



The Holy See

1. “The poor you will always have with you” (*Mk 14:7*). Jesus spoke these words at a meal in Bethany, in the home of a certain Simon, known as the leper, a few days before Passover. As the Evangelist recounts, a woman came in with an alabaster flask full of precious ointment and poured it over Jesus’ head. This caused great amazement and gave rise to two different interpretations.

The first was indignation on the part of some of those present, including the disciples, who, considering the value of the ointment – about 300 denarii, equivalent to the annual salary of a labourer – thought it should have been sold and the proceeds given to the poor. In Saint John’s Gospel, Judas takes this position: “Why was this ointment not sold for three hundred denarii and given to the poor?” Saint John goes on to note that Judas “said this not because he cared about the poor, but because he was a thief, and as he had the money box, he used to take what was put in it” (12:5-6). It was no accident that this harsh criticism came from the mouth of the traitor: it shows those who do not respect the poor betray Jesus’ teaching and cannot be his disciples. Origen has strong words in this regard: “Judas appeared to be concerned about the poor... If in our own day some hold the purse of the Church and, like Judas, speak out for the poor, but then take out what they put in, let them share in the lot of Judas” (*Commentary on the Gospel of Matthew*, 11, 9).

The second interpretation was that of Jesus, and it makes us appreciate the profound meaning of the woman’s act. He says, “Let her alone. Why do you trouble her? She has done a beautiful thing to me” (*Mk 14:6*). Jesus knows that his death is approaching, and he sees in her act an anticipation of the anointing of his lifeless body prior to its placement in the tomb. This was beyond anything the others present could imagine. Jesus was reminding them that he is the first of the poor, the poorest of the poor, because he represents all of them. It was also for the sake of the poor, the lonely, the marginalized and the victims of discrimination, that the Son of God accepted the woman’s gesture. With a woman’s sensitivity, she alone understood what the Lord was thinking. That nameless woman, meant perhaps to represent all those women who down the centuries would be silenced and suffer violence, thus became the first of those women who were significantly present at the supreme moments of Christ’s life: his crucifixion, death, burial and resurrection. Women, so often discriminated against and excluded from positions of responsibility, are seen in the Gospels to play a leading role in the history of revelation. Jesus’ then goes on to associate that woman with the great mission of evangelization: “Amen, I say to you, wherever the

Gospel is proclaimed to the whole world, what she has done will be told in memory of her” (Mk 14:9).

2. This powerful “empathy” established between Jesus and the woman, and his own interpretation of her anointing as opposed to the scandalized view of Judas and others, can lead to a fruitful reflection on the inseparable link between Jesus, the poor and the proclamation of the Gospel.

The face of God revealed by Jesus is that of a Father concerned for and close to the poor. In everything, Jesus teaches that poverty is not the result of fate, but a concrete sign pointing to his presence among us. We do not find him when and where we want, but see him in the lives of the poor, in their sufferings and needs, in the often inhuman conditions in which they are forced to live. As I never tire of repeating, the poor are true evangelizers, for they were the first to be evangelized and called to share in the Lord's joy and his kingdom (cf. Mt 5:3).

The *poor*, always and everywhere, *evangelize us*, because they enable us to discover in new ways the true face of the Father. “They have much to teach us. Besides participating in the *sensus fidei*, they know the suffering Christ through their own sufferings. It is necessary that we all let ourselves be evangelized by them. The new evangelization is an invitation to recognize the salvific power of their lives and to place them at the centre of the Church's journey. We are called to discover Christ in them, to lend them our voice in their causes, but also to be their friends, to listen to them, to understand them and to welcome the mysterious wisdom that God wants to communicate to us through them. Our commitment does not consist exclusively of activities or programmes of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an attentiveness that considers the other in a certain sense as one with ourselves. This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good” (*Evangelii Gaudium*, 198-199).

3. Jesus not only sides with the poor; he also *shares their lot*. This is a powerful lesson for his disciples in every age. This is the meaning of his observation that “the poor you will always have with you”. The poor will always be with us, yet that should not make us indifferent, but summon us instead to a mutual sharing of life that does not allow proxies. The poor are not people “outside” our communities, but brothers and sisters whose sufferings we should share, in an effort to alleviate their difficulties and marginalization, restore their lost dignity and ensure their necessary social inclusion. On the other hand, as we know, acts of charity presuppose a giver and a receiver, whereas mutual sharing generates fraternity. Almsgiving is occasional; mutual sharing, on the other hand, is enduring. The former risks gratifying those who perform it and can prove demeaning for those who receive it; the latter strengthens solidarity and lays the necessary foundations for achieving justice. In short, believers, when they want to see Jesus in person and touch him with their hands, know where to turn. The poor are a sacrament of Christ; they represent his person and point to him.

