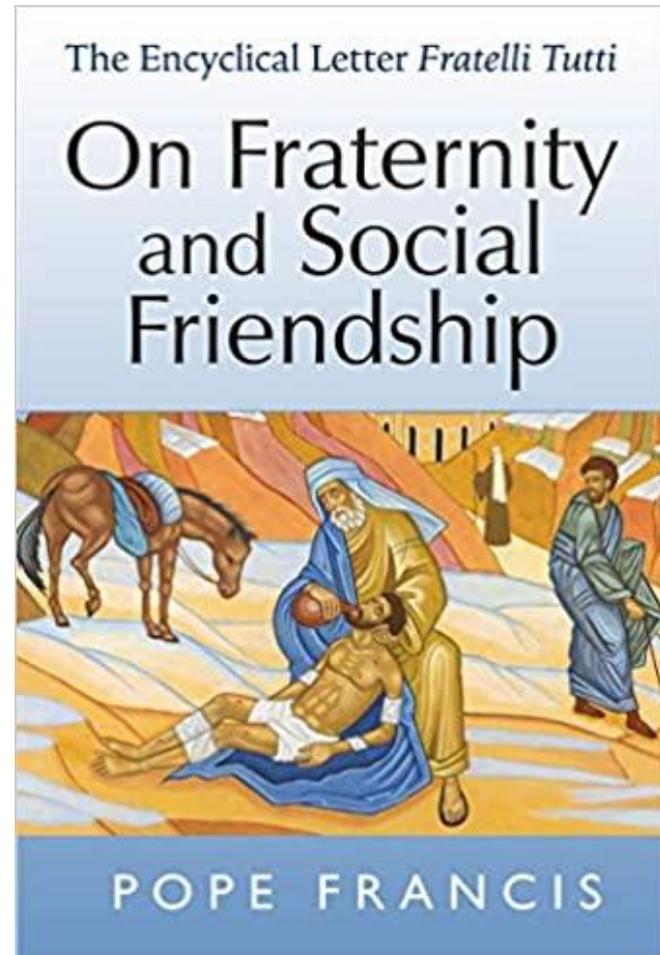


Love as Neighbour

ICT Glasgow
Living Theology 2021

Fratelli tutti: A STRANGER
ON THE ROAD (56-86)

N° 56 “In the attempt to search for a ray of light in the midst of what we are experiencing [Dark Clouds over a Closed World] and before proposing a few lines of action, I now wish to devote a chapter to a parable told by Jesus Christ two thousand years ago...”



Dr. Jan Jans

'Memo': election of Pope Francis on 13 March 2013



° Collegiality & subsidiarity in the governing of the barque of Peter and in proclaiming the God of Jesus as Good News

° Opening up and encouraging a space for discernment of the signs of the times => *aggiornamento* of 21st century!?

In search of a ray of light

A. The context (57-62)

- An age-old problem: Abel & Cain => “Am I my brother’s keeper...?” [[Yes – I am... = *I should become your neighbour*]]
- Expanding boundaries: Rabbi Hillel “This is the entire Torah; everthing else is commentary”.
- Having been a stranger/slave in the land of Egypt ~ care for the sojourner, the orphan, the widow.
- The temptation of closed and isolated groups \leftrightarrow “love does not care if a brother or a sister in need comes from one place or another”.

In search of a ray of light

B. Abandoned on the wayside (63-68)

- Which of the persons passing by do you identify with?
- The example of the Good Samaritan: rediscover our vocation ... called to direct society to the pursuit of the common good.
- Parable presents the basic decision: our only course is to imitate the Good Samaritan = “to act as neighbours, lifting up and rehabilitating the fallen”.
- Feeling indignant, challenged to emerge from our comfortable isolation and be changed by our contact with human suffering.

In search of a ray of light

C. A story constantly retold (69-71)

- The parable evokes ... the interior struggle => include or exclude those 'lying wounded alongside the road' can serve as a criterion for judging every economic, political, social and religious project.
- "Each day we have to decide whether to be Good Samaritans or indifferent bystanders".
- Distinctions fade into insignificance => only two kinds of people remain: those who care // those who pass by.
- In this parable, Jesus does not offer alternatives... [- ?]

