overcome the temptation to give in to harmful lifestyles is by investing in education. Education will also help to overcome a widespread mentality of injustice and violence, as well as ethnic divisions. The greatest need is for a model of education which teaches the young to think critically and encourages growth in moral values (cf. *Evangelii Gaudium*, 64). (2/7/15, Africa)

Young people should not be denied hope, young people need to hope; we must offer those experiencing pain and suffering concrete signs of hope. Social bodies and associations, as well as individuals who work in hospitality and sharing, are generators of hope. Therefore I urge your Christian communities to be protagonists of solidarity, not to be put off by those who, out of a narrow self-interest, sow selfishness, violence and injustice. Oppose the culture of death and be witnesses to the Gospel of Life! The light of the Word of God and the support of the Holy Spirit will help you to look with new and welcoming eyes at the many new forms of poverty which cause many young people and families to yield to despair. (2/21/15)

Just as the witness of the first Christians calls us to care for one another, so our youth challenge us to hear one another... When we speak with young people, they challenge us to share the truth of Jesus Christ clearly and in a way that they can understand. (3/12/15, Korea)

As you reflect on the life of your dioceses, as you formulate and revise your pastoral plans, I urge you to keep before you the young whom you serve. See them as partners in “building a holier, more missionary and humble Church, a Church which loves and worships God by seeking to serve the poor, the lonely, the infirm and the marginalized” (Homily at Haemi Castle, 17 August 2014). (3/12/15, Korea)

Through your service to the young, the Church will become the leaven in the world which the Lord calls us to be (cf. Mt 13:33). (3/12/15, Korea)

The pathway of hope for children — these who are here today and for everyone — is first of all education, but a true education, the path of educating for the future: this prepares and helps one to go forward. (3/21/15, Scampia)

Those who have the task of governing, of educating, but I would say all adults, we are responsible for children and for doing what we can to change this situation. I am referring to “the passion” of children. Every child who is marginalized, abandoned, who lives on the street begging with every kind of trick, without schooling, without medical care, is a cry that rises up to God and denounces the system that we adults have set in place. And unfortunately these children are prey to criminals who exploit them for shameful trafficking or commerce, or train them for war and violence. But even in so-called wealthy countries many children live in dramatic situations that scar them deeply because of crises in the family, educational gaps and at times inhuman living conditions. In every case, their childhood is violated in body and soul. But none of these children are forgotten by the Father who is in heaven! Not one of their tears is lost! Neither is our responsibility lost, the social responsibility of people, of each one of us, and of countries. (4/8/15)

Too often the effects of a life worn down by precarious and underpaid work, unsustainable hours, bad transport rebound on the children... Children also pay the price for immature unions and irresponsible separations: they are the first victims; they suffer the outcome of a culture of exaggerated individual rights, and then the children become more precocious. They often absorb the violence they are not able to “ward off” and before the very eyes of adults are forced to grow accustomed to degradation. (4/8/15)

You must take initiatives for young people, jobs, small things because, as you know, work gives dignity. Think about when a young person cannot find work, they don't have a sense of dignity and they suffer. I encourage you to search, to pray, to seek small things, small things especially for young people. (5/2/15, Pilgrims)

Here, in this university setting, it would be worthwhile reflecting on the way we educate about this earth of ours, which cries out to heaven. (7/7/15, Educators)

My question to you, as educators, is this: Do you watch over your students, helping them to develop a critical sense, an open mind capable of caring for today's world? A spirit capable of seeking new answers to the varied

challenges that society sets before humanity today? Are you able to encourage them not to disregard the world around them, what is happening all over? Can you encourage them to do that? To make that possible, you need to take them outside the university lecture hall; their minds need to leave the classroom, their hearts must go out of the classroom. Does our life, with its uncertainties, its mysteries and its questions, find a place in the university curriculum or different academic activities? Do we enable and support a constructive debate which fosters dialogue in the pursuit of a more humane world? Dialogue, that bridge word, that word which builds bridges. (7/7/15, Educators)

How do we help our young people not to see a university degree as synonymous with higher status, with more money or social prestige? It is not synonymous with that. How can we help make their education a mark of greater responsibility in the face of today's problems, the needs of the poor, concern for the environment? (7/7/15, Educators)

Hope is bold; it can look beyond personal convenience, the petty securities and compensations which limit our horizon, and can open us up to grand ideals which make life more beautiful and worthwhile. I would ask each one of you: What is it that shapes your life? What lies deep in your heart? Where do your hopes and aspirations lie? . . . Take care not to yield to the temptation of a disenchantment which paralyzes the intellect and the will, or that apathy which is a radical form of pessimism about the future. These attitudes end either in a flight from reality towards vain utopias, or else in selfish isolation and a cynicism deaf to the cry for justice, truth and humanity which rises up around us and within us. (9/20/15, Students)

Hope is a path taken with others. An African proverb says: "If you want to go fast, go alone; if you want to go far, go with others". Isolation and aloofness never generate hope; but closeness to others and encounter do. Left to ourselves, we will go nowhere. Nor by exclusion will we be able to build a future for anyone, even ourselves. A path of hope calls for a culture of encounter, dialogue, which can overcome conflict and sterile confrontation. To create that culture, it is vital to see different ways of thinking not in terms of risk, but of richness and growth. The world needs this culture of encounter. It needs young people who seek to know and love one another, to journey together in building a country like that which José Martí dreamed of: "With all, and for the good of all". (9/20/15, Students)