Many are the examples of saints who made mutual sharing with the poor their life project. I think, among others, of Father Damien de Veuster, the saintly apostle to the lepers. With great generosity, he answered the call to go to the island of Molokai, which had become a ghetto accessible only to lepers, to live and die with them. He rolled up his sleeves and did everything he could to improve the lives of those who were poor, ill and outcast. He became both doctor and nurse, heedless of the risks involved, and brought the light of love to that “colony of death”, as the island was then called. He himself contracted leprosy, which became the sign of his total sharing in the lot of the brothers and sisters for whom he had given his life. His testimony is most timely in our own days, marked by the coronavirus pandemic. The grace of God is surely at work in the hearts of all those who, without fanfare, spend themselves for the poorest, sharing with them in concrete ways.

4. We need, then, wholeheartedly to follow the Lord's invitation to “repent and believe in the Gospel” (*Mk 1:15*). This *conversion* consists primarily in opening our hearts to recognizing the many different forms of poverty and manifesting the Kingdom of God through a lifestyle consistent with the faith we profess. Often the poor are viewed as persons apart, as a “category” in need of specific charitable services. Yet following Jesus entails changing this way of thinking and embracing the challenge of mutual sharing and involvement. Christian discipleship entails deciding not to accumulate earthly treasures, which give the illusion of a security that is actually fragile and fleeting. It requires a willingness to be set free from all that holds us back from achieving true happiness and bliss, in order to recognize what is lasting, what cannot be destroyed by anyone or anything (cf. *Mt 6:19-20*).

Here too, Jesus' teaching goes against the grain, for it promises what can only be seen and experienced with complete certainty by the eyes of faith. “Everyone who has left houses or brothers or sisters or father or mother or children or lands for my name's sake will receive a hundredfold, and inherit eternal life” (*Mt 19:29*). Unless we choose to become poor in passing riches, worldly power and vanity, we will never be able to give our lives in love; we will live a fragmented existence, full of good intentions but ineffective for transforming the world. We need, therefore, to open ourselves decisively to the grace of Christ, which can make us witnesses of his boundless charity and restore credibility to our presence in the world.

5. Christ's Gospel summons us to display special concern for the poor and to recognize the varied and excessive forms of moral and social disorder that are generating *ever new forms of poverty*. There seems to be a growing notion that the poor are not only responsible for their condition, but that they represent an intolerable burden for an economic system focused on the interests of a few privileged groups. A market that ignores ethical principles, or picks and chooses from among them, creates inhumane conditions for people already in precarious situations. We are now seeing the creation of new traps of poverty and exclusion, set by unscrupulous economic and financial actors lacking in a humanitarian sense and in social responsibility.

Last year we experienced yet another scourge that multiplied the numbers of the poor: the pandemic, which continues to affect millions of people and, even when it does not bring suffering and death, is nonetheless a portent of poverty. The poor have increased disproportionately and, tragically, they will continue to do so in the coming months. Some countries are suffering extremely severe consequences from the pandemic, so that the most vulnerable of their people lack basic necessities. The long lines in front of soup kitchens are a tangible sign of this deterioration. There is a clear need to find the most suitable means of combating the virus at the global level without promoting partisan interests. It is especially urgent to offer concrete responses to those who are unemployed, whose numbers include many fathers, mothers, and young people. Social solidarity and the generosity which many, thanks be to God, have shown are, together with far-sighted projects of human promotion, making a most important contribution at this juncture.

6. Nonetheless, one question, which is by no means obvious, remains. How can we give a tangible response to the millions of the poor who frequently encounter only indifference, if not resentment? What path of justice must be followed so that social inequalities can be overcome and human dignity, so often trampled upon, can be restored? Individualistic lifestyles are complicit in generating poverty, and often saddle the poor with responsibility for their condition. Yet poverty is not the result of fate; it is the result of selfishness. It is critical, therefore, to generate *development processes* in which the abilities of all are valued, so that complementarity of skills and diversity of roles can lead to a common resource of mutual participation. There are many forms of poverty among the “rich” that might be relieved by the wealth of the “poor”, if only they could meet and get to know each other! None are so poor that they cannot give something of themselves in mutual exchange. The poor cannot be only those who receive; they must be put in a position to give, because they know well how to respond with generosity. How many examples of sharing are before our eyes! The poor often teach us about solidarity and sharing. True, they may be people who lack *some things*, often *many things*, including the bare *necessities*, yet they do not lack *everything*, for they retain *the dignity of God's children* that nothing and no one can take away from them.

