

# Fellow Human Beings in Luke 10:25-37 and *Humana Communitas*: A Picture of True Brotherhood in the Time of Pandemic

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## ABSTRACT

This article shows that if the ecclesial document *Humana Communitas* is read as an interpretation of the Gospel according to Luke (10:25-37), it contributes to understanding the particular meaning of a question in the Gospel, "Who is my neighbour" (Luke 10:29), and its actualization. All human beings are brothers and sisters because they were created in the image of God. Human beings are called to live in brotherhood and serve one another. Today, there are many questions about the meaning of the human neighbour. They would be because there are mentalities that undermine and disrespect human dignity. Moreover, the world has been suffering from the COVID-19 pandemic. In these situations, the scribe's question to Jesus in the Gospel of Luke, "Who is my neighbour" is an important point that can be 'an ethical warning' for Christians in trying to express his love for God in his fellow human beings. According to Jesus, a fellow human being is one who has shown compassion for all people.

**Keywords:** *fellow human beings, brotherhood, suffering, commandment of love, mercy*

## I. INTRODUCTION

### A. Background

The Church affirms that human beings are called to live in brotherhood and serve one another beyond the boundaries of culture, nationality, and races.<sup>1</sup> It is difficult to actualize since someone still often suspects his neighbour and doesn't know his neighbour. This difficulty doesn't arise without reason. *Gaudium et Spes*, a document in the second Vatican Council, analyzes how quarrels, wars, disputes, and discriminatory attitudes degrade the respect that human beings have for one another.<sup>2</sup>

Respecting others can be seen in caring for others who are in need or suffering. Currently, the world is struggling to recover from the COVID-19 pandemic, which has shaken many aspects of human life. Viruses attack the physical and psychological aspects of humans; social disease in the form of degradation of personal dignity and relational values is on the rise. Humans are seen as objects that can be utilized. In these situations, people are challenged to revive the spirit of brotherhood and care for others.<sup>3</sup>

The question of brotherhood is a central issue in Jesus' discourse in the Gospel of Luke (Luke 10:25-37). In the Gospel, a scribe who is an original Jew asks Jesus, "Who is my neighbour" (Luke 10:29). The questions provoked Jesus to teach about the ethics of loving and respecting others, especially those who are in need and suffering. Then he uses the parable of the Good Samaritan. In Jesus' time, the Samaritan people were strangers to the Jews, and the Jews disrespected them since they differed in race and antagonized each other. In religiosity, the Jews saw themselves as superior to them. However, Jesus chooses a Samaritan as an example in his teaching through a parable.

Scholars have discussed the passage of Luke 10:25-37 in various contexts. In this study, the novelty that can be offered is to interpret Jesus' teaching about fellow human beings according to Luke 10:25-37 in relation to the *Humana Communitas* document in The Age of Pandemic: Untimely

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<sup>1</sup> *Katekismus Gereja Katolik*, translated based on the German edition by Herman Embuiru (Ende: Arnoldus, 1998), p.357; cf. Konsili Vatikan II, "Konstitusi Pastoral Gereja dalam Dunia Modern" (*Gaudium et Spes*), in *Dokumen Konsili Vatikan II* (Jakarta: Dokumentasi dan Penerangan KWI-Obor, 1993), n.29. Subsequent citations will be abbreviated as *GS*.

<sup>2</sup> *GS*, n.29.

<sup>3</sup> Akademi Kepausan untuk Kehidupan, *Humana Communitas* di Masa Pandemi: Refleksi-Refleksi yang Tidak Tepat Waktunya tentang Kelahiran Kembali Kehidupan (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2020), p.21. Subsequent writing will be abbreviated as *HC*.

Meditations on Life's Rebirth. Both the Gospel of Luke and the Document deal with the question of a fellow human being in a situation of suffering. Document that reflects the pandemic situation offers a concrete actualization of Jesus' teachings found in Luke 10.

