

## *HOMILY ON THE FEAST OF DIVINE MERCY (4)*

*The Pope draws a link between the 'signs of the times' in the pandemic and the Church's social teaching, explained for the first time in modern conditions by Pope Leo XIII. This pope wrote 'Rerum novarum' ('In this time of innovation') in defence of workers' rights in the rapidly changing industrial world of the nineteenth century. All the Popes to the present have been developing the teaching on the rights and responsibilities of both employers and employees.*

"Now, while we are looking forward to a slow and arduous recovery from the pandemic, ... the risk is that we may then be struck by an even worse virus, that of *selfish indifference*. A virus spread by the thought that life is better if it is better for me, and that everything will be fine if it is fine for me. It begins there and ends up selecting one person over another, discarding the poor, and sacrificing those left behind on the altar of progress.

The present pandemic, however, reminds us that there are no differences or borders between those who suffer. We are all frail, all equal, all precious. May we be profoundly shaken by what is happening all around us: the time has come to eliminate inequalities, to heal the injustice that is undermining the health of the entire human family!

Let us learn from the early Christian community described in the Acts of the Apostles. It received mercy and lived with mercy: "All who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (*Acts 2:44-45*). This is not some ideology: it is Christianity.

In that community, after the resurrection of Jesus, (Thomas was the) only one ... left behind and the others waited for him."

Conclusion tomorrow