

"I HAVE LOVED YOU"

(Rev 3:9)

says the Lord, in spite of our weakness. (1)



Jesus identifies
"with the smallest of
society"

(Dilexit Nos, Francis). (2)



All Christians are now invited to
feel the strong connection that
exists between:



THE LOVE
OF CHRIST

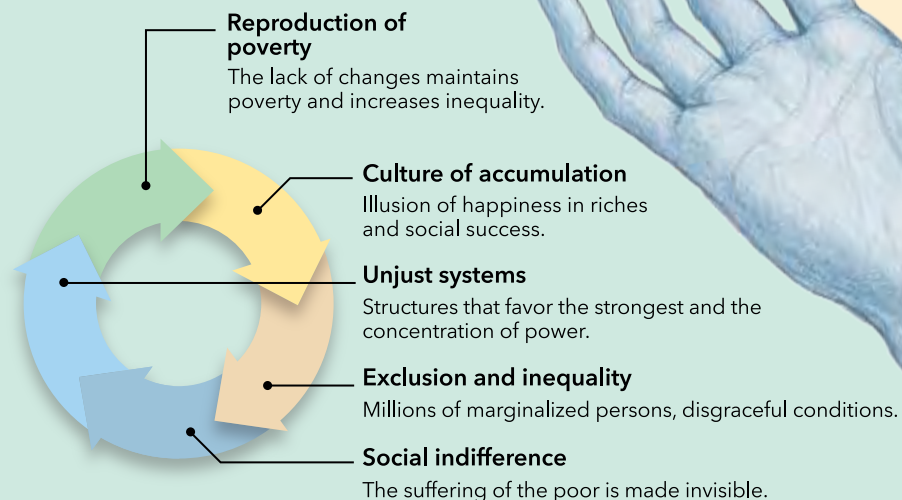
CALLED TO
DRAW NEAR
THE POOR (3)



APOSTOLIC EXHORTATION
DILEXI TE
OF THE HOLY FATHER LEO XIV
ON LOVE FOR THE POOR

WHY?

- The pledge to favor the poor is **INSUFFICIENT**. (10)
- The pledge to eliminate the structural causes of poverty is **INSUFFICIENT**. (10)
- **A CHANGE OF MENTALITY** is needed to break the cycle: (10-11)



The condition of the poor represents a **CRY**
that constantly challenges our life. (9)



The action of God takes care of those who are **discriminated against and oppressed**. (16)



This requires of us also, his Church,
a **decisive and radical** choice in
favor of the weakest. (16)

**We should not lower our
guard on poverty! (12)**

Christians, also, on many occasions let
themselves be infected by unjust worldly
ideologies and misguided conclusions. (15)

One cannot replace the Gospel
with these ideologies! (15)

We need to dedicate ourselves to that
preference for the poor to inaugurate with
God a Kingdom of **justice, fraternity** and
solidarity. (16)



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For two thousand years the Church has walked alongside the poor and has taken care of them, and this has always been an essential part of her mission.

God has turned towards his creatures, taking care of their human condition and, therefore, of their poverty. (16)

There exists an inseparable link between our faith and the poor: (36)



WHAT DO THE SCRIPTURES SAY? (CHAP. 2)

- Old Testament: God is presented as the friend and liberator of the poor.
- Old Testament: God, refuge of the poor, through the prophets. (17)
- From the beginning, the love of God is manifested with dramatic intensity through the protection of the weak and the less wealthy.
- Jesus, the Messiah: in his Incarnation, He assumed the condition of a servant becoming similar to human beings.
- In the condition of exclusion, one can reassume the poverty of Jesus.
- Jesus presents himself to the world not only as the poor Messiah, but also as the Messiah of the poor and for the poor.
- "He has sent me to bring the good news to the poor."
- "In truth, I tell you: whatever you have done to one of the least of my brothers, you have done to me."



APOSTOLIC EXHORTATION *DILEXI TE* OF THE HOLY FATHER LEO XIV *ON LOVE FOR THE POOR*

WHAT DOES THE TRADITION OF THE CHURCH TEACH US UNTIL TODAY? (CHAP. 3)

The Fathers of the Church:

Recognized in the poor a privileged way to access God, a special way to meet Him.

