

# “I HAVE LOVED YOU”



Apostolic Exhortation  
Community Version  
*Dilexi Te* by Leo XIV

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## Presentation

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Poverty in Latin America and the Caribbean remains one of the greatest challenges of our history. Beyond statistics, it is a web of interlocking vulnerabilities—where lack of income is only the beginning. It is a life marked by precariousness, injustice, violence, and the growing impact of climate change.

With his first Apostolic *Exhortation, Dilexi Te "I Have Loved You"*, Pope Leo XIV offers us a word of hope and conversion. In continuity with the magisterium of Pope Francis, this text reaffirms that the preferential option for the poor is not the concern of a few, but the very heart of the Church's mission. We cannot confess Christ without recognizing him in the wounded faces of the poor.

The Exhortation denounces the structures of sin that perpetuate exclusion and reminds us that the poor are not objects of assistance, but active subjects of evangelization. In them, synodality becomes real: they are called to take part in the decisions and responsibilities of the People of God.

Following the Latin American tradition, the Pope teaches that poverty is not only a pastoral challenge, but also a theological principle that illuminates our faith and shapes the very way we are Church. From Medellín to Aparecida, we have learned that we cannot identify with Jesus without identifying with the poor.

*Dilexi Te, "I have loved you"*, journeys through the Church's history, showing that charity and justice are signs of the Kingdom. We are grateful to Pope Leo XIV for his attention to the Church Fathers and the testimonies of various religious

orders, which reveal how, throughout the centuries, the Church has embodied a prophetic word and praxis.

In this Exhortation, we are invited to recognize the many faces of poverty and to transform its structural causes through concrete gestures that restore dignity to those cast aside. From Latin America and the Caribbean, we receive this Exhortation of Pope Leo XIV as a gift that calls us to renew our pastoral and missionary conversion. To support its reception, CELAM offers this community version for the use of all local communities. We express our gratitude to all who made this publication possible.

Let us repeat the Lord's words not only with our lips, but with our deeds and daily actions: "I have loved you"

**Msgr. Lizardo Estrada Herrera**  
Auxiliary Bishop from Cuzco (Peru)  
CELAM General Secretary

## IMPORTANT

Reading and studying the **Apostolic Exhortation *Dilexi te***—available at the following link—is both essential and deeply necessary. This **community version** has been prepared to facilitate understanding and includes **square brackets [ ]** that refer to the corresponding paragraphs of the original magisterial text, enabling a direct dialogue with the pontifical document.

[https://www.vatican.va/content/leo-xiv/en/apost\\_exhortations/documents/20251004-dilexi-te.html](https://www.vatican.va/content/leo-xiv/en/apost_exhortations/documents/20251004-dilexi-te.html)

# Introduction

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## "I have loved you"

"I have loved you (Ap 3:9),  
the Lord says  
to a Christian community that,  
unlike others,  
had no prominence or resources  
and was exposed to violence and contempt".

God promises to exalt her and declares:

"I will make them come  
and bow down before you" (Ap 3:8-9).

This divine love,

which prefers what is small and fragile  
was already foreshadowed in Mary's Magnificat,  
where she proclaims how God  
"has cast down the mighty from their thrones,  
and has lifted up the lowly" (Lk 1:52-53). [1]

In his encyclical *Dilexit nos*,  
Pope Francis deepens this mystery of love,  
showing how Jesus identifies himself in a special way  
"with the least of society"  
and how, in his love given to the very end,  
he reveals the sacred dignity of every human being,  
especially when that person is  
"most weak, miserable, and suffering." [2]

To contemplate this love moves us  
to pay closer attention to the suffering of others  
and to take part in the work of liberation.

