

Selected Quotes of Pope Francis by Subject

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

How to Use This Document:

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

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

Table of Contents

The subjects in the table of contents below bookmark to the corresponding section of this document.

[Care for Creation/Environment](#)

[Charity/Love](#)

[Charity/Service](#)

[Civic/Political Participation](#)

[Common Good](#)

[Development](#)

[Economy/Economic Justice/Inequality](#)

[Ecumenism/Interfaith and Religious Freedom](#)

[Family/Community](#)

[Food/Hunger](#)

[Government and Leaders](#)

[Housing](#)

[Labor](#)

[Life and Dignity](#)

[Migrants and Refugees](#)

[Mission](#)

[New Evangelization](#)

[Peace](#)

[Poverty](#)

[Rights and Responsibilities](#)

[Sacraments and Justice](#)

[Simple Living](#)

[Solidarity](#)

[Trafficking](#)

[Women](#)

[Youth](#)

[Miscellaneous](#)

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 neighbour, that the human person is at the centre 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)

Charity/Love

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 neighbour 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 neighbour springs from love of God; and it is its most limpid expression. Here one tries to love one's neighbour, but also to allow oneself to be loved by one's neighbour. 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 neighbour 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 neighbourhoods, 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)

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

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

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

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

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

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

Civic/Political Participation

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)

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 programmes. 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)

Development

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)

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-centred 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 centre 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 centre 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 centre 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 centre as God desires, and not money! (9/22/13, Workers)

Put the person and work back at the centre. 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 centre. 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)

Ecumenism/Interfaith and Religious Freedom

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

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

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

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

Family/Community

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)

Food/Hunger

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)

Government and Leaders

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)

Housing

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

Labor

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 centred 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 defence 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-labour, 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)

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)

Life and Dignity

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

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

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

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

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

Migrants and Refugees

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 Judgement (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)

Mission

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 Judgement, 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)

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)

Peace

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)

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)

Poverty

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)

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)

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)

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)

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)

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 neighbour. Our life will then be truly fruitful. (5/30/13, Corpus Christi Homily)

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 “odour 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)

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)

Solidarity

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)

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)

Trafficking

“[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 Labour* 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)

Women

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)

Youth

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)

Miscellaneous

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 defenceless; 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 colour 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 centre 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)

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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_scalfari_english-67643118/

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