

APOSTOLIC EXHORTATION
EVANGELII GAUDIUM
OF THE HOLY FATHER
FRANCIS
TO THE BISHOPS, CLERGY,
CONSECRATED PERSONS
AND THE LAY FAITHFUL
ON THE PROCLAMATION OF THE GOSPEL
IN TODAY'S WORLD

II. The inclusion of the poor in society

186. 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.

In union with God, we hear a plea

187. 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. A mere glance at the Scriptures is enough to make us see how our gracious Father wants to hear the cry of the poor: "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them... so I will send you..." (*Ex* 3:7-8, 10). We also see how he is concerned for their needs: "When the Israelites cried out to the Lord, the Lord raised up for them a deliverer" (*Jg* 3:15). 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 labourers 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).

188. 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 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. 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.

189. 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.

190. Sometimes it is a matter of hearing the cry of entire peoples, the poorest peoples of the earth, since "peace is founded not only on respect for human rights, but also on respect for the rights of peoples".^[154] Sadly, even human rights can be used as a justification for an inordinate defense of individual rights or the rights of the richer peoples. 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] To speak properly of our own rights, we need to broaden our perspective and to hear the plea of other peoples and other regions than those of our own country. 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]

191. 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. The problem is made worse by the generalized practice of wastefulness".^[158]

192. Yet we desire even more than this; our dream soars higher. 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 labour 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.

Fidelity to the Gospel, lest we run in vain

193. We incarnate the duty of hearing the cry of the poor when we are deeply moved by the suffering of others. Let us listen to what God's word teaches us about mercy, and allow that word to resound in the life of the Church. The Gospel tells us: "Blessed are the merciful, because they shall obtain mercy" (*Mt 5:7*). The apostle James teaches that our mercy to others will vindicate us on the day of God's judgment: "So speak

and so act as those who are to be judged under the law of liberty. For judgment is without mercy to one who has shown no mercy, yet mercy triumphs over judgment" (*Jas* 2:12-13). Here James is faithful to the finest tradition of post-exilic Jewish spirituality, which attributed a particular salutary value to mercy: "Break off your sins by practising righteousness, and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your tranquillity" (*Dan* 4:27). The wisdom literature sees almsgiving as a concrete exercise of mercy towards those in need: "Almsgiving delivers from death, and it will purge away every sin" (*Tob* 12:9). The idea is expressed even more graphically by Sirach: "Water extinguishes blazing fire: so almsgiving atones for sin" (*Sir* 3:30). The same synthesis appears in the New Testament: "Maintain constant love for one another, for love covers a multitude of sins" (*1 Pet* 4:8). This truth greatly influenced the thinking of the Fathers of the Church and helped create a prophetic, counter-cultural resistance to the self-centred hedonism of paganism. We can recall a single example: "If we were in peril from fire, we would certainly run to water in order to extinguish the fire... in the same way, if a spark of sin flares up from our straw, and we are troubled on that account, whenever we have an opportunity to perform a work of mercy, we should rejoice, as if a fountain opened before so that the fire might be extinguished".^[160]

194. 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. Why complicate something so simple? Conceptual tools exist to heighten contact with the realities they seek to explain, not to distance us from them. 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]

195. 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-centred lifestyle of the pagans, remains timely today, when a new self-centred 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.

196. Sometimes we prove hard of heart and mind; we are forgetful, distracted and carried away by the limitless possibilities for consumption and distraction offered by contemporary society. This leads to a kind of alienation at every level, for "a society becomes alienated when its forms of social organization, production and consumption make it more difficult to offer the gift of self and to establish solidarity between people".^[162]

The special place of the poor in God's people

197. 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 Saviour 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.).

198. For the Church, the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one. God shows the poor “his first mercy”.^[163] This divine preference has consequences for the faith life of all Christians, since we are called to have “this mind... which was in Jesus Christ” (*Phil* 2:5). Inspired by this, 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 centre 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.

199. Our commitment does not consist exclusively in activities or programmes of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an attentiveness which considers the other “in a certain sense as one with ourselves”.^[166] This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good. This entails appreciating the poor in their goodness, in their experience of life, in their culture, and in their ways of living the faith. True love is always contemplative, and permits us to serve the other not out of necessity or vanity, but rather because he or she is beautiful above and beyond mere appearances: “The love by which we find the other pleasing leads us to offer him something freely”.^[167] 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. Only this will ensure that “in every Christian community the poor feel at home. Would not this approach be the greatest and most effective presentation of the good news of the kingdom?”^[169] Without the preferential option for the poor, “the proclamation of the Gospel, which is itself the prime form of charity, risks being misunderstood or submerged by the ocean of words which daily engulfs us in today’s society of mass communications”.^[170]

200. Since this Exhortation is addressed to members of the Catholic Church, I want to say, with regret, that the worst discrimination which the poor suffer is the lack of spiritual care. The great majority of the poor have a special openness to the faith; they need God and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care.