7. For this reason, *a different approach to poverty* is required. This is a challenge that governments and world institutions need to take up with a farsighted social model capable of countering the new forms of poverty that are now sweeping the world and will decisively affect coming decades. If the poor are marginalized, as if they were to blame for their condition, then the very concept of democracy is jeopardized and every social policy will prove bankrupt. With great humility, we should confess that we are often incompetent when it comes to the poor. We talk about them in the abstract; we stop at statistics and we think we can move people's hearts by filming a documentary. Poverty, on the contrary, should motivate us to creative planning, aimed at increasing the freedom needed to live a life of fulfilment according to the abilities of each person. It is an illusion, which we should reject, to think that freedom comes about and grows through the possession of money. Serving the poor effectively moves us into action and makes it possible to

find the most suitable ways of raising and promoting this part of humanity that all too often is anonymous and voiceless, but which has imprinted on it the face of the Saviour who asks for our help.

8. “The poor you will always have with you” (*Mk 14:7*). This is a summons never to lose sight of every opportunity to do good. Behind it, we can glimpse the ancient biblical command: “If one of your brothers and sisters... is in need, you shall not harden your heart nor close your hand to them in their need. Instead, you shall open your hand to them and freely lend them enough to meet their need... When you give to them, give freely and not with ill will; for the Lord, your God, will bless you for this in all your works and undertakings. For the needy will never be lacking in the land...” (*Deut 15:7-8, 10-11*). In a similar vein, the Apostle Paul urged the Christians of his communities to come to the aid of the poor of the first community of Jerusalem and to do so “without sadness or compulsion, for God loves a cheerful giver” (*2 Cor 9:7*). It is not a question of easing our conscience by giving alms, but of opposing the culture of indifference and injustice we have created with regard to the poor.

In this context, we do well to recall the words of Saint John Chrysostom: “Those who are generous should not ask for an account of the poor’s conduct, but only improve their condition of poverty and satisfy their need. The poor have only one plea: their poverty and the condition of need in which they find themselves. Do not ask anything else of them; but even if they are the most wicked persons in the world, if they lack the necessary nourishment, let us free them from hunger. ... The merciful are like a harbour for those in need: the harbour welcomes and frees from danger all those who are shipwrecked; whether they are evildoers, good persons, or whatever they may be, the harbour shelters them within its inlet. You, too, therefore, when you see on land a man or a woman who has suffered the shipwreck of poverty, do not judge, do not ask for an account of their conduct, but deliver them from their misfortune” (*Discourses on the Poor Man Lazarus*, II, 5).

9. It is crucial that we grow in our awareness of the needs of the poor, which are always changing, as are their living conditions. Today, in fact, in the more economically developed areas of the world, people are less willing than in the past to confront poverty. The state of relative affluence to which we have become accustomed makes it more difficult to accept sacrifices and deprivation. People are ready to do anything rather than to be deprived of the fruits of easy gain. As a result, they fall into forms of resentment, spasmodic nervousness and demands that lead to fear, anxiety and, in some cases, violence. This is no way to build our future; those attitudes are themselves forms of poverty which we cannot disregard. We need to be open to reading the signs of the times that ask us to find new ways of being evangelizers in the contemporary world. Immediate assistance in responding to the needs of the poor must not prevent us from showing foresight in implementing new signs of Christian love and charity as a response to the new forms of poverty experienced by humanity today.

It is my hope that the celebration of the *World Day of the Poor*, now in its fifth year, will grow in our

local Churches and inspire a movement of evangelization that meets the poor personally wherever they may be. We cannot wait for the poor to knock on our door; we need urgently to reach them in their homes, in hospitals and nursing homes, on the streets and in the dark corners where they sometimes hide, in shelters and reception centres. It is important to understand how they feel, what they are experiencing and what their hearts desire. Let us make our own the heartfelt plea of Father Primo Mazzolari: “I beg you not to ask me if there are poor people, who they are and how many of them there are, because I fear that those questions represent a distraction or a pretext for avoiding a clear appeal to our consciences and our hearts... I have never counted the poor, because they cannot be counted: the poor are to be embraced, not counted” (“Adesso” n. 7 – 15 April 1949). The poor are present in our midst. How evangelical it would be if we could say with all truth: *we too are poor*, because only in this way will we truly be able to recognize them, to make them part of our lives and an instrument of our salvation.

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