Hope is a path of solidarity. The culture of encounter should naturally lead to a culture of solidarity. I was struck by what Leonardo said at the beginning, when he spoke of solidarity as a source of strength for overcoming all obstacles. Without solidarity, no country has a future. Beyond all other considerations or interests, there has to be concern for that person who may be my friend, my companion, but also someone who may think differently than I do, someone with his own ideas yet just as human and just as Cuban as I am. Simple tolerance is not enough; we have to go well beyond that, passing from a suspicious and defensive attitude to one of acceptance, cooperation, concrete service and effective assistance. Do not be afraid of solidarity, service and offering a helping hand, so that no one is excluded from the path. (9/20/15, Students)

One of the greatest scourges for young people is the lack of opportunities for study and for sustainable and profitable work, which would permit them to work for the future. In many cases — many cases — this lack of opportunity leads to situations of poverty and rejection. This poverty and rejection then becomes the best breeding ground for the young to fall into the cycle of drug trafficking and violence. It is a luxury which today we cannot afford; we cannot allow the present and future of Mexico to be isolated and abandoned. And for this to happen, dialogue, speaking face to face, and work opportunities are needed to help forge a constructive path ahead. (2/17/16, Laborers).

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)

How important it is that the voice of every member of society be heard, and that a spirit of open communication, dialogue and cooperation be fostered. It is likewise important that special concern be shown for the poor, the vulnerable and those who have no voice, not only by meeting their immediate needs but also by assisting them in their human and cultural advancement. (8/14/14, Authorities)

Today you are practicing here the culture of encounter, so different from that of xenophobia, discrimination and intolerance, which we witness so often. Among the excluded there is that encounter of cultures where the whole does not cancel the particularity, the whole does not cancel the particularity. That is why I like the image of the polyhedron, a geometric figure with many different faces. The polyhedron reflects the confluence of all the partialities that keep their originality in it. Nothing is dissolved, nothing is destroyed, nothing is dominated, everything is integrated, everything is integrated. (10/28/14)

The God who created the universe out of nothing can also intervene in this world and overcome every form of evil. Injustice is not invincible. (5/24/15, *Laudato Si'*, no. 74)

We must not think that these efforts are not going to change the world. (5/24/15, *Laudato Si'*, no. 212)

Do we truly realize that something is wrong in a world where there are so many farmworkers without land, so many families without a home, so many laborers without rights, so many persons whose dignity is not respected? Do we realize that something is wrong where so many senseless wars are being fought and acts of fratricidal violence are taking place on our very doorstep? Do we realize something is wrong when the soil, water, air and living creatures of our world are under constant threat? So, if we do realize all this, let's not be afraid to say it: we need change; we want change. (7/9/15, Popular Movements)

I cannot fail to mention the Servant of God Dorothy Day, who founded the Catholic Worker Movement. Her social activism, her passion for justice and for the cause of the oppressed, were inspired by the Gospel, her faith, and the example of the saints. (9/24/15, Congress)

Sadly, war and terrorism, accompanied by kidnapping, ethnic or religious persecution and the misuse of power, marked the past year from start to finish. . . . Yet some events of the year now ending inspire me, in looking ahead to the new year, to encourage everyone not to lose hope in our human ability to conquer evil and to combat resignation and indifference. They demonstrate our capacity to show solidarity and to rise above self-interest, apathy and indifference in the face of critical situations. (12/8/15, Peace)

In Jesus his Son, God has come down among us. He took flesh and showed his solidarity with humanity in all things but sin. Jesus identified with us: he became "the first-born among many brethren" (Rom 8:29). He was not content merely to teach the crowds, but he was concerned for their welfare, especially when he saw them hungry (cf. Mk 6:34-44) or without work (cf. Mt 20:3). He was concerned not only for men and women, but also for the fish of the sea, the birds of the air, plants and trees, all things great and small. He saw and embraced all of creation. (12/8/15, Peace)

Another place of astonishment — the second place in which, if we look with faith, we actually feel astonishment, is *history*. So many times we think we see it the right way, and instead we risk reading it backwards. It happens, for example, when history seems to us to be determined by the market economy, regulated by finance and business, dominated by the powers that be. The God of Christmas is instead a God who "shuffles the cards" — he likes doing so! As Mary sings in the *Magnificat*, it is the Lord who puts down the mighty from their thrones and exalts those of low degree, who fills the hungry with good things and sends the rich away empty (cf. Lk 1:52-53). This is the second type of astonishment, astonishment in history. (12/20/15)