In search of a ray of light

D. The characters of the story (72-76)

- “Will the wounded man end up being the justification for our irreconcilable divisions, our cruel indifference, our *intestine* conflicts?” [Italian: *intestine* // ‘internal’?]
- One detail about the passers-by: they were religious ... it shows that belief in God and the worship of God are not enough \leftrightarrow practicing the faith that helps opening our hearts to our brothers and sisters.
- The robbers...
- The injured man...

In search of a ray of light

E. Starting anew (77-79)

- “Today we have a great opportunity to express our innate [intestine?] sense of fraternity, to be Good Samaritans”.
- Start from below ... “with the same care and concern that the Samaritan showed for each of the wounded man’s injuries”.
- “The Samaritan discovered an innkeeper who would care for the man...”
- No expectation of recognition or gratitude – but great satisfaction in life and before his God and *thus became a duty* [?]

In search of a ray of light

F. Neighbours without borders (80-82)

“Who is my neighbour” = who is nearest to us?” ↔ Jesus transforms this approach: “not who is close enough but rather that I / you / we ourselves

become neighbours to all”

- FT 81 *“Go and do likewise” = “I should no longer say that I have neighbours to help, but that I myself must be(come) a neighbour to others” ~ no questions asked...”*

In search of a ray of light

G. The plea of the stranger (84-86)

- Connecting the Parable and the Final Judgment: all of these are at 'the side of the road'...
- "Recognize Christ himself in each of our abandoned or excluded brothers and sisters!"
- "I wonder why it took so long for the Church unequivocally to condemn slavery and various forms of violence ..."

'Samaritan' / neighbour in *Fratelli tutti*

12: For as society becomes even more globalized, it makes us neighbours but does not make us brothers.

16: How is it possible to raise our sights to recognize our neighbours or to help those who have fallen along the way?

129: Complex challenges arise when our neighbour happens to be an immigrant.

152: An appropriate and authentic openness to the world presupposes the capacity to be open to one's neighbour within a family of nations. Cultural, economic and political integration with neighbouring peoples should therefore be accompanied by a process of education that promotes the value of love for one's neighbour, the first indispensable step towards attaining a healthy universal integration.

'Samaritan' / neighbour in *Fratelli tutti*

153 In some areas of our cities, there is still a lively sense of neighbourhood. Each person quite spontaneously perceives a duty to accompany and help his or her neighbour.

165 Even the Good Samaritan, for example, needed to have a nearby inn that could provide the help that he was personally unable to offer. Love of neighbour is concrete and squanders none of the resources needed to bring about historical change that can benefit the poor and disadvantaged.

186 It is an equally indispensable act of love to strive to organize and structure society so that one's neighbour will not find himself in poverty.

282 We believers are challenged to return to our sources, in order to concentrate on what is essential: worship of God and love for our neighbour.

'Samaritan' / neighbour: Pope Francis

<http://www.popefrancishomilies.com/good-samaritan>

Angelus, Castel Gandolfo, 14 July 2013: When the Samaritan saw that man, “he had compassion”, the Gospel says. He went to him and bound up his wounds, pouring oil and wine on them; then he set him on his own mount, took him to an inn and paid for his board and lodging... in short, he took care of him: this is the example of love of neighbour.

Angelus, St Peter's Square, 14 July 2019: After telling this beautiful parable, Jesus turns back to the scholar of the law who had asked him “who is my neighbour?”, and says to him: “Which one of these three was neighbour to the man who fell into the hands of robbers?” In this way He reverses the question of his interlocutor, and also our own logic. He helps us understand that it is not us on the basis of our criteria who defines who is neighbour and who is not, but rather the person in need who must be able to recognize who is his neighbour, that is, “the one who treated him with mercy”.

'Samaritan' / neighbour: Pope Francis

Angelus, St Peter's Square, 16 July 2016: "Yes", the lawyer replies, "but, tell me, who is my neighbour?". We too can ask ourselves this question: Who is my neighbour? Who must I love as myself? My parents? My friends? My fellow countrymen? Those who belong to my religion?... Who is my neighbour? ... Who is my neighbour?