Pope Leo XIV,  
inheriting this project from Pope Francis,  
makes it his own  
and insists on the need  
for all Christians  
to clearly perceive  
the strong and indissoluble connection  
that exists between personal love for Christ  
and the concrete call to reach out  
and serve the poor,  
for in them the very heart of Jesus is revealed. **[3]**

# Chapter 1

## Some essential words



“I have witnessed the affliction of my people in Egypt,  
and have heard their cry of pain  
caused by their taskmasters.  
Indeed, I know their sufferings well.  
Therefore, I have come down to deliver them [...].  
So now, go; I am sending you”.  
(Ex 3:7–8, 10)

## Theological foundation

In the biblical and ecclesial vision,  
poverty is not merely  
a material deprivation,  
but a theological place,  
that is, the very place  
where the face of God is revealed. [9]

This divine gesture shows  
that God's love is not abstract,  
but historical:  
it acts on behalf of the oppressed  
and establishes justice  
as a condition for the coming of the Kingdom. [11]

Jesus continues this saving action of God  
by becoming poor among the poor (*Phil 2:7*). [16]

His Incarnation  
is the supreme expression of divine solidarity:  
born rejected, living without power,  
and dying on the cross,  
he shares our fragility to the very end.

In him, poverty ceases to be a sign of misfortune  
and becomes a revelation of the love that saves.

Thus, whoever seeks Christ  
finds him among the least,  
for "whatever you did  
to the least of my brothers and sisters,  
you did to me" (*Mt 25:40*). [19]

From this perspective,  
poverty also has an ecclesial dimension:  
faith cannot be separated  
from commitment to justice. [12-13]

The option for the poor is not a pastoral strategy,  
but a response to the love of God  
who bends low to the weak.

From *Rerum novarum* to *Evangelii gaudium*,  
the Church's Social Doctrine  
has consistently affirmed that authentic charity  
demands the transformation of sinful structures  
that generate exclusion and inequality. [90-92]

## Social foundation

Poverty is not an isolated fact,  
but a self-perpetuating structure. [10-12]  
Its roots lie in the concentration  
of economic and political power,  
in the culture of accumulation,  
and in social indifference. [9-11]

In Latin America, this reality takes shape  
in systems that privilege a few  
while condemning the majority to precariousness.  
Lack of access to land, housing,  
health care, and dignified work  
is not accidental  
but the consequence of unjust decisions  
and development models that place profit  
above human dignity. [84-86]

For this reason, a structural conversion is required:  
it is not enough to alleviate the effects of poverty—  
we must uproot its causes. [10]

Charity, understood as a social and political force, must aim to heal the very roots of injustice. [91]  
Following the prophetic legacy of Medellín and Puebla, the Church recognizes that poverty is not a natural condition, but the fruit of social sin and of an economy that “kills.” [92]  
Therefore, the denunciation of these structures is an essential part of proclaiming the Gospel. [89-90]

## Cultural and spiritual foundation

We need a profound change of mindset one which transforms a culture marked by individualism and competition. [11]  
The “culture of accumulation” has equated possessing with happiness and normalized inequality as if it were inevitable. In this context, the message of *Dilexi te* recovers the spiritual dimension of poverty: happiness is not bought, it is shared. [10-12]

Social indifference, that habit of looking away from the suffering of others, is presented as a modern form of alienation. [93]  
Christian faith, by contrast, calls us to a spirituality of empathy, to live “sober solidarity” as a concrete response to God’s love. [94]

Only a heart freed from the idolatry of consumption can open itself

to fraternal encounter with the poor  
and help build  
a culture where everyone has a place.

### **Reflection questions**

- What new forms of poverty do we recognize today in our communities and countries?
- How does the “culture of accumulation” shape our daily choices and lifestyles?
- How can I move, in my personal and communal life, from occasional charity to a commitment that transforms the structural causes of poverty?
- In what everyday gestures can I make the Kingdom of God visible by recognizing the poor as brothers and sisters, not merely as recipients of aid?

## Chapter 2

### God Chooses the Poor



“There was no room for them in the inn”  
(Lk 2:7)

## The preferential option for the poor

The poor, in their vulnerability and exclusion, constitute a **constant cry** that echoes through history and challenges the conscience of all: of every individual, of societies, of political and economic systems, and especially of the Church. [9]

Their cry cannot be ignored. It is **a call to conversion** an invitation to examine our lifestyles, structures, and priorities so that faith may be translated into justice.

