The Good Samaritan (Luke 10:25-37 NRSV)
25 Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” 26 He said to him, “What is written in the law? What do you read there?” 27 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” 28 And he said to him, “You have given the right answer; do this, and you will live.” 29 But wanting to justify himself, he asked Jesus, “And who is my neighbor?” 30 Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ 36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” 37 He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

“Mercy is ‘an activity of love’ and ‘a re-action to someone else’s suffering, now interiorized within oneself.’” (Principle, 16)

The Laborers in the Vineyard (Mt 20:1-16 NRSV)
1 “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. 3 When he went out about nine o’clock, he saw others standing idle in the marketplace; 4 and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. 5 When he went out again about noon and about three o’clock, he did the same. 6 And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ 7 They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. 5 When he went out again about noon and about three o’clock, he did the same. 6 And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ 7 They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ 8 When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ 9 When those hired about five o’clock came, each of them received the usual daily wage. 10 Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. 11 And when they received it, they grumbled against the landowner, 12 saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ 13 But he replied to one of them, ‘Friend, I

“The interiorized suffering of another is the first principle and foundation of the reaction of mercy.” (Principle, 16)

“When the principle of mercy, we understand here a specific love, which, while standing at the origin of a process, also remains present and active throughout the process, endowing it with a particular direction and shaping the various elements that compose it. We hold that this principle of mercy is the basic principle of the activity of God and Jesus, and therefore ought to be that of the activity of the church.” (Principle, 16)
am doing you no wrong; did you not agree with me for the usual daily wage? 14 Take what belongs to you and go; I choose to give to this last the same as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ 16 So the last will be first, and the first will be last.”

The “civilization of poverty” rejects accumulation and the possession-enjoyment of wealth as the basis of humanization; replaces it with “universal satisfaction of basic needs” and “the growth of shared solidarity the basis of humanization.” (No Salvation, 14)

Aims to strengthen “shared solidarity, a fundamental characteristic of the civilization of poverty, in contrast to the closed and competitive individualism of the civilization of wealth.” (No Salvation, 15)

The Rich Man and Lazarus (Lk 16:19-31 NRSV)
19 “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. 20 And at his gate lay a poor man named Lazarus, covered with sores, 21 who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. 22 The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. 23 In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. 24 He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ 25 But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. 26 Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ 27 He said, ‘Then, father, I beg you to send him to my father’s house— 28 for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ 29 Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ 30 He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ 31 He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”

Ours “is a world of ‘Lazaruses’” and “these ‘Lazaruses’ coexist with ‘rich men.’” (No Salvation, 25) “Whatever improvements are made in reducing poverty, I personally do not see what meaning they can have in a world where equality and brotherhood are not among the guiding values of development. They can have no meaning if they constantly reenact the parable of the Rich Man and the Poor Lazarus—without narrowing, only widening, the separation between them, as the UN Development Program (UNDP) reports every year.” (No Salvation, 10)

“The option for the poor is not just a matter of giving to them, but of receiving from them.” (No Salvation, 53)

“This response to the suffering of the poor is an ethical demand, but it is also a practice that is salvific for those who enter into solidarity with the poor. Those who do so often recover in their own life the deep meaning they thought they had lost; they recover their human dignity by becoming integrated into the pain and suffering of the poor. From the poor they receive, in a way they hardly expected, new eyes for seeing the ultimate truth of things.” (Principle, 150-151)

Sobrino writes “in the hope that humanity will finally be healed, that there will be salvation for the poor, that we too will miraculously let ourselves be saved by them, and become truly a human family.” (No Salvation, xii).

“To be a human being is to be co-responsible with other human beings, and especially with the poorest.” (Principle, 169)

Solidarity as “unequal bearing one another mutually” (No Salvation, 63-64)