

Brussels, 26 November, 2013



Dear reader,

Pope Francis puts the poor and vulnerable at the heart of his first Apostolic Exhortation, on Evangelization, published today, 26 November 2013, on the request of the last Synod of Bishops in 2012. The document “wishes to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church’s journey in years to come.” He calls on Church, economy and society to go through profound changes and questions the dominant economic paradigm of growth and consumption. Pope Francis sought inspiration from many Bishops’ conferences and others around the world, making the document strong and down-to-earth. Instead of commenting in detail the 87 page document, we have chosen some quotes which show the power and inspiration of this document. I am convinced it will offer help and guidance to CIDSE and all people of good will in its efforts towards global justice and a paradigm shift towards fair and sustainable societies.

Best wishes,

Bernd Nilles

CIDSE Secretary General

The full text of the Papal Exhortation [can be found here, in several languages.](#)

**CIDSE selection of quotes from APOSTOLIC EXHORTATION EVANGELII GAUDIUM OF THE HOLY FATHER FRANCIS TO THE BISHOPS, CLERGY, CONSECRATED PERSONS AND THE LAY FAITHFUL**

**ON THE PROCLAMATION OF THE GOSPEL IN TODAY’S WORLD, 26 November 2013**

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

2. The great danger in today’s world, pervaded as it is by consumerism, is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience. Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor.

6. There are Christians whose lives seem like Lent without Easter.

7. Sometimes we are tempted to find excuses and complain, acting as if we could only be happy if a thousand conditions were met. To some extent this is because our “technological society has succeeded in multiplying occasions of pleasure, yet has found it very difficult to engender joy”. I can say that the most beautiful and natural expressions of joy which I have seen in my life were in poor people who had little to hold on to.

32. Since I am called to put into practice what I ask of others, I too must think about a conversion of the papacy. It is my duty, as the Bishop of Rome, to be open to suggestions which can help make the exercise of my ministry more faithful to the meaning which Jesus Christ wished to give it and to the present needs of evangelization.

35. Pastoral ministry in a missionary style is not obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed. When we adopt a pastoral goal and a missionary style which would actually reach everyone without exception or exclusion, the message has to concentrate on the essentials, on what is most beautiful, most grand, most appealing and at the same time most necessary.

37. What counts above all else is “faith working through love” (Gal 5:6). Works of love directed to one’s neighbour are the most perfect external manifestation of the interior grace of the Spirit: “The foundation of the New Law is in the grace of the Holy Spirit, who is manifested in the faith which works through love”.

52. We can only praise the steps being taken to improve people’s welfare in areas such as health care, education and communications. At the same time we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many people are gripped by fear and desperation, even in the so-called rich countries. The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is increasingly evident. It is a struggle to live and, often, to live with precious little dignity. This epochal change has been set in motion by the enormous qualitative, quantitative, rapid and cumulative advances occurring in the sciences and in technology, and by their instant application in different areas of nature and of life. We are in an age of knowledge and information, which has led to new and often anonymous kinds of power.

53. ...an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape.

54. In this context, some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been confirmed by the facts, expresses a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. Meanwhile, the excluded are still waiting. To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as though all this were someone else’s responsibility and not our own. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase; and in the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us.

No to the new idolatry of money

55. One cause of this situation is found in our relationship with money, since we calmly accept its dominion over ourselves and our societies. The current financial crisis can make us overlook the fact that it originated in a profound human crisis: the denial of the primacy of the human person! We have created

new idols. The worship of the ancient golden calf (cf. Ex 32:1-35) has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose. The worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption.

56. While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation. Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. A new tyranny is thus born, invisible and often virtual, which unilaterally and relentlessly imposes its own laws and rules. Debt and the accumulation of interest also make it difficult for countries to realize the potential of their own economies and keep citizens from enjoying their real purchasing power. To all this we can add widespread corruption and self-serving tax evasion, which have taken on worldwide dimensions. The thirst for power and possessions knows no limits. In this system, which tends to devour everything which stands in the way of increased profits, whatever is fragile, like the environment, is defenseless before the interests of a deified market, which become the only rule.

No to a financial system which rules rather than serves

58. A financial reform open to such ethical considerations would require a vigorous change of approach on the part of political leaders. I urge them to face this challenge with determination and an eye to the future, while not ignoring, of course, the specifics of each case. Money must serve, not rule! The Pope loves everyone, rich and poor alike, but he is obliged in the name of Christ to remind all that the rich must help, respect and promote the poor. I exhort you to generous solidarity and a return of economics and finance to an ethical approach which favours human beings.

No to the inequality which spawns violence

60. Today's economic mechanisms promote inordinate consumption, yet it is evident that unbridled consumerism combined with inequality proves doubly damaging to the social fabric.

## **LAY PEOPLE**

102. Lay people are, put simply, the vast majority of the People of God. The minority – ordained ministers – are at their service. There has been a growing awareness of the identity and mission of the laity in the Church. We can count on many lay persons, although still not nearly enough, who have a deeply-rooted sense of community and great fidelity to the tasks of charity, catechesis and the celebration of the faith. At the same time, a clear awareness of this responsibility of the laity, grounded in their baptism and confirmation, does not appear in the same way in all places. In some cases, it is because lay persons have not been given the formation needed to take on important responsibilities. In others, it is because in their particular Churches room has not been made for them to speak and to act, due to an excessive clericalism which keeps them away from decision-making. Even if many are now involved in the lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge.