At this point, Jesus turns to the lawyer and asks him: "Which of these three — the priest, the Levite, or the Samaritan — do you think was a neighbour to the man who fell victim to the robbers?". And the lawyer, of course — because he was intelligent —, said in reply: "The one who had compassion on him". In this way, *Jesus completely overturned the lawyer's initial perspective — as well as our own!* —: I must not categorize others in order to decide who is my neighbour and who is not. *It is up to me whether to be a neighbour or not* — the decision is mine — it is up to me whether or not to be a neighbour to those whom I encounter who need help, even if they are strangers or perhaps hostile. And Jesus concludes, saying: "Go and do likewise" (v. 37). What a great lesson! And he repeats it to each of us: "Go and do likewise", be a neighbour to the brother or sister whom you see in trouble. "*Go and do likewise*".

'Samaritan' / neighbour: Pope Francis

Homily at morning Mass in Casa Santa Marta, 9 October 2017: Making the wounded man his neighbour [?], the Samaritan approached him, bandaged his wounds pouring on oil and wine. Neither did he leave him there and go his way. He carried him to the innkeeper, whom he paid to look after him and promised to pay any extra expenses on his return. ... Do I approach and make myself a neighbour [!] and servant to those in need like Jesus?

Angelus, St Peter's Square, 22 November 2020 [*a posteriori* FT]: Let us remember the parable of the Good Samaritan. That poor man, wounded by the brigands, thrown to the ground, between life and death, he was alone. A priest passed by, saw, and went on his way. He looked the other way. A Levite passed by, saw and looked the other way. I, before my brothers and sisters in need, am I indifferent like the priest, like the Levite and look the other way? I will be judged on this: on how I drew near, how I looked on Jesus present in those in need.

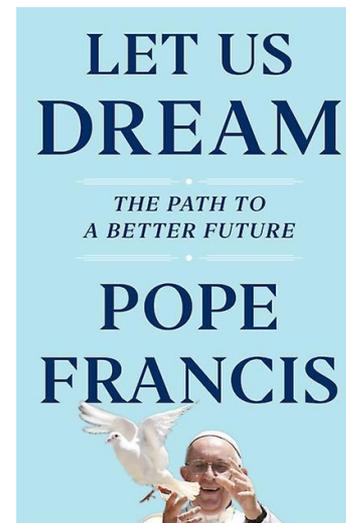
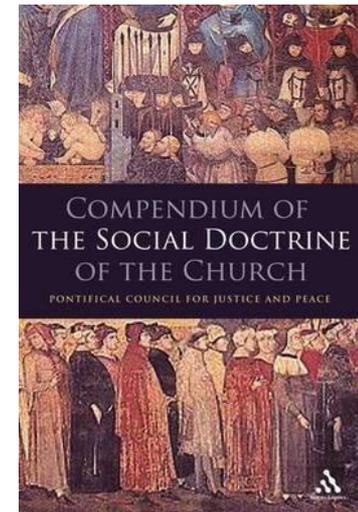
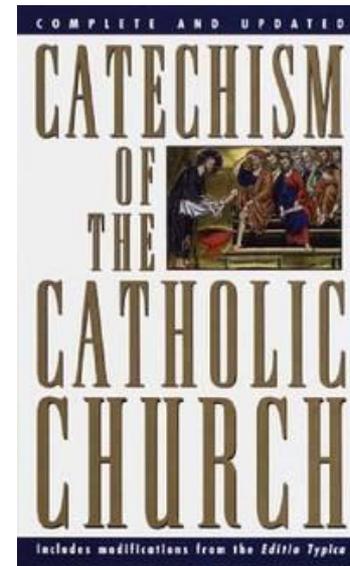
Other ecclesial sources ~ ‘Samaritan’

Catechism of the Catholic Church (1993/1997) – n° 1465: “... the priest who celebrates the sacrament of penance ~ the Good Samaritan who binds up wounds”