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http://www.vatican.va/holy_father/francesco/speeches/2013/july/documents/papa-francesco_20130727_gmg-veglia-giovani_en.html
- 7/28/13—Homily on the Occasion of XXVIII World Youth Day
http://www.vatican.va/holy_father/francesco/homilies/2013/documents/papa-francesco_20130728_celebrazione-xxviii-gmg_en.html
- 7/28/13—Address to the Council of Bishops' Conferences of Latin America and the Caribbean, CELAM
http://www.vatican.va/holy_father/francesco/speeches/2013/july/documents/papa-francesco_20130728_gmg-celam-rio_en.html
- 7/28/13—Address at Farewell Ceremony
http://www.vatican.va/holy_father/francesco/speeches/2013/july/documents/papa-francesco_20130728_gmg-cerimonia-congedo-rio_en.html
- 7/28/13—Press Conference during the Return Flight
http://www.vatican.va/holy_father/francesco/speeches/2013/july/documents/papa-francesco_20130728_gmg-conferenza-stampa_en.html
- 8/5/13 – Message for World Day of Migrants and Refugees 2014
http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world-migrants-day.html
- 8/7/13—Video Message on the Feast of Saint Cajetan
http://www.vatican.va/holy_father/francesco/messages/pont-messages/2013/documents/papa-francesco_20130807_videomessaggio-san-cayetano_en.html
- 8/19/13--@Pontifex (Twitter)
<https://twitter.com/Pontifex/>
- 8/21/13—Address to Students and Teachers of the *Seibu Gakuen Bunri Junior High School*
http://www.vatican.va/holy_father/francesco/speeches/2013/august/documents/papa-francesco_20130821_collegio-saitama-giappone_en.html
- 8/25/13—Angelus Address
http://www.vatican.va/holy_father/francesco/angelus/2013/documents/papa-francesco_angelus_20130825_en.html
- 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
http://www.vatican.va/holy_father/francesco/cotidie/2013/en/papa-francesco-cotidie_20130916_politicians_en.html
- 9/19/13—Address to Recently Appointed Bishops
http://www.vatican.va/holy_father/francesco/speeches/2013/september/documents/papa-francesco_20130919_convegno-nuovi-vescovi_en.html
- 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
http://www.vatican.va/holy_father/francesco/homilies/2013/documents/papa-francesco_20130922_bonaria-cagliari_en.html
- 9/25/13—General Audience
http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20130925_udienza-generale_en.html
- 10/1/13—Interview with *la Repubblica*
http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scaffari_english-67643118/
- 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

http://www.vatican.va/holy_father/francesco/speeches/2013/october/documents/papa-francesco_20131031_circolo-san-pietro_en.html

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

http://www.vatican.va/holy_father/francesco/messages/pont-messages/2013/documents/papa-francesco_20131116_videomessaggio-guadalupe_en.html

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

http://www.vatican.va/holy_father/francesco/messages/peace/documents/papa-francesco_20131208_messaggio-xxvii-giornata-mondiale-pace-2014_en.html

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

http://www.vatican.va/holy_father/francesco/messages/pont-messages/2013/documents/papa-francesco_20131209_videomessaggio-campagna-contro-fame_en.html

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

http://www.vatican.va/holy_father/francesco/messages/urbi/documents/papa-francesco_20131225_urbi-et-orbi-natale_en.html

12/26/13 –Lenten Message 2014

http://w2.vatican.va/content/francesco/en/messages/lent/documents/papa-francesco_20131226_messaggio-quaresima2014.html

12/26/13—Angelus

http://www.vatican.va/holy_father/francesco/angelus/2013/documents/papa-francesco_angelus_20131226_en.html

12/29/13—Angelus

http://www.vatican.va/holy_father/francesco/angelus/2013/documents/papa-francesco_angelus_20131229_en.html

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

http://www.vatican.va/holy_father/francesco/messages/communications/documents/papa-francesco_20140124_messaggio-comunicazioni-sociali_en.html

1/30/14—To the Bishops of the Episcopal Conference of Austria on their “Ad Limina” Visit

http://w2.vatican.va/content/francesco/en/speeches/2014/january/documents/papa-francesco_20140130_ad-limina-austria.html

2/9/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140209.html

2/12/14—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140212_udienza-generale.html

- 2/19/14—Message of Pope Francis to Participants in the General Assembly of the Pontifical Academy for Life on the Occasion of the 20th Anniversary of its Founding**
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140219_messaggio-20-pontificia-accademia-vita.html
- 2/22/14—Papal Mass—Ordinary Public Consistory for the creation of new Cardinals**
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140222_omelia-concistoro-nuovi-cardinali.html
- 2/23/14—Holy Mass with the New Cardinals**
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140223_omelia-nuovi-cardinali.html
- 2/25/14 – Message of Pope Francis for the Lenten Brotherhood Campaign in Brazil**
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140225_messaggio-fraternita.html
- 3/5/14—General Audience**
http://www.vatican.va/holy_father/francesco/audiences/2014/documents/papa-francesco_20140305_udienza-generale_en.html
- 3/5/14—Holy Mass, Blessing and Imposition of the Ashes**
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140305_omelia-ceneri.html
- 3/20/14—To the Managers and Workers of the Terni Steel Mill and the Faithful of the Diocese of Terni-Narnia-Amelia, Italy**
http://w2.vatican.va/content/francesco/en/speeches/2014/march/documents/papa-francesco_20140320_pellegrinaggio-diocesi-terni.html
- 4/10/14—Message on the occasion of the first formal and public encounter of dialogue between the Government and the Opposition in Venezuela**
http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140410_messaggio-venezuela.html
- 4/11/14—Message of Pope Francis to the Italian Pro-Life Movement**
http://w2.vatican.va/content/francesco/en/speeches/2014/april/documents/papa-francesco_20140411_movim-per-la-vita.html
- 5/3/14—Address of Pope Francis to the Italian Catholic Action**
http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140503_azione-cattolica-italiana.html
- 5/9/14—Address of Pope Francis to the UN Chief Executives Board for Coordination**
http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140509_consiglio-nazioni-unite.html
- 5/21/14—General Audience**

http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140521_udienza-generale.html

5/24/14—Holy Mass at the Amman International Stadium

http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140524_terra-santa-omelia-amman.html

5/24/14—Meeting with the Authorities of the Kingdom of Jordan

http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140524_terra-santa-autorita-amman.html