God himself shows a **preferential love for the poor**. This "preference" excludes no one; rather, it reveals his active love for the weakest, the discarded, and those deemed insignificant. [16] In them, his compassion is made manifest, and his desire to inaugurate a Kingdom of justice and fraternity.

Thus, the Gospel calls us to a **firm, clear, and radical choice** in the same direction: to make our own the sentiments of Christ,

who bends low before the one who suffers  
and restores dignity  
to the one who has been forgotten. [16]

We, disciples of Jesus, are called  
**not to be lulled to sleep** by ideologies  
or judgments that justify indifference.  
Replacing the Gospel with the world's logic  
is a grave risk  
that empties faith of its truth. [12-13]

The option for the poor is not a secondary theme  
or an optional pastoral add-on:  
it is **the very heart of following Jesus**  
and the necessary condition for building,  
together with God,  
a Kingdom of justice, fraternity, and solidarity. [16]

## Commitment of the Church

From its origins,  
the Church has walked with the poor  
and cared for them.  
This care is not optional  
nor merely charitable assistance;  
it is essential to her mission  
and her deepest identity. [36]

The Church's commitment  
is rooted in **God's own action**,  
who embraces the human condition,  
and therefore, human poverty.  
Out of love, Christ emptied himself,

born in a manger and dying on a cross,  
sharing the fragility of all. [16]  
In this self-emptying,  
God's love becomes visible,  
teaching us that  
there is no **redemption without solidarity**.  
Therefore, a Church that forgets  
or marginalizes the poor  
**severs its bond with Christ**  
and betrays its very essence. [36]  
There is no room for neutrality  
or excuses  
that dilute this Gospel mandate.

## The God of the poor

In the history of salvation,  
God reveals himself  
as **friend and defender of the poor**.  
He hears their cry  
and acts on their behalf (cf. *Ps* 34:7). [17]  
Through the prophets,  
he denounces injustice and demands worship  
that is inseparable from care for the oppressed.  
On their lips resounds the command  
that binds adoration of God  
to the defense of the brother's life. [17]

Jesus brings this revelation to fulfillment:  
he **becomes poor among the poor**.  
In his Incarnation, "he emptied himself,  
taking the form of a servant" (*Phil* 2:7). [18-19]  
His poverty was radical and concrete:

born in marginality,  
living as a landless laborer,  
and dying as an outcast.  
He is the **Messiah who is poor and for the poor**,  
and his identification with  
them reaches its climax when he says:  
“Whatever you did  
to the least of my brothers and sisters,  
you did to me” (*Mt 25:40*). [19]

From the beginning of his ministry,  
Jesus presents himself  
as the bearer of good news for the poor:  
“The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor” (*Lk 4:18*). [21, 26]

## **The Poor: Treasure and Living Face of the Church**

To serve the poor is not an act of paternalism  
or superiority,  
but **an encounter among equals**,  
a sacred space  
where Christ reveals himself and is adored. [29]

The saints of every age understood this:  
that in the face of the poor,  
we see the face of the Lord.  
Throughout the centuries,  
this truth has nourished Christian history,  
inspiring countless works of mercy,  
communities, movements, and missions  
that continue to make God’s love present. [34]

Thus, in the words of Saint Ambrose, the poor are **the true treasures of the Church**:  
“What greater treasures could Christ have than those in whom he himself said he dwells?”. [38]  
They are the living face of Christ among us, the place where the Gospel becomes flesh and where faith is verified in concrete love.

## Reflection questions

- What does it mean for me, in practice, to believe in a God who becomes poor and identifies with the excluded?
- How can my faith community move beyond helping the poor to walking with them, recognizing them as agents of evangelization?
- If the option for the poor is the core of the Christian mission, what attitudes, structures, or personal habits must I transform to live it with integrity?