### **B. Problem Formulation**

This study explores the answers to the following questions: Who are our fellow human beings, as understood by most people and as taught by Jesus in the parable of the good Samaritan according to the Gospel of Luke 10:25-37? Who is our neighbor in a situation where the world and human beings are suffering? What are the understandings and concrete actions that may be proposed in a situation of suffering such as the COVID-19 pandemic if Luke 10:25-37 is interpreted as referring to the *Humana Communitas* document?

## **II. RESEARCH METHODOLOGY**

The discussion on the biblical text of Luke 10:25-37 is carried out using the exegetical guidebook written by Wilhelm Egger.<sup>4</sup> This book proposes two stages, exposition and actualization, in interpreting a passage of Scripture.

Exposition is the explanation of the scriptural text by taking into account the original textual environment, including the historical background, the literary context, and the author's intention for the original reader. This stage uses the historical-critical method with two models of approach: synchronic and diachronic. The synchronic approach sees the text as a whole structure with elements such as verbs, nouns, stylistic features, etc. that are interrelated and form a unity. It includes linguistic-syntactic, semantic, narrative, and pragmatic analyses. The diachronic approach helps to understand the text by tracing sources' texts and their historical background, especially the source found in the Old Testament.<sup>5</sup>

Actualization tries to search for the meaning of the Scripture's texts and apply them to readers today. The results of examination through synchronic and diachronic approaches then become the basis for interpreting Luke 10:25-37 in comparison with the *HC*.

## **III. DISCUSSION: NEIGHBOUR IN LUKE 10:25-37**

### **A. Synchronic Approach**

Luke 10:25-37 tells the story of the dialogue between Jesus and the scribe. "Now a certain lawyer stood up to tempt Jesus, saying: Teacher, what shall I do to inherit eternal life?" (v. 25). Jesus led the scribe to the "Great Commandment" (cf. Mark 12:28-34) which covers one's relationship with God and neighbour. He accepted the scribe's answer and directed him to take concrete action by loving God and neighbour (cf. Luke 10:28). However, the scribe asks again a follow-up question designed to reinforce the boundaries of the identity of the person who can be called a neighbour and thus be the object of such love. "But to justify himself, he said to Jesus: And who is my neighbour" (v.29).<sup>6</sup>

For the scribes, "neighbour" is a noun, an object toward which one has an obligation of love. For Jesus, it deals with an action, a way of behaving towards people in need. He says, "Which of these three do you think is the neighbour of the man who fell into the hands of the thief?" (Luke 10:36). Being a neighbour is a choice to provide real help to those who need it regardless of ethnic, religious, cultural, or racial differences.<sup>7</sup>

The term "neighbour" or "fellow human being" derives from the Greek word "*plēsiōn*," which means a close person or 'brother' (cf. Luke 10:29,36; Acts 7:27). In the *Septuagint*, the word is used to translate the Hebrew word, *rē'a*, which means who has a responsibility to do something for someone else. In Leviticus 19:34 (cf. Deut 10:19) the obligation to love neighbour is also given to

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<sup>4</sup> Wilhelm Egger, *How to Read the New Testament. An Introduction to Linguistic and Historical-Critical Methodology* (Peabody: Hendrickson Publishers, 1996).

<sup>5</sup> Komisi Kitab Suci Kepausan, *Penafsiran Alkitab dalam Gereja* (Yogyakarta: Kanisius, 2020), p.32-33.

<sup>6</sup> James R. Edwards, *The Gospel according to Luke* (Michigan: Wm. B. Eerdmans Publishing Co., 2015), p.1294.

<sup>7</sup> Joel B. Green, *The New International Commentary ...*, p.478; cf. Greg W. Forbes, *The God of Old ...*, p. 67.

people who join the nation of Israel (cf. Leviticus 19:11) and foreigners living in Israel (cf. Leviticus 19:34), but with the exception of Samaritans and foreigners.<sup>8</sup>

The term *plēision* has two meanings. First, as an adverb, it refers to spatial proximity as opposed to remoteness or distance, as found in John 4:5, “Then he came to a town in Samaria, called Sychar, near [*plēision*] the land which Jacob had given to his son Joseph.” Second, *plēision* denotes in a social category a close relationship (“friend”) as opposed to an enemy. It is stated in Matthew 5:43, “You have heard that it was said, You shall love your neighbour [*plēision*] and hate your enemy”.<sup>9</sup> Neighbour can also mean more than just people living in close proximity,<sup>10</sup> for example: “When his neighbours and relatives heard that the Lord had shown him such great mercy, they rejoiced with him” (Luke 1:58).