5/24/14—Meeting with Refugees and Disabled Young People

http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140524_terra-santa-rifugiati-giovani-disabili.html

5/25/14—Welcoming Ceremony in Tel Aviv

http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140525_terra-santa-cerimonia-benvenuto-tel-aviv.html

5/25/14—Holy Mass in Manger Square in Bethlehem

http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140525_terra-santa-omelia-bethlehem.html

5/25/14—Ecumenical Celebration on the 50th Anniversary of Meeting between Pope Paul VI and Patriarch Athenagoras

http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140525_terra-santa-celebrazione-ecumenica.html

5/25/14—Common Declaration of Pope Francis and the Ecumenical Patriarch Bartholomew I

http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140525_terra-santa-dichiarazione-congiunta.html

5/25/14—Meeting with Palestinian Authorities

http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140525_terra-santa-autorita-palestinesi.html

5/25/14—Regina Caeli Prayer in Bethlehem

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_regina-coeli-terra-santa_20140525.html

5/26/14—Visit to the Grand Mufti of Jerusalem

http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140526_terra-santa-gran-mufti-jerusalem.html

5/28/14—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140528_udienza-generale.html

5/28/14—Message on the occasion of the 103rd Session of the Conference of the International Labour Organization (ILO)

http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140522_messaggio-ilo.html

6/4/14—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140604_udienza-generale.html

6/8/14—Invocation for Peace

http://w2.vatican.va/content/francesco/en/speeches/2014/june/documents/papa-francesco_20140608_invocazione-pace.html

6/14/14—To the National Confederation of the "Misericordie d' Italia" on the occasion of the anniversary of its meeting with Pope John Paul II on 14 June 1986

http://w2.vatican.va/content/francesco/en/speeches/2014/june/documents/papa-francesco_20140614_confederaz-misericordie-d-italia.html

6/21/14—Visit to Detainees, Penitentiary Staff, and Their Families

http://w2.vatican.va/content/francesco/en/speeches/2014/june/documents/papa-francesco_20140621_visita-pastorale-cassano-carcere.html

7/5/14—Meeting with the World of Labor and Industry

http://w2.vatican.va/content/francesco/en/speeches/2014/july/documents/papa-francesco_20140705_molise-mondo-del-lavoro.html

7/6/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140706.html

7/13/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140713.html

7/20/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140720.html

7/26/14—Meeting with the Clergy

http://w2.vatican.va/content/francesco/en/speeches/2014/july/documents/papa-francesco_20140726_clero-caserta.html

7/26/14—Homily during Visit to Caserta

http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140726_omelia-caserta.html

7/27/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140727.html

7/28/14—Address at the Pentecostal Church of Reconciliation

http://w2.vatican.va/content/francesco/en/speeches/2014/july/documents/papa-francesco_20140728_caserta-pastore-traettino.html

8/3/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140803.html

8/10/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140810.html

8/14/14—Meeting with the Authorities in Seoul

http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140814_corea-incontro-autorita.html

8/14/14—Meeting with the Bishops of Korea

http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140814_corea-incontro-vescovi.html

8/16/14—Homily at Holy Mass for the Beatification for Paul Yun Ji-Chung and 123 Martyr Companions

http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140816_corea-omelia-beatificazione.html

8/16/14—Meeting with Leaders of the Apostolate of the Laity

http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140816_corea-leader-apostolato-laico.html

8/17/14—Homily at Closing Mass for the Sixth Asian Youth Day

http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140817_corea-omelia-gioventu-asiatica.html

8/17/14—Meeting with Asian Bishops

http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140817_corea-vescovi-asia.html

8/18/14—In-Flight Press Conference from Korea to Rome

http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140818_corea-conferenza-stampa.html

8/26/14—Message at International Peace Meeting

http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140826_messaggio-sant-egidio-pace-anversa.html

9/3/14—Message for the 101st World Day of Migrants and Refugees

http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20140903_world-migrants-day-2015.html

9/6/14—Address to the Bishops of Cameroon on Their “Ad Limina” Visit

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140906_ad-limina-camerun.html

9/10/14—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140910_udienza-generale.html

9/12/14—Address to the Bishops of the Democratic Republic of Congo on Their “Ad Limina” Visit

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140912_ad-limina-congo.html

9/21/14—Meeting with the Civil Authorities in Tirana, Albania

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-autorita.html

9/21/14—Meeting with Leaders of Other Religions and Other Christian Denominations

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-leaders-altre-religioni.html

9/21/14—Address at Celebration of Vespers with Priests, Men and Women Religious, Seminarians, and Various Lay Movements

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-celebrazione-vespri.html

9/21/14—Meeting with the Children of the “Centro Bethania” and the Representatives from Other Charitable Centers of Albania

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-bambini.html

9/27/14—Address to Participants in the Plenary of the Pontifical Committee for International Eucharistic Congresses

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140927_plenaria-congressi-eucaristici-internazionali.html

9/28/14—Address at Meeting with the Elderly

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140928_incontro-anziani.html

10/2/14—Address to Participants in the Plenary of the Pontifical Council for Justice and Peace

http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141002_pont-consiglio-giustizia-e-pace.html

10/4/14—Message for Lent 2015

http://w2.vatican.va/content/francesco/en/messages/lent/documents/papa-francesco_20141004_messaggio-quaresima2015.html

