

## Notable quotations from Catholic social teaching on the theme of Option for the Poor

---

In teaching us charity, the Gospel instructs us in the preferential respect due to the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others.

[A Call to Action](#), 23

---

"If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?" (1 Jn 3:17). It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote Saint Ambrose: "You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich."

[On the Development of Peoples](#), 23

---

A consistent theme of Catholic social teaching is the option or love of preference for the poor. Today, this preference has to be expressed in worldwide dimensions, embracing the immense numbers of the hungry, the needy, the homeless, those without medical care, and those without hope.

[On Social Concern](#), 42

---

Therefore everyone has the right to possess a sufficient amount of the earth's goods for themselves and their family. This has been the opinion of the Fathers and Doctors of the church, who taught that people are bound to come to the aid of the poor and to do so not merely out of their superfluous goods. Persons in extreme necessity are entitled to take what they need from the riches of others.

Faced with a world today where so many people are suffering from want, the council asks individuals and governments to remember the saying of the Fathers: "Feed the people dying of hunger, because if you do not feed them you are killing them," and it urges them according to their ability to share and dispose of their goods to help others, above all by giving them aid which will enable them to help and develop themselves.

[The Church in the Modern World](#), 69

---

Love for others, and especially for the poor, is made concrete by promoting justice.

[The Hundredth Year](#), 58

---

---

As individuals and as a nation, therefore, we are called to make a fundamental "option for the poor". The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one's neighbor as one's self. Those who are marginalized and whose rights are denied have privileged claims if society is to provide justice for all. This obligation is deeply rooted in Christian belief.

[Economic Justice for All](#), 87

---

"The needs of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; the production to meet social needs over production for military purposes".

[Economic Justice for All](#), 94

---

The obligation to provide justice for all means that the poor have the single most urgent economic claim on the conscience of the nation.

[Economic Justice for All](#), 86

---

The primer purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good. The "option for the poor," therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community. The extent of their suffering is a measure of how far we are from being a true community of persons. These wounds will be healed only by greater solidarity with the poor and among the poor themselves.

[Economic Justice for All](#), 88

---

The quality of the national discussion about our economic future will affect the poor most of all, in this country and throughout the world. The life and dignity of millions of men, women and children hang in the balance. Decisions must be judged in light of what they do for the poor, what they do to the poor, and what they enable the poor to do for themselves. The fundamental moral criterion for all economic decisions, policies, and institutions is this: They must be at the service of all people, especially the poor.

[Economic Justice for All](#), 24

---

As followers of Christ, we are challenged to make a fundamental "option for the poor" -- to speak for the voiceless, to defend the defenseless, to assess life styles, policies, and social institutions in terms of their impact on the poor. This "option for the poor" does not mean pitting one group against another, but rather, strengthening the whole community by assisting those who are the most vulnerable. As Christians, we are called to respond to the needs of all our brothers and sisters, but those with the greatest needs require the greatest response.

[Economic Justice for All](#), 16

---

The way society responds to the needs of the poor through its public policies is the litmus test of its justice or injustice.

[Economic Justice for All](#), 123

---

Listening to the cry of those who suffer violence and are oppressed by unjust systems and structures, and hearing the appeal of a world that by its perversity contradicts the plan of its Creator, we have shared our awareness of the Church's vocation to be present in the heart of the world by proclaiming the Good News to the poor, freedom to the oppressed, and joy to the afflicted.

[Justice in the World](#), 5

---

. . . the superfluous wealth of rich countries should be placed at the service of poor nations. The rule which up to now held good for the benefit of those nearest to us, must today be applied to all the needy of this world. Besides, the rich will be the first to benefit as a result. Otherwise their continued greed will certainly call down upon them the judgement of God and the wrath of the poor, with consequences no one can foretell.

[On the Development of Peoples](#), 49

---

Let each one examine his conscience, a conscience that conveys a new message for our times. Is he prepared to support out of his own pocket works and undertaking organized in favor of the most destitute? Is he ready to pay higher taxes so that the public authorities can intensify their efforts in favor of development? Is he ready to pay a higher price for imported goods so that the producer may be more justly rewarded?

[On the Development of Peoples](#), 48

---

It will be necessary above all to abandon a mentality in which the poor - as individuals and as peoples - are considered a burden, as irksome intruders trying to consume what others have produced... The advancement of the poor constitutes a great opportunity for the moral, cultural and \*even economic growth of all humanity.

[The Hundredth Year](#), #28

---

Those who are more influential because they have greater share of goods and common services should feel responsible for the weaker and be ready to share with them all they possess... the church feels called to take her stand beside the poor, to discern the justice of their requests and to help satisfy them, without losing sight of the good of groups in the context of the common good.

[On Social Concern](#), 39

---

At the same time as it proclaims the Gospel of the Lord, its Redeemer and Savior, the Church calls on all, especially the poor, the oppressed and the afflicted, to cooperate with God to bring about liberation from every sin and to build a world which will reach the fullness of creation only when it becomes the work of people for people.

[Justice in the World](#), 77