# Chapter 3

## The Church for the Poor



“What good is it, my brothers and sisters,  
if someone claims to have faith but has no works?  
Can such faith save them?  
If a brother or sister is naked and lacks daily food,  
and one of you says to them,  
‘go in peace; keep warm and eat your fill,’  
yet you do not give them what the body needs,  
what good is that?  
So faith by itself, if it has no works, is dead”.  
(Jas 2:17)

## At the beginning of Christianity

In the early Church,  
the Apostles laid hands on seven men  
chosen by the community and,  
incorporated them into their own ministry,  
appointing them  
to serve the poorest among them (cf. *Acts* 6:1–6).  
The first disciple to bear witness to his faith  
with his life was Saint Stephen,  
one of these seven.  
In him, service to the needy  
and martyrdom were inseparably united.

## Fathers of the Church

The Fathers of the Church  
recognized in the poor a privileged path to God.  
Saint John Chrysostom, for example,  
warned that to honor Christ  
in the temple with golden vessels  
while leaving him naked and hungry  
in the person of the poor  
is a grave contradiction.  
He declared:  
“Not to give to the poor is to steal from them;  
it is to defraud them of life itself,  
for what you possess belongs to them”.  
Saint Augustine expressed a similar conviction:  
“What you give to the poor is not yours, it is theirs.  
You have taken what was meant  
for common use and claimed it as your own”. [41-43]

## Caring the ill

Figures such as Saint John of God,  
Saint Camillus de Lellis,  
and Saint Louise de Marillac  
embodied a care that saw in the sick  
the very face of the suffering Christ.  
Saint Louise would tell her sisters  
they had “received a special blessing from God  
to serve the poor who are ill”. [49-51]

## Monastic life

Saint Benedict of Nursia instructed in his *Rule*  
that special care be shown  
to the poor and pilgrims,  
“for in them Christ himself is received”.  
Saint Basil the Great built the *Basiliad*,  
a complex of shelters,  
hospitals, and schools  
for the needy because,  
as he taught, “concrete love  
is the measure of holiness”. [53-55]

This teaches us that  
prayer and charity,  
silence and service,  
cells and hospitals,  
form one spiritual fabric.  
The monastery is a place of listening and action,  
of adoration and sharing. [58]

## Freeing the captives

From apostolic times,  
the Church has seen  
in the liberation of the oppressed  
a sign of God's Kingdom.  
Faithful to her Lord,  
the Church's mission has always been  
to proclaim freedom.

Today, in our lands  
of Latin America and the Caribbean,  
"millions of people,  
children, women, and men of all ages  
are deprived of their liberty  
and forced to live  
in conditions akin to slavery." [50]

Religious sisters and brothers  
working in urban peripheries,  
conflict zones,  
and migration corridors  
carry forward this legacy.  
Thus, whenever the Church kneels  
to break the new chains  
that bind the poor,  
she becomes a sign of the Paschal mystery.

Orders such as the Trinitarians  
(founded by Saint John de Matha)  
and the Mercedarians  
(founded by Saint Peter Nolasco)  
heroically dedicated themselves  
to ransoming Christians held in captivity,

sometimes offering their own lives  
in exchange. [59–61]

For this reason,  
those engaged in prison or penitentiary pastoral  
care render a preferential service to the Church,  
because “freedom is not only interior;  
it manifests itself in history  
as love that cares for  
and liberates from every kind of bondage”. [62]

## Mendicant Orders

Saint Francis of Assisi,  
icon of a spiritual springtime,  
made his life  
a continual stripping away of possessions.  
Saint Clare of Assisi  
bore witness to a spiritual struggle  
centered on fidelity  
to the ideal of radical poverty,  
rejecting even papal privileges granted  
for the survival of her monastery  
and choosing to live without any material goods.  
Saint Dominic,  
seeking credible preaching,  
also embraced radical poverty  
to stand in fraternity with the marginalized  
and in coherence with the Gospel message. [63-67]

## Education of the poor

Saint Joseph Calasanz  
founded Europe’s first free public school.