Remembered that the Gospel is announced correctly only when it reaches out to touch the flesh of the last.

Christian tradition:



Care of the sick:

St. John of God,
St. Camillus de Lellis,
St. Louise di Marillac,
St. Vincent de Paul,
Hospital Sisters.



Monastic life and radical separation:

St. Basil the Great,
St. Benedict of Norcia,
St. Bernard of Clairvaux,
Benedictine and
Cistercian monasteries.



Freeing the prisoners:

St. John of Matha and
St. Felix of Valois
(Trinitarians), St. Peter
Nolasco and St. Raymond
of Peñafort
(Mercedarians).



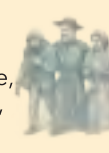
Itinerant mendicant orders:

Franciscans,
Dominicans,
Augustinians,
Carmelites.



Educators of the poor:

St. Joseph Calasanz,
St. John Baptist de La Salle,
St. Marcellin Champagnat,
St. John Bosco, Ursulines,
Filippini Sisters.



Accompanying migrants:

Biblical examples
(Abraham, Moses,
Mary and Joseph, Jesus)
St. John Baptist
Scalabrini, St. Francis
Xavier Cabrini.



Alongside the least:

St. Theresa of Calcutta,
Saint Dulce of the Poor,
St. Benedict Menni,
St. Charles de Foucauld,
St. Katherine Drexel.



Popular movements:

solidarity that fights against
the structural causes of
poverty and injustice.

The Poor: the treasure and living face of the Church

All these examples teach us that serving the poor is not a gesture of going "from above to below," but a meeting of equals, where Christ is revealed and adored. (79)

In the course of the centuries, the Scriptures have asked the hearts of Christians to love and produce works of charity, as fertile seeds that never stop producing fruit. (34)

The poor are the treasures of the Church. St. Ambrose asks himself: "What more precious treasures does Jesus have than those in whom he loves to manifest himself?" (38)



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THE CHALLENGE CONTINUES IN THE LIGHT OF THE SOCIAL DOCTRINE OF THE CHURCH:

From *Rerum novarum* (1891) to *Aparecida* (2007) and the most recent popes:

The Social Doctrine of the Church has deepened ever more a preferential option for the poor.

The popes and the councils have affirmed:

The Church as Church of the poor. (84)

The poor person as a representative of Christ. (85)

The universal destination of goods: the social function of property. (86)



John Paul II: asserts the primacy of the exercise of charity; human work is central in the social question. (87)



Benedict XVI: to love signifies working for the common good and the hunger born from the lack of just institutions. (88)



Francis: denounces the dictatorship of an economy that kills and guards against social alienation that normalize egoism and indifference. (92)

The Church looks with particular interest at all humanity that suffers and cries: it belongs to her, by evangelical right. (85)



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PARABLE OF THE GOOD SAMARITAN. WHICH OF THESE ARE YOU LIKE?

INDIFFERENCE

These are symptoms of a sick society, because it tries to build itself turning its back on pain. (107)

THROWN AWAY

We have gotten used to turning away, to walking by, ignoring the situations. (105)

ABANDONMENT

"Go, and do likewise" (Luke 10:37) is a command that a Christian ought to hear resounding every day in their heart. (107)

How to respond?



- With a commitment to resolve the structural causes of poverty. (94)
- Favoring spaces that connect, place in relationship and favor the recognition of the other. (96)
- Contributing to the development of effective policies for the transformation of society. (97)
- Making our voices heard to denounce the structures of injustice. (97)
- Promoting opportunities for work so that all can earn a life more coherent with their own dignity. (115)

Where is the Church going today?

Mercy cannot wait; we are called to give, to touch the suffering flesh of the poor, building a Church that only knows how to love and accompany the most fragile.

"A Church that does not place limits on love, that knows no enemies to fight, but only men and women to love, is the Church that the world needs today." (120)

Pope Leo XIV



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