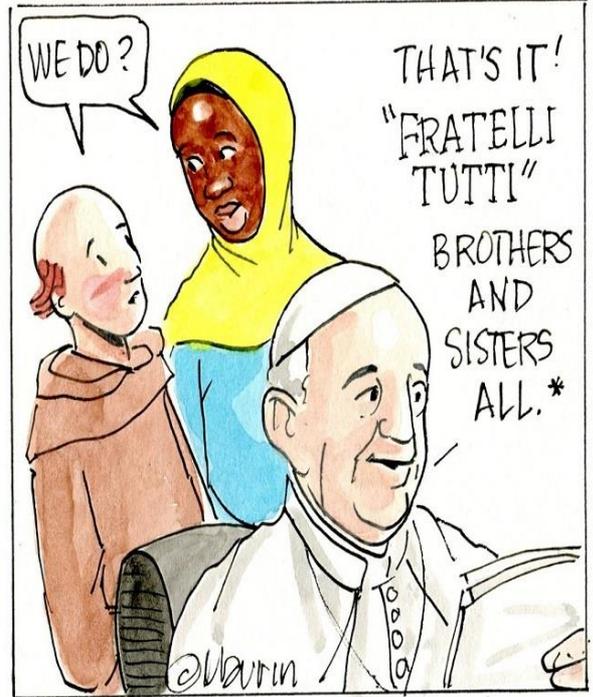
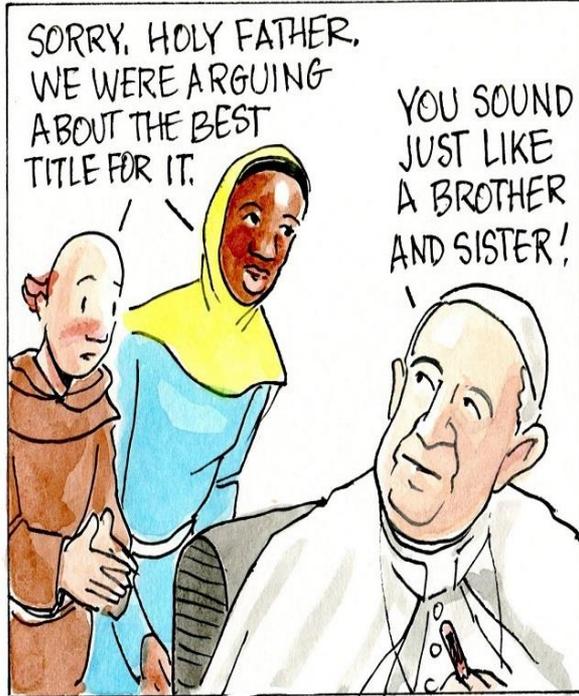
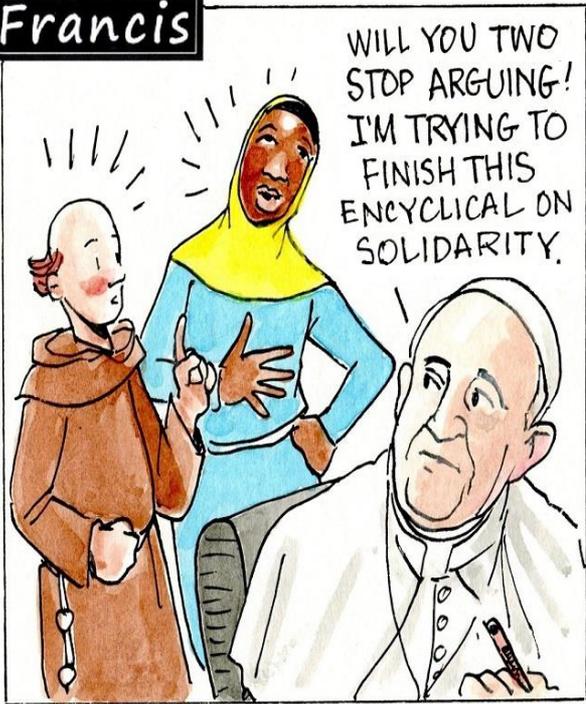
Compendium of the Social Doctrine of the Church (2004) - ...

Pope Francis – in conversation with Austen Ivereigh, *Let us dream: The path to a better future*, London etc.: Simon & Schuster, 2020 - ...

CDF, *Samaritanus bonus*, 14 July 2020: *Care for One’s Neighbor*



Francis



* BEING PUBLISHED 10-03-2020 NCRonline.org/cartoons