Saints John Baptist de La Salle,  
Marcellin Champagnat, and  
John Bosco,  
among many others,  
dedicated their lives to educating  
the children of workers and the poorest. [68-71]  
For them, educating the poor  
was not an act of charity, but a duty.  
Children have a right to wisdom,  
as a basic requirement  
for the recognition of human dignity. [72]

## **Accompanying migrants**

Saint John Baptist Scalabrini  
and Saint Frances Xavier Cabrini  
became pioneers  
in the pastoral and material care of migrants,  
recognizing in them the pilgrim Christ. [73-75]  
Today, "the Church, as a mother,  
walks with those who walk.  
Where the world sees a threat,  
she sees children;  
where walls are raised,  
she builds bridges.  
She knows that the Gospel is credible  
only when it is translated into gestures  
of closeness and welcome  
and, that in every rejected migrant,  
it is Christ himself  
who knocks at the door of the community". [75]

## Women beside the last

Consecrated women (religious sisters) have filled the Church's history with testimonies of closeness to the poor. [71]

“Many women's congregations were protagonists of a pedagogical revolution.

The Ursulines, the sisters of the Company of Mary Our Lady, the Piarists and many others founded in the 18th and 19th centuries stepped into spaces where the State was absent”. [71]

Among them shine founding women:

Saint Louise de Marillac [49-51], key figure in service to the sick and poor alongside Saint Vincent de Paul.

Saint Clare of Assisi [63-67], witness to radical poverty lived in sisterhood.

Saint Francisca Javier Cabrini [73-75], founder of the Missionary Sisters of the Sacred Heart of Jesus and pioneer in pastoral and material care for migrants, especially women and children.

Saint Teresa of Calcuta, universal icon of service to the most abandoned dying.

In Brazil, Saint Dulce of the Poor, “the good angel of Bahia” who began by sheltering the sick in a chicken coop and went on to found one of the country's largest social works.

Pope Francis has noted that these saints  
"show us that consecrated life  
is a path of love on the existential peripheries of the world."  
Alongside them, from the deserts of the Sahara,  
Saint Charles de Foucauld  
lived a hidden life of presence  
and friendship among the poorest. [76-79]

## Popular movements

Lay women and men,  
grassroots leaders,  
often viewed with suspicion or even persecuted,  
have tirelessly confronted  
the structural roots of poverty.  
"Popular leaders, Pope Francis says,  
are those who have the capacity to include everyone.  
They are not repulsed or frightened  
by wounded and crucified youth."  
They are "the fabric of a community  
that is truly of all and for all,"  
and their solidarity "is a way of making history."  
They invite the Church to walk with them  
and to embrace their moral strength.

As the Pope Francis himself reminds us:  
Popular movements challenge us  
to move beyond "social policies  
conceived as policies *for* the poor,  
but never *with* the poor,  
never *by* the poor,  
and far less as part of a project  
that reunites peoples." [80-81]

## Reflection questions

- What place do the sick, migrants, and marginalized hold in our pastoral action? Are they merely recipients of our help, or protagonists of their own journey?
- How can we recover a spirituality of care and closeness, rather than limiting ourselves to mere assistance?
- What contemporary examples of popular holiness or social commitment do we recognize in our local reality?

## Chapter 4

### A story in continuity



“Whoever is in extreme need has the right to take from the riches of others what is necessary for survival [...]. Private property, by its very nature, also has a social dimension, whose foundation lies in the universal destination of goods”.  
(*Gaudium et Spes*, 69. 71)

From *Rerum novarum* (1891) by Leo XIII  
to the *Aparecida Document* (2007),  
the Church's social teaching  
has steadily deepened  
an ever more explicit preferential option for the poor.

Juan XXIII, in his 1962 radio message,  
defined it in words that never grow old:  
“The Church presents herself as she is  
and as she wishes to be:  
the Church of all,  
and especially the Church of the poor.”