10/12/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20141012.html

10/16/14—Message for the World Food Day 2014

http://w2.vatican.va/content/francesco/en/messages/food/documents/papa-francesco_20141016_messaggio-giornata-alimentazione.html

10/23/14—Address to the Delegates of the International Association of Penal Law
http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141023_associazione-internazionale-diritto-penale.html

10/26/14—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20141026.html

10/28/14—Address to Participants in the World Meeting of Popular Movements
<http://www.zenit.org/en/articles/pope-s-address-to-popular-movements>

10/29/14—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20141029_udienza-generale.html

11/1/14—Homily for Solemnity of All Saints at Cemetery of Verano
http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20141101_omelia-ognissanti.html

11/6/14—Address to Bishops of Malawi on Their “Ad Limina” Visit
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141106_ad-limina-malawi.html

11/7/14—Address to Participants in the Ecumenical Convention of Bishop-Friends of the Focolare Movement
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141107_vescovi-amici-movimento-focolari.html

11/8/14—Address to the Italian Catholic Scout Movement for Adults
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141108_masci.html

11/8/14—Address to Participants in the General Chapter of the Congregation of the Daughters of Mary Help of Christians
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141108_figlie-maria-ausiliatrice.html

11/14/14—Address to Participants in the World Congress of Accountants
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141114_congresso-mondiale-commercialisti.html

11/15/14—Address to Participants in the Commemorative Conference of the Italian Catholic Physicians’ Association
http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141115_medici-cattolici-italiani.html

11/17/14—Address to participants in the International Colloquium on the Complementarity Between Man and Woman

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141117_congregazione-dottina-fede.html

11/17/14—Address to the Bishops of the Episcopal Conference of Zambia on Their “Ad Limina” Visit

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141117_ad-limina-zambia.html

11/20/14—Address to the Plenary of the Second International Conference on Nutrition

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141120_visita-fao.html

11/22/14—Address to Participants in the Fourth National Missionary Convention

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141122_convegno-missionario-cei.html

11/27/14—Address at Meeting with the Pauline Family

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141127_famiglia-paolina.html

11/27/14—Address to Participants at the International Pastoral Congress on the World’s Big Cities

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141127_pastorale-grandi-citta.html

11/28/14—Meeting with the President, Prime Minister and Civil Authorities in Ankara

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141128_turchia-incontro-autorita.html

11/28/14—Meeting with the President of the “Diyanet” at the Department for Religious Affairs

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141128_turchia-presidenza-diyamet.html

11/30/14—Address at Patriarchal Church of St. George, Istanbul

http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20141130_divina-liturgia-turchia.html

11/30/14—Ecumenical Blessing and Signing of the Common Declaration

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141130_turchia-firma-dichiarazione.html

12/1/14—Address to the Bishops of the Episcopal Conference of Switzerland on their “Ad Limina” Visit

http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141201_ad-limina-svizzera.html

12/2/14—Address at the Ceremony for the Signing of the Faith Leaders’ Universal Declaration Against Slavery

http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141202_dichiarazione-schiavitu.html

12/3/14—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20141203_udienza-generale.html

12/4/14—Address to the Federation of Christian Organizations for International Volunteer Service (FOCSIV)

http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141204_focsiv.html

12/8/14—Message for the World Day of Peace

http://w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlvi-giornata-mondiale-pace-2015.html

12/12/14—Address to a Delegation of the Salvation Army

http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141212_esercito-salvezza.html

12/18/14—Address to the Children of the Italian Catholic Action

http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141218_bambini-azione-cattolica.html

12/20/14—Address to the Members of the “Pope John XXIII Community” Association

http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141220_comunita-giovanni-xxiii.html

12/28/14—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20141228.html

1/1/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150101.html

1/4/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150104.html

1/10/15—Address to Participants in the Meeting on the Fifth Anniversary of the Earthquake

http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150110_v-anniversario-terremoto-haiti.html

1/11/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150111.html

1/13/15—Address at the Interreligious Meeting at Bandaranaike Memorial International Conference Hall

http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150113_srilanka-filippine-incontro-interreligioso.html

- 1/16/15—Homily at Mass with Bishops, Priests and Religious People, Manila
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150116_srilanka-filippine-omelia-cattedrale-manila.html
- 1/16/15—Address at Meeting with Authorities and the Diplomatic Corps at the Rizal Ceremonial Hall of the Malacañang Presidential Palace
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150116_srilanka-filippine-incontro-autorita.html
- 1/16/15—Address at Meeting with Families at the Mall of Asia Arena
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150116_srilanka-filippine-incontro-famiglie.html
- 1/18/15—Address at Meeting with Young People in the Sports Field of Santo Tomas University
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150118_srilanka-filippine-incontro-giovani.html
- 1/18/15—Homily at Mass in Rizal Park, Manila
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150118_srilanka-filippine-omelia-rizal-park.html
- 1/12/15—Address to Members of the Diplomatic Corps Accredited to the Holy See
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150112_corpo-diplomatico.html
- 1/23/15—Message for World Communications Day 2015
http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20150123_messaggio-comunicazioni-sociali.html
- 1/25/15—Homily for the Celebration of Vespers on the Solemnity of the Conversion of Saint Paul the Apostle
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150125_vespri-conversione-san-paolo.html
- 1/28/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150128_udienza-generale.html
- 1/30/15—Address to the Joint International Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150130_chiese-ortodosse-orientali.html
- 1/31/15—Address to the Representative of the Italian National Confederation of Independent Farmers
http://w2.vatican.va/content/francesco/en/speeches/2015/january/documents/papa-francesco_20150131_coldiretti.html
- 2/6/15—Address to the Prefects of Various Italian Cities

http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150206_prefetti-citta-italia.html