Jesus used the parable of the Samaritan (Luke 10:30-35) as a way to interpret the two main commandments: loving God (cf. Deut. 6:5) and loving neighbour (cf. Leviticus 19:18). In the parable, the Samaritan, a foreigner hated by the Jews, is not described as a holy man like the priest and Levite, but rather as a traveler. Seeing the half-dead from being robbed, his actions were different from those of the priests and Levites who had passed. If their actions are: coming; seeing; and passing by on the other side, the Samaritan’s actions are more: coming; seeing; being moved with compassion; going to the wounded man; and tending to him.<sup>11</sup>

What distinguished the Samaritans from the priests and Levites was an act of compassion. The reason for the priests and Levites to leave the wounded person is not explicitly mentioned. They may have been avoiding the uncleanness of touching a dead body, according to the Torah. A man who was wounded and left half-dead could be interpreted as a dead person. The priest and Levite chose to avoid him, since it was still unknown whether he was dead or alive. If he turned out to be dead, they would defile themselves and be unable to perform services in the temple. On the basis of the law, the priest justified his actions, choosing to follow the rules of the law and not providing assistance to the wounded man.<sup>12</sup>

Like the priest and the Levite, the Samaritan saw the wounded man. While the other two passed by on the other side, the Samaritan saw him and 'showed compassion' (Greek: *splagchnizomai*<sup>13</sup>). In the NT, this word has two meanings. First, it is applied to Jesus' attitude of compassion. It is understood as the attitude of the heart contracting or overflowing at the sight of cries and needs. In other Gospels, it is mentioned when Jesus healed lepers (cf. Mark 1:41), looked at the crowds like a shepherd without sheep (cf. Mark 6:34; Matthew 14:14; Mark 8:2), and healed the son of a widow in Nain (cf. Luke 7:13).<sup>14</sup>

Second, the word *splagchnizomai* is employed to express the acts of mercy found in the three parables. In the parables of forgiveness (cf. Matthew 18:23-25) and the prodigal son (cf. Luke 15:28), the word expresses a compassionate reaction toward someone. In the parable of the good Samaritan

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<sup>8</sup> Mark A. Proctor, “Who Is My Neighbor?” *Recontextualizing Luke’s Good Samaritan (Luke 10:25-37)*, in *Journal of Biblical Literature* 138, no.1, 2019, p.210; cf. Martin Harun, *Lukas: Injil Kaum Marginal* (Yogyakarta: Kanisius, 2019), p.231.

<sup>9</sup> Herman Hendrick, *The Parables of Jesus, Studies in the Synoptic Gospel* (San Francisco: Harper & Row Publishers, 1986), p.99.

<sup>10</sup> Leon Morris, *Luke, An Introduction and Commentary* (USA: Wm. B. Eerdmans Publishing Company, 1988), p.203.

<sup>11</sup> Bernard Brandon Scott, *Hear Then the Parable, A Commentary on the Parables of Jesus* (Minneapolis: Fortress Press, 1989), p.193; cf. Joel B. Green, *The New International Commentary on The New Testament, The Gospel of Luke* (Michigan: Wm. B. Eerdmans Publishing Co., 1997), p.477.

<sup>12</sup> I. Howard Marshall, *The Gospel of Luke, A Commentary on the Greek Text* (Michigan: Paternoster Press, 1978), p.518; cf. Greg W. Forbes, *The God of Old, The Role of the Lukan Parables in the Purpose of Luke’s Gospel* (England: Sheffield Press, 2000), p.63.