## **WOMEN**

103. The Church acknowledges the indispensable contribution which women make to society through the sensitivity, intuition and other distinctive skill sets which they, more than men, tend to possess. I think, for example, of the special concern which women show to others, which finds a particular, even if not

exclusive, expression in motherhood. I readily acknowledge that many women share pastoral responsibilities with priests, helping to guide people, families and groups and offering new contributions to theological reflection. But we need to create still broader opportunities for a more incisive female presence in the Church. Because “the feminine genius is needed in all expressions in the life of society, the presence of women must also be guaranteed in the workplace” and in the various other settings where important decisions are made, both in the Church and in social structures.

104. Demands that the legitimate rights of women be respected, based on the firm conviction that men and women are equal in dignity, present the Church with profound and challenging questions which cannot be lightly evaded. The reservation of the priesthood to males, as a sign of Christ the Spouse who gives himself in the Eucharist, is not a question open to discussion, but it can prove especially divisive if sacramental power is too closely identified with power in general. It must be remembered that when we speak of sacramental power “we are in the realm of function, not that of dignity or holiness”. The ministerial priesthood is one means employed by Jesus for the service of his people, yet our great dignity derives from baptism, which is accessible to all. The configuration of the priest to Christ the head – namely, as the principal source of grace – does not imply an exaltation which would set him above others. In the Church, functions “do not favour the superiority of some vis-à-vis the others”. Indeed, a woman, Mary, is more important than the bishops. Even when the function of ministerial priesthood is considered “hierarchical”, it must be remembered that “it is totally ordered to the holiness of Christ’s members”. Its key and axis is not power understood as domination, but the power to administer the sacrament of the Eucharist; this is the origin of its authority, which is always a service to God’s people. This presents a great challenge for pastors and theologians, who are in a position to recognize more fully what this entails with regard to the possible role of women in decision- making in different areas of the Church’s life.

## **II. THE INCLUSION OF THE POOR IN SOCIETY**

186. Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society’s most neglected members.

187. A lack of solidarity towards his or her needs will directly affect our relationship with God...

188. “The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and intends to respond to it with all her might”. In this context we can understand Jesus’ command to his disciples: “You yourselves give them something to eat!” (Mk 6:37): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. ...

189. Solidarity is a spontaneous reaction by those who recognize that the social function of property and the universal destination of goods are realities which come before private property. The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them.

190. Sadly, even human rights can be used as a justification for an inordinate defense of individual rights or the rights of the richer peoples. With due respect for the autonomy and culture of every nation, we must never forget that the planet belongs to all mankind and is meant for all mankind; the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity.

191. In all places and circumstances, Christians, with the help of their pastors, are called to hear the cry of the poor. This has been eloquently stated by the bishops of Brazil: “We wish to take up daily the joys and hopes, the difficulties and sorrows of the Brazilian people, especially of those living in the barrios and the

countryside – landless, homeless, lacking food and health care – to the detriment of their rights. Seeing their poverty, hearing their cries and knowing their sufferings, we are scandalized because we know that there is enough food for everyone and that hunger is the result of a poor distribution of goods and income. The problem is made worse by the generalized practice of wastefulness”.

198. For the Church, the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one. God shows the poor “his first mercy”. This divine preference has consequences for the faith life of all Christians, since we are called to have “this mind... which was in Jesus Christ” (Phil 2:5). Inspired by this, the Church has made an option for the poor which is understood as a “special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness”. This option – as Benedict XVI has taught – “is implicit in our Christian faith in a God who became poor for us, so as to enrich us with his poverty”. This is why I want a Church which is poor and for the poor.

202. The need to resolve the structural causes of poverty cannot be delayed, not only for the pragmatic reason of its urgency for the good order of society, but because society needs to be cured of a sickness which is weakening and frustrating it, and which can only lead to new crises. Welfare projects, which meet certain urgent needs, should be considered merely temporary responses. As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality,<sup>173</sup> no solution will be found for the world’s problems or, for that matter, to any problems. Inequality is the root of social ills.

203. The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies.

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

205. We need to be convinced that charity “is the principle not only of micro- relationships (with friends, with family members or within small groups) but also of macro- relationships (social, economic and political ones)”.

209. Jesus, the evangelizer par excellence and the Gospel in person, identifies especially with the little ones (cf. Mt 25:40). This reminds us Christians that we are called to care for the vulnerable of the earth. But the current model, with its emphasis on success and self-reliance, does not appear to favour an investment in efforts to help the slow, the weak or the less talented to find opportunities in life.

215. There are other weak and defenceless beings who are frequently at the mercy of economic interests or indiscriminate exploitation. I am speaking of creation as a whole. We human beings are not only the beneficiaries but also the stewards of other creatures. Thanks to our bodies, God has joined us so closely to the world around us that we can feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement. Let us not leave in our wake a swath of destruction and death which will affect our own lives and those of future generations. Here I would make my own the touching and prophetic lament voiced some years ago by the bishops of the Philippines: “An incredible variety of insects lived in the forest and were busy with all kinds of tasks... Birds flew through the air, their bright plumes and varying calls adding color and song to the green of the forests... God intended this land for us, his special creatures, but not so that we might destroy it and turn it into a wasteland... After a single night’s rain, look at the chocolate brown rivers in your locality and remember that they are carrying the life blood of the land into the sea... How can fish swim in sewers like the Pasig and so many more rivers

which we have polluted? Who has turned the wonderworld of the seas into underwater cemeteries bereft of color and life?"

234. An innate tension also exists between globalization and localization. We need to pay attention to the global so as to avoid narrowness and banality. Yet we also need to look to the local, which keeps our feet on the ground.