2/7/15—Address to the Symposium of Episcopal Conferences of Africa and Madagascar
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150207_conferenze-episcopali-africa-madagascar.html

2/7/15—Address to Participants in the Plenary Assembly of the Pontifical Council for Culture
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150207_pontificio-consiglio-cultura.html

2/8/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150208.html

2/15/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150215.html

2/15/15—Homily at Holy Mass with the New Cardinals
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150215_omelia-nuovi-cardinali.html

2/16/15—Address to the Moderator and Representatives of the Church of Scotland
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150216_moderatore-chiesa-scozia.html

2/16/15—Address to the Delegation of “Pro Petri Sede” Association
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150216_pro-petri-sede.html

2/18/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150218_udienza-generale.html

2/18/15—Homily at Holy Mass, blessing and imposition of the Ashes
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150218_omelia-ceneri.html

2/21/15—Address to Pilgrims from the Diocese of Cassano all’Jonio
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150221_pellegrinaggio-cassano-jonio.html

2/28/15—Address to Representatives of the Confederation of Italian Cooperatives
http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150228_confcooperative.html

3/4/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150304_udienza-generale.html

- 3/4/15—Address to Bishop Friends of the Focolare Movement**
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150304_vescovi-amici-movimento-focolari.html
- 3/5/15—Address to Participants in the Plenary of the Pontifical Academy for Life**
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150305_pontificia-academia-vita.html
- 3/7/15—Homily during Pastoral Visit to the Roman Parish of “Ognissanti”**
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150307_omelia-parrocchia-ognissanti.html
- 3/7/15—Address at Meeting with the Communion and Liberation Movement**
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150307_comunione-liberazione.html
- 3/12/15—Address to Participants in a Course on the Internal Forum Organized by the Apostolic Penitentiary**
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150312_tribunale-penitenzieria-apostolica.html
- 3/12/15—Address to the Bishops of the Episcopal Conference of Korea on their “Ad Limina” Visit**
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150312_ad-limina-corea.html
- 3/13/15 - Penitential Celebration**
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150313_omelia-liturgia-penitenziale.html
- 3/20/15 - Letter to the President of the International Commission against the Death Penalty**
http://w2.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco_20150320_lettera-pena-morte.html
- 3/21/15—Homily during Pastoral Visit to Pompeii and Naples**
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150321_omelia-pompei-napoli.html
- 3/21/15—Address at Meeting with People and Various Social Categories of the Scampia Neighborhood**
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150321_napoli-pompei-popolazione-scampia.html
- 3/21/15—Address during Visit at the “Giuseppe Salvia” Detention Center in Poggioreale**
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150321_napoli-pompei-detenuiti-poggioreale.html
- 3/21/15—Address at Meeting with the Clergy, Men and Women Religious and Permanent Deacons Gathered in the Cathedral**
http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150321_napoli-pompei-incontro-duomo.html

3/25/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150325_udienza-generale.html

3/29/15—Message for the 52nd World Day of Prayer for Vocations

http://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20150329_52-messaggio-giornata-mondiale-vocazioni.html

4/1/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150401_udienza-generale.html

4/2/15—Homily at Holy Chrism Mass

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150402_omelia-crisma.html

4/8/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150408_udienza-generale.html

4/11/15—*Misericordiae Vultus*

http://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco_bolla_20150411_misericordiae-vultus.html

4/11/15 (Celebration) - Celebration of First Vespers of Divine Mercy Sunday

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150411_omelia-vespri-divina-misericordia.html

4/12/15 – Mass for the faithful of Armenian rite

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150412_omelia-fedeli-rito-armeno.html

4/18/15—Address to Members of the International Catholic Society for Girls

http://w2.vatican.va/content/francesco/en/speeches/2015/april/documents/papa-francesco_20150418_acisjfi.html

4/19/15—Regina Coeli

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_regina-coeli_20150419.html

4/24/15—Address to the Bishops of the Episcopal Conference of Namibia and Lesotho on their “Ad Limina” Visit

http://w2.vatican.va/content/francesco/en/speeches/2015/april/documents/papa-francesco_20150424_ad-limina-namibia-lesotho.html

4/27/15—Address to the Bishops of the Episcopal Conference of Benin on their “Ad Limina” Visit

http://w2.vatican.va/content/francesco/en/speeches/2015/april/documents/papa-francesco_20150427_ad-limina-benin.html

- 4/29/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150429_udienza-generale.html
- 4/30/15—Address to the Community of Christian Life (CVX)—Missionary Students’ League of Italy
http://w2.vatican.va/content/francesco/en/speeches/2015/april/documents/papa-francesco_20150430_comunita-vita-cristiana.html
- 5/2/15 – Eucharistic Celebration at the Pontifical North American College
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150502_omelia-pontifical-north-american-college.html
- 5/2/15—Address to Pilgrims from the Diocese of Isernia-Venafro
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150502_diocesi-isernia-venafro.html
- 5/6/15—General Audience
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150506_udienza-generale.html
- 5/9/15—Address to the Bishops of the Episcopal Conference of Mozambique on their “Ad Limina” Visit
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150509_ad-limina-mozambico.html
- 5/10/15—Regina Coeli
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_regina-coeli_20150510.html
- 5/11/15—Address to Children of Italian Schools Taking Part in the Encounter Promoted by “La Fabbrica della Pace”
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150511_bambini-la-fabbrica-della-pace.html
- 5/23/15—Address to the ACLI—Italian Christian Workers’ Associations
http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150523_acli.html
- 5/24/15—Regina Caeli
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_regina-coeli_20150524.html
- 5/24/15—*Laudato Si’: On Care for Our Common Home*
http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html
- 5/24/15—Message for World Mission Sunday
http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20150524_giornata-missionaria2015.html
- 5/26/15—Address to Participants in the General Chapter of the Order of Friars Minor

http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150526_capitolo-generale-frati-minori.html