<sup>13</sup> *Splanchnon* originally meant the insides or entrails of sacrificial animals, especially the heart, lungs, liver, spleen, and kidneys. Later, the word was translated as human entrails, especially the male sexual organs, and the womb as the place of birth. In terms of human relations, the word is understood as one’s own flesh and blood. Since the intestines are considered the seat of natural passions such as anger and desire and the heart is considered the organ of feelings and emotions, the following meaning emerges: compassion and love. In the NT, this word has the metaphorical meaning of mercy [cf. (ed.) Colin Brown, *The New International Dictionary of the New Testament*, Vol. 3: Priz-Z (Michigan: The Paternoster Press, 1975), p.1433].

<sup>14</sup> Herman Hendrick, *The Parables of Jesus...*, p.99.

(cf. Luke 10:30-37), it expresses an attitude of complete willingness to use all means, time, and strength to save someone at a critical time. It is in contrast to the actions of the Priest and Levite who passed by on the other side (Luke 10:31,32). Compassion is given in concrete action to the person in need (v. 37).<sup>15</sup> In Luke 10:34-35, there are five verbs that describe compassion in his actions: bandage the wound, water with wine, put on the donkey, bring to the inn, and care for. He ensured that the man could experience healing by handing over his money and telling the innkeeper to take care of him and cover all the necessary expenses.

### **B. Diachronic Approach**

An examination of the biblical text in Luke 10:25-37 with a diachronic approach raises two points, namely, the historical background of the relationship between the Jews and Samaritans at Jesus' time and the use of the Old Testament in Luke 10:25-37 about love's commandment and compassion.

First, the historical background of the relationship between the Jews and Samaritans. At the time of Jesus, their relationship was generally characterized by tension and division. Josephus, a Jewish historian of the first century, wrote about a quarrel between the Jews and the Samaritans over a place of worship. The Jews believed that true worship was only carried out in the Jerusalem Temple, while the Samaritans held it on Mount Gerizim. The Samaritans committed many acts of hostility toward the Jews, such as throwing garbage on their land and holding some Jews as slaves. In the time of Antiochus Epiphanes, the Samaritans denied that the Jews were brothers and renamed their Temple to the Temple of Zeus to avoid persecution (cf. 2Mac 6:2).<sup>16</sup>

Although they had a complicated relationship, the relationship between Jews and Samaritans did not always lead to rivalry, distrust, and hatred. In keeping with the Law, some Jews' rabbis believed that the Samaritans were more law-abiding than the Jews. A Samaritan could also travel to Judea to trade with or communicate with Jews. Moreover, a Samaritan woman could serve as a midwife in the birth process of a Jewish woman.<sup>17</sup>

The historical background of the relationship above makes the parable of the Good Samaritan (Luke 10:29-37) very effective in teaching love for one's neighbour, even to Jews or Samaritans who were hated or hostile. In Luke's Gospel account, the Samaritan is presented in a positive light. Jesus demonstrates a new understanding of love for others, especially those who are considered strangers. In his ministry in Galilee, he sought to remove the boundaries of human relationships (cf. Luke 6:27). He described the actions of the Samaritans as those of people who practiced God's faithfulness, which is characterized by compassion. This is in contrast to the actions of the temple servants, namely the priests and Levites. As such, in the parable, Jesus established and defined the boundaries of the new social relationships that the Jewish nation must undertake.<sup>18</sup>

Second, the Old Testament texts that Luke 10:25-37 uses to explain love's commandment and compassion. In Luke 10:26-27, the dialogue between Jesus and the scribe directly quotes the Old Testament commandment about love for God (Deut. 6:5) and neighbour (Leviticus 19:18). The commandment was seen as central to the lives of the Israelites as it related to the renewal of the covenant with God. The Israelites were commanded to obey God, who had brought them out of Egypt and led them to the Promised Land.<sup>19</sup> The form of love for God is expressed concretely in love for one's neighbour. This commandment comes from God. Thus, men and women are called to love God and neighbour.<sup>20</sup>

Man and woman are invited to love their brother or sister (cf. Deut. 17) and neighbour (cf. Deut. 18).<sup>21</sup> The term 'brother' refers to everyone with whom a person has a relationship, including

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<sup>15</sup> Colin Brown, *The New International ...*, p.1434.

<sup>16</sup> Ingrid Hjelm, *The Samaritans and Early Judaism, A Literary Analysis* (England: Sheffield Academic Press, 2000), p.184-185.

