

# Love as Neighbour

## ICT Glasgow Living Theology 2021

“Love your neighbour as yourself” is considered by many to be central to Christian ethics.

In this course, we will consider how Scripture, especially the story of the Good Samaritan in the gospel according to Luke can be legitimately used as a foundation for ethics today. We shall do this with particular reference to Pope Francis’ use of this parable in his encyclical *Fratelli tutti*.



Dr. Jan Jans

# *Fratelli tutti*, chapter 2...

*Fratelli tutti*, encyclical letter of the Holy Father Francis on the fraternity and social friendship, 3 October 2020

‘First reading’ ~ chapter 2 (n° 56-86) as a happy surprise: “A stranger on the road... devoted to a parable told by Jesus Christ two thousand years ago”

*Fratelli tutti* is in line with Catholic Social Teaching ~ “reading the signs of the times in the light of the Gospel and human experience” (*Gaudium et spes*, n° 46) =>

Chapter 1 = see

Chapter 2 = judge

Chapter 3 – 8 = act

# *Fratelli tutti*, chapter 2...

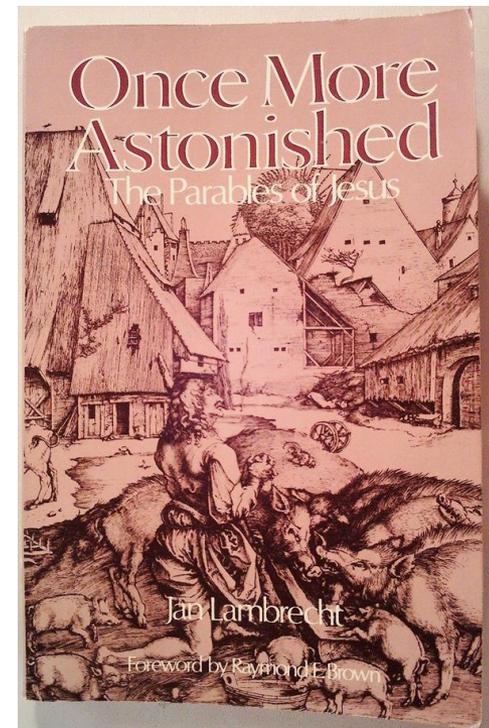
*Fratelli tutti* & the parable ‘on what happened on the road between Jerusalem and Jericho’ = Luke 10: 30-35.

Please note! Parables are a special type/kind of texts – they are ‘performative’; they ‘do’ something, namely they surprise us...

Jan Lambrecht s.j., *Once More Astonished – The Parables of Jesus*, Crossroad, 1981.

Trying to understand the parable in order to ‘unpack’  
*Fratelli tutti*, chapter 2

*FT*, n° 56: “The previous chapter...”



# Luke 10, 25-37

The Greatest Commandment: *Love of God and love of neighbour* – synoptic parallels

Marc 12: 29-31

Matthew 22: 37-39

Luke 10: 27

However... 1° according to Marc and Matthew, Jesus is answering the question, but in Luke it is the lawyer

However... 2° the parable in Luke is *Sondergut*: a unique text without parallel or even hints [or maybe not?]

Structure of Luke 10: 25-29 & 30-37

Part 1: **A** – reasoned question; **B** – counter question; **C** – answer; **D** – reply and confirmation

Part 2: **A'** – reasoned follow up question; parable; **B'** – counter question; **C'** – answer; **D'** – reply “Do likewise”

# Key terms in the parable

“A man was going down...”

*Anthropos tis* [not: *aneir* = man] = a human being => A certain human being

“...a priest was going down...”

*katebainen* = was going down => moving away from Jerusalem ~ no ‘excuse’ for passing at the other side

“...when he saw him, he was moved with pity”

*esplanchnisthè* → verb = *splanchnisomai* = to be compassionate → *splanchna* = intestines; ~ (compassionate) heart => ‘his stomach churned’