Vatican Council II reaffirmed this identity  
by proclaiming the universal destination of goods  
and the social function of property. [84-86]

Paul VI taught that  
“the poor are Christ's representatives”,  
and, in *Populorum progressio*,  
reminded us that no one has the right  
to keep for themselves what others need to live. [85-86]

John Paul II consolidate that the option for the poor  
is a “special form of primacy  
in the exercise of Christian charity,”  
and placed **human labor**  
as **the key of every social question**. [87]

Benedict XVI warned  
that hunger stems less from scarcity  
than from the **lack of solidary structures**,  
and called for institutions  
that truly serve the common good. [88]

Francis has vigorously denounced the dictatorship of an economy that kills and the social alienation which normalizes selfishness and indifference. [92]

The Latin American Episcopate has likewise strongly identified itself with the Church of the Poor. Its General Conferences in Medellín, Puebla, Santo Domingo, and Aparecida stand as milestones of ecclesial discernment.

The martyrdom of Saint Óscar Arnolfo Romero, Archbishop of San Salvador, "was at once a testimony and a living exhortation to the Church. He made the suffering of the great majority of his faithful his own and placed them at the center of his pastoral option". [89]

## Wounding structures

From Medellín and Puebla to Aparecida, the Church has discerned that poverty **is not a natural fact**, but the fruit of **structures of sin** sustaining inequality, exploit labor, and degrade human dignity. [90-94]

Therefore, personal conversion is not enough: **a social and structural conversion** is required,

one capable of healing the systems  
that perpetuate exclusion. [94-97]

The Gospel demands  
a charity that does not settle for relief alone,  
but seeks **transformation**;  
a charity which acts  
as a **historical and political force**,  
oriented toward justice  
and full participation. [91]  
Breaking the circle of privilege  
is the task of all disciples of the Kingdom.

## The Poor as Subjects

Leo XIV takes up the prophetic voice  
of the Latin American tradition  
and proclaims  
that the poor **are not objects of assistance**,  
but **active subjects of faith**,  
**wisdom, and transformation.** [99-102]

In them shines a lived theology:  
their hope,  
their everyday solidarity,  
their resistance in the face of suffering.

The Church is called  
not only to speak *for* the poor,  
but to speak *with* them,  
recognizing in their experience  
a word of God for our time.

Where the poor evangelize the Church,  
the Kingdom becomes visible,  
and justice becomes a shared journey. [\[101-102\]](#)

### Reflection questions

- Which aspects of Catholic social teaching remain most challenging for Latin American societies today?
- What does it mean to understand poverty not only as a social problem, but as a theological principle?
- What can we learn from figures like Saint Óscar Romero about a faith that becomes justice?

## Chapter 5

### A permanent challenge



“A Samaritan, who was on a journey, came upon him;  
and when he saw him, he was moved with compassion.  
He went to him and bandaged his wounds,  
pouring on oil and wine;  
then he put him on his own animal,  
brought him to an inn, and took care of him”.  
(Lk 10:33–34)

Indifference, discard, and abandonment are symptoms of a sick society, one that seeks to build itself with its back turned to suffering, pretending it does not exist. [107]

Faced with the wounded and abandoned person on the roadside, those who pass by respond in different ways. Jesus invites us to identify with the Good Samaritan, who not only sees the suffering, but is moved with compassion, draws near, binds up wounds, cares, and takes responsibility for the one in need. We have grown accustomed to looking away but the Lord challenges us: "With whom do you identify?". [105, 115]

The final command of the parable of the Good Samaritan is this: "Go and do likewise" (Lk 10:37). These words of Jesus are not a suggestion, but a commandment, one that every Christian must hear echoing daily in their heart as a constant examination of conscience. [107]

## Where is the Church today heading?

The Church is called  
to be a poor Church, for the poor,  
a Church where mercy cannot wait.  
We are called to give,  
to touch the suffering flesh of Christ in the poor,  
building a community that knows how to love  
and accompany the most vulnerable  
with active compassion.