<sup>17</sup> Klyne Snodgrass, *Stories with Intent, A Comprehensive Guide to the Parables of Jesus* (Michigan: Wm. B. Eerdmans Publishing Co, 2008), p.271.

<sup>18</sup> Bernard Brandon Scott, *Hear Then the Parable ...*, p.190.

<sup>19</sup> Peter C. Craige, *The Book of Deuteronomy* (Michigan: Wm. B. Eerdmans Publishing Co., 1976), p.142-144.

<sup>20</sup> Nobuyoshi Kiuchi, *Leviticus* (USA: Intervarsity Press, 2007), p.353-354.

<sup>21</sup> In the context of priestly scriptures, the use of the words 'brother' and 'neighbour' is seen as synonymous. Brother does not necessarily mean a blood brother but a brother in a figurative sense. Brothers,

those he or she hates. He is to be loved as he loves himself. This quality of love is only possible when one removes one's selfishness. It is similar to the idea of animal sacrifice, where the animal dies to save a human soul. In other words, one can obey the commandment of love only when one gives self-sacrifice from the heart. This commandment, in Leviticus 19:34, states that one's love should also be extended to strangers living with him or her. In Hebrew, a "stranger" (Hebrew: *ger*<sup>22</sup>) means a "protected alien".<sup>23</sup>

In the dialogue with the scribes, Jesus gave a new perspective on love for God and others. Man and woman must put God at the foundation of their lives, follow his commandments, and apply their faith in life. The parable of the Good Samaritan broadens the common interpretation of the commandment of love. Thus, Jesus was present to unify the three commandments into one, namely, the commandment to love God, neighbour, and stranger.<sup>24</sup>

We turn to a theme about compassion. Our focus is on Jesus' and the scribe's discourses: "a certain Samaritan, who was on a journey, came upon him; and when he saw him, he *felt compassion*" (Luke 10:33) and "the one who *showed mercy* toward him (Luke 10:37). The confessional statement of a merciful God can be taken from Exodus 34:6-7, which affirms that the Lord is a merciful God ((cf. Neh. 9:17, 32; Ps 86:15; Joel 2:13; Jonah 4:2). The belief in God's mercy became the foundation of Israel's hope as God's chosen nation. In his nature of mercy, God shows his partiality for human life, especially for the poor and weak.<sup>25</sup> The story of the good Samaritan presents God's compassion as the source of human life. The Samaritan was moved with compassion, came over, and provided the help needed for the preservation of a human life. This attitude criticized the practices of the priests and Levites, who only focused on the rituals of worshipping God. Through their outward actions, they wanted to be regarded as holy but were actually very far from the true worship of God.<sup>26</sup>

The prophet Isaiah warned the Israelites that they should pay attention not only to the visible rituals in the act of fasting and sacrifice at the altar (cf. Isaiah 58:6). Isaiah asserted that the true offering to God is an attitude of the heart expressed in concrete actions for fellow human beings. The basis of this offering is a pure heart. Genuine love for one's neighbour can only be nurtured when people love one another in the name of God. God prefers that people help each other, especially to free mankind from all its sufferings.<sup>27</sup>

According to the prophet Hosea, the ultimate goal of worship is to seek YHWH, the source of life: "For I love steadfast love and not sacrifice, and I love the knowledge of God more than burnt offerings" (Hos 6:6). Because God is life, men and women must also radiate the light of life in their relationships with others. In the parable of Luke 10:25-37, the worship performed by the priests and Levites could be considered void and useless because they negated compassion by abandoning the wounded. They will not find YHWH when they come with flocks and herds, for God desires mercy, not sacrifice.<sup>28</sup>

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then, are to be viewed not only as brothers in the legal sense but as brothers who are to be loved like blood brothers. [cf. Peter C. Craige, *The Book of ...*, p.146.]

<sup>22</sup> A stranger (Hebrew: *gēr*; Greek: *paroikos*) is a person who is traveling or settling in an area. A person is considered a stranger if he or she is not related to the local population. The Hebrew word *gēr* is rooted in the word *gwr* which has two meanings. As