201. No one must say that they cannot be close to the poor because their own lifestyle demands more attention to other areas. This is an excuse commonly heard in academic, business or professional, and even ecclesial circles. 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 neighbour, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone".^[172] I fear that these words too may give rise to commentary or discussion with no real practical effect. That being said, I trust in the openness and readiness of all Christians, and I ask you to seek, as a community, creative ways of accepting this renewed call.

The economy and the distribution of income

202. 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.

203. The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies. At times, however, they seem to be a mere addendum imported from without in order to fill out a political discourse lacking in perspectives or plans for true and integral development. How many words prove irksome to this system! It is irksome when the question of ethics is raised, when global solidarity is invoked, when the distribution of goods is mentioned, when reference is made to protecting labour and defending the dignity of the powerless, when allusion is made to a God who demands a commitment to justice. At other times these issues are exploited by a rhetoric which cheapens them. Casual indifference in the face of such questions empties our lives and our words of all meaning. 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.

204. 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, programmes, 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. I am far from proposing an irresponsible populism, but

the economy can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded.

205. I ask God to give us more politicians capable of sincere and effective dialogue aimed at healing the deepest roots – and not simply the appearances – of the evils in our world! 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. Why not turn to God and ask him to inspire their plans? I am firmly convinced that openness to the transcendent can bring about a new political and economic mindset which would help to break down the wall of separation between the economy and the common good of society.

206. Economy, as the very word indicates, should be the art of achieving a fitting management of our common home, which is the world as a whole. 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.

207. 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.

208. If anyone feels offended by my words, I would respond that I speak them with affection and with the best of intentions, quite apart from any personal interest or political ideology. My words are not those of a foe or an opponent. I am interested only in helping those who are in thrall to an individualistic, indifferent and self-centred mentality to be freed from those unworthy chains and to attain a way of living and thinking which is more humane, noble and fruitful, and which will bring dignity to their presence on this earth.

Concern for the vulnerable

209. 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. But the current model, with its emphasis on success and self-reliance, does not appear to favour an investment in efforts to help the slow, the weak or the less talented to find opportunities in life.

210. 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. For this reason, I exhort all countries to a generous openness which, rather than fearing the loss of local identity, will prove capable of creating new forms of cultural synthesis. How beautiful are those cities which overcome paralysing mistrust, integrate those who are different and make this very integration a new factor of development! How attractive are those cities which, even in their architectural design, are full of spaces which connect, relate and favour the recognition of others!

211. 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 labour? 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.

212. 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.

213. Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenceless 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 defence of unborn life is closely linked to the defence 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. Once this conviction disappears, so do solid and lasting foundations for the defence of human rights, which would always be subject to the passing whims of the powers that be. Reason alone is sufficient to recognize the inviolable value of each single human life, but if we also look at the issue from the standpoint of faith, "every violation of the personal dignity of the human being cries out in vengeance to God and is an offence against the creator of the individual".^[176]

214. Precisely because this involves the internal consistency of our message about the value of the human person, the Church cannot be expected to change her position on this question. I want to be completely honest in this regard. This is not something subject to alleged reforms or "modernizations". It is not "progressive" to try to resolve problems by eliminating a human life. On the other hand, it is also true that we have done little to adequately accompany women in very difficult situations, where abortion appears as a quick solution to their profound anguish,

especially when the life developing within them is the result of rape or a situation of extreme poverty. Who can remain unmoved before such painful situations?

215. There are other weak and defenceless beings who are frequently at the mercy of economic interests or indiscriminate exploitation. I am speaking of creation as a whole. 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] Here I would make my own the touching and prophetic lament voiced some years ago by the bishops of the Philippines: "An incredible variety of insects lived in the forest and were busy with all kinds of tasks... Birds flew through the air, their bright plumes and varying calls adding color and song to the green of the forests... God intended this land for us, his special creatures, but not so that we might destroy it and turn it into a wasteland... After a single night's rain, look at the chocolate brown rivers in your locality and remember that they are carrying the life blood of the land into the sea... How can fish swim in sewers like the Pasig and so many more rivers which we have polluted? Who has turned the wonderworld of the seas into underwater cemeteries bereft of color and life?"^[178]

216. 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.