In some Christian sectors or groups,  
there is a noticeable absence of commitment  
to the common good,  
particularly in defending and promoting  
the weakest and most marginalized.  
Here, we must remember:  
religion, especially the Christian faith,  
cannot be confined to the private sphere,  
as though believers had no responsibility  
for the challenges of civil society  
or for the events affecting  
their fellow citizens. [112]

“A Church that sets no limits on love,  
that knows no enemies to fight,  
but only men and women to love,  
is the Church that the world needs today.”

This is the compass  
which must guide our journey. [120]

And whatever we do  
however seriously and deeply we commit ourselves  
to transforming unjust social structures,  
if we lack simple, personal gestures of help,  
close and concrete,  
the poor will never feel  
that Jesus' words are meant for them:  
"I have loved you" (*Rev 3:9*). [121]

### Reflection questions

- What concrete wounds in today's world need to be bound up by our communities?
- How can we keep our faith from becoming words without deeds?
- What simple gestures can help the poor in our midst feel that Jesus' words "I have loved you" are truly spoken to them?

# Annex 1

## Key concepts Glossary

### Almsgiving

A concrete and necessary gesture of encounter. It does not exempt one from the struggle for justice, but invites us to stop, look the poor in the face, and share something of our own. [115-119]

### (Liberation of) Captives

A specific mission of the Church throughout history, inspired by Jesus, who came “to proclaim liberty to the captives” (*Lk* 4:18). [59-61]

### Change of Mindset

A profound cultural transformation required to break the cycle of poverty. [10-11]

### Charity (and the Works of Mercy)

Not merely a moral virtue or philanthropy, but the concrete expression of faith in the Incarnate Word. [24–28, 39]

### Evangelical Poverty

The voluntary and radical poverty embraced by Jesus and saints like Francis of Assisi. It is not destitution, but a path of freedom and detachment that enables full trust in God and deep solidarity with the poor. [63–67]

### Exclusion

A condition that biblically defines the poor. Jesus himself experienced exclusion, from the manger to the cross. The Church is called to confront every form of exclusion. [19]

### Indifference

The attitude of passing by the suffering of others, as seen in the priest and the Levite in the parable of the Good Samaritan. [107, 115]

### Popular Movements

Grassroots groups of lay people and community leaders who confront the structural causes of poverty and injustice. [80–81]

### Preferential Option for the Poor

Expresses God's priority for the weakest and most oppressed, a preference that is neither exclusive nor discriminatory, but flows from His mercy. [16, 87, 99]

### Social Alienation

A phenomenon that leads us to ignore those in need and to live as though they did not exist. [92–93]

### Social Doctrine of the Church (CST)

The body of the Church's social teaching, developed since *Rerum novarum* (1891), which applies the Gospel to life in society. [82–89]

### Structures of Sin / Unfair Structures

Social, economic, and political mechanisms that, by their very operation, perpetuate poverty, exclusion, and inequality. They are not the result of chance, but of human decisions that shape systems contrary to justice and human dignity. The Puebla Conference described them as "social sin." [90, 92]

### The Church's True Treasures

According to Saint Ambrose, the true treasures of the Church are the poor, for Christ is present in them. This expression underscores the immeasurable value the poor hold for the believing community. [38]

### The Cry of the Poor

A key phrase evoking the cry of the oppressed people in Egypt, which God hears (*Ex* 3:7). This cry continually challenges humanity, social systems, and especially the Church. To listen to it is to align oneself with the heart of God; to ignore it is to turn away from Him. [8-9]

### The Poor (as Subjects)

The poor are not merely recipients of aid, but active agents of their own history, of evangelization, and of human promotion. [99–102]

## Annex 2

### For the personal reflection

According to the apostolic exhortation *Dilexi te*, identify and write down on the card the 7 key concepts that you understood from your reading and that in your opinion are important.



## Annex 3

### For group work

Following the Apostolic Exhortation *Dilexi te*, invite the group to identify each illustration, arranging the scenes in their proper sequence, and write a brief script for each one, expressing what the characters say or think.