5/29/15—Address to Participants in the Plenary Assembly of the Pontifical Council for Promoting New Evangelization

http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150529_nuova-evangelizzazione.html

5/30/15—Address to Participants in Meeting of the Science and Life Association

http://w2.vatican.va/content/francesco/en/speeches/2015/may/documents/papa-francesco_20150530Associazione-scienza-vita.html

6/3/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150603_udiienza-generale.html

6/5/15—Prayer for the Jubilee Year of Mercy

http://en.radiovaticana.va/news/2015/05/06/pope_francis%E2%80%99_prayer_for_jubilee_year_of_mercy/1142087

6/6/15—Address to Authorities and Diplomatic Corps in Bosnia and Herzegovina

http://w2.vatican.va/content/francesco/en/speeches/2015/june/documents/papa-francesco_20150606_sarajevo-autorita.html

6/7/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150607.html

7/6/15—Homily at Holy Mass for Families

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150706_ecuador-omelia-guayaquil.html

7/7/15—Homily at Holy Mass for the Evangelization of Peoples

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150707_ecuador-omelia-bicentenario.html

7/7/15—Meeting with Educators

http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150707_ecuador-scuola-universita.html

7/8/15—Address at Meeting with Civil Authorities in Bolivia

http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150708_bolivia-autorita-civili.html

7/9/15—Address at the Second World Meeting of Popular Movements

http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150709_bolivia-movimenti-popolari.html

7/9/15—Homily in Christ the Redeemer Square

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150709_bolivia-omelia-santa-cruz.html

7/12/15—Address to the People of Bañado Norte

http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150712_paraguay-banado-norte.html

7/12/15—Homily at Campo Grande

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150712_paraguay-omelia-nu-gua-zu.html

7/26/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150726.html

8/9/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150809.html

8/12/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150812_udienza-generale.html

8/19/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150819_udienza-generale.html

8/30/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150830.html

9/1/15—Letter on the Occasion of the Extraordinary Jubilee Year of Mercy

http://w2.vatican.va/content/francesco/en/letters/2015/documents/papa-francesco_20150901_lettera-indulgenza-giubileo-misericordia.html

9/2/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150902_udienza-generale.html

9/12/15—Message for the World Day of Migrants and Refugees

http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20150912_world-migrants-day-2016.html

9/16/15—General Audience

http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150916_udienza-generale.html

9/19/15—Welcoming Ceremony at “José Martí” International Airport

http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150919_cuba-benvenuto.html

- 9/20/15—Address to Students at Fr. Félix Varela Cultural Centre
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150920_cuba-giovani.html
- 9/20/15—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus-cuba_20150920.html
- 9/20/15—Celebration of Vespers with Priests, Men and Women Religious and Seminarians at the Cathedral of Havana
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150920_cuba-omelia-vespri.html
- 9/20/15—Holy Mass at Plaza de la Revolución in Havana
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150920_cuba-omelia-la-habana.html
- 9/21/15—Homily at Holy Mass at Plaza de Revolución
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150921_cuba-omelia-holguin.html
- 9/23/15—Address at Welcoming Ceremony on South Lawn of the White House
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150923_usa-benvenuto.html
- 9/23/15—Meeting with the Bishops of the United States of America
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150923_usa-vescovi.html
- 9/23/15—Homily at Mass and Canonization of Blessed Fr. Junipero Serra
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150923_usa-omelia-washington-dc.html
- 9/24/15—Visit to the Congress of the United States of America
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150924_usa-us-congress.html
- 9/24/15—Visit to St. Patrick Parish and Meeting with the Homeless
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150924_usa-centro-caritativo.html
- 9/24/15—Vespers with the Clergy, Men and Women Religious
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150924_usa-omelia-vespri-nyc.html
- 9/25/15—Meeting with Members of the General Assembly of the United Nation Organization
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_onu-visita.html

- 9/25/15—Address at Interreligious Meeting at Ground Zero Memorial
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_usa-ground-zero.html
- 9/25/15—Meeting with Immigrant Families and Children at Our Lady of Angels School
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_usa-harlem.html
- 9/25/15—Homily at Mass at Madison Square Garden
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150925_usa-omelia-nyc.html
- 9/26/15—Homily at Mass with Bishops, Clergy, Men and Women Religious at Cathedral Basilica of Sts. Peter and Paul
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150926_usa-omelia-philadelphia.html
- 9/26/15—Address at Meeting for Religious Liberty with the Hispanic Community and Other Immigrants
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150926_usa-liberta-religiosa.html
- 9/26/15—Address at Prayer Vigil for the Festival of Families
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150926_usa-festa-famiglie.html
- 9/27/15—Address at Meeting with Bishops Taking Part in the World Meeting of Families
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150927_usa-vescovi-festa-famiglie.html
- 9/27/15—Address at Visit to Detainees at Curran-Fromhold Correctional Facility
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150927_usa-detenuiti.html
- 9/27/15—Homily at Mass Concluding the World Meeting of Families
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150927_usa-omelia-famiglie.html
- 9/27/15—Greeting to Organizers, Volunteers and Benefactors of the World Meeting of Families
http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150927_usa-comitato-organizzatore.html
- 10/4/15—Homily for the Opening Mass of the XIV Ordinary General Assembly of the Synod of Bishops
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151004_omelia-apertura-sinodo-vescovi.html
- 10/4/15—Message for Lent 2016
http://w2.vatican.va/content/francesco/en/messages/lent/documents/papa-francesco_20151004_messaggio-quaresima2016.html

- 10/16/15—Message for the World Food Day 2015**
http://w2.vatican.va/content/francesco/en/messages/food/documents/papa-francesco_20151016_messaggio-giornata-alimentazione.html
- 10/18/15—Angelus**
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151018.html
- 10/25/15—Angelus**
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151025.html
- 10/28/15—General Audience**
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151028_udienza-generale.html
- 11/4/15—General Audience**
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151104_udienza-generale.html
- 11/11/15—General Audience**
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151111_udienza-generale.html
- 11/18/15—General Audience**
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151118_udienza-generale.html
- 11/26/15—Homily at Nairobi University Campus**
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151126_kenya-omelia-nairobi.html
- 11/28/15—Homily for the Martyrs of Uganda**
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151128_uganda-omelia-martiri.html
- 11/29/15—Homily for Opening of the Door at the Cathedral of Bangui**
http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151129_repcentrafricana-omelia-cattedrale-bangui.html
- 12/2/15—General Audience**
http://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20151202_udienza-generale.html
- 12/8/15—Angelus**
http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151208.html
- 12/8/15—Homily and Opening of the Holy Door**

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151208_giubileo-omelia-apertura.html

12/8/15—Message for the World Day of Peace

http://w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20151208_messaggio-xlix-giornata-mondiale-pace-2016.html

12/12/15—Homily at Holy Mass on the Occasion of the Feast of Our Lady of Guadalupe

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151212_omelia-guadalupe.html

12/13/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151213.html

12/18/15—Homily at Celebration of Holy Mass for the Opening of the "Holy Door of Charity"

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151218_giubileo-omelia-porta-carita.html

12/20/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151220.html

12/24/15—Homily at Holy Mass on the Solemnity of the Nativity of the Lord

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151224_omelia-natale.html

12/25/15—Urbi et Orbi Message

http://w2.vatican.va/content/francesco/en/messages/urbi/documents/papa-francesco_20151225_urbi-et-orbi-natale.html

12/27/15—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20151227.html

12/27/15—Homily at Holy Mass for the Families

http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20151227_omelia-santa-famiglia.html

1/1/16—Homily at Holy Mass on the Solemnity of Mary, Most Holy Mother of God

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160101_omelia-giornata-mondiale-pace.html

1/1/16—Homily at Holy Mass and Opening of the Holy Door at the Basilica of St Mary Major

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160101_giubileo-omelia-portasanta-smmaggiore.html

1/6/16—Homily at Holy Mass on the Solemnity of the Epiphany of the Lord

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160106_omelia-epifania.html

1/24/16—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160124.html

1/24/16—Message for the 50th World Communications Day

http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20160124_messaggio-comunicazioni-sociali.html

1/31/16—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160131.html

2/7/16—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160207.html

2/10/16—Homily at Holy Mass, Blessing and Imposition of the Ashes

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160210_giubileo-omelia-invio-missionari-misericordia.html

2/13/16—Address at Meeting with Authorities, Representatives of Civil Society and the Diplomatic Corps

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160213_messico-autorita.html

2/13/16—Address at Meeting with the Bishops of Mexico gathered in the Cathedral

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160213_messico-vescovi.html

2/13/16—Homily at Holy Mass in the Basilica of Our Lady of Guadalupe

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160213_omelia-messico-guadalupe.html

2/14/16—Homily at Holy Mass in the Area of the Study Centre of Ecatepec

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160214_omelia-messico-ecatepec.html

2/14/16—Angelus

http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus-messico_20160214.html

2/15/16—Homily at Holy Mass with Representatives of the Indigenous Communities of Chiapas

http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160215_omelia-messico-chiapas.html

2/15/16—Address at Meeting with Families in the “V́ctor Manuel Reyna” Stadium

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160215_messico-famiglie.html

2/16/16—Address at Meeting with Young People in the “José María Morelos y Pavón” Stadium

http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160216_messico-giovani.html

2/17/16—Address during Visit to the Penitentiary (CeReSo n. 3) of Ciudad Juárez
http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160217_messico-detenuiti.html

2/17/16—Address at Meeting with the World of Labor at the Bachilleres College
http://w2.vatican.va/content/francesco/en/speeches/2016/february/documents/papa-francesco_20160217_messico-lavoro.html

2/17/16—Homily at Holy Mass at the Ciudad Juárez fairgrounds
http://w2.vatican.va/content/francesco/en/homilies/2016/documents/papa-francesco_20160217_omelia-messico-ciudad-jaurez.html

2/21/16—Angelus
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160221.html

3/19/16—*Amoris Laetitia*
http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf

4/10/16—Regina Caeli
http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_regina-coeli_20160410.html

5/15/16—Message for World Mission Day
http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20160515_giornata-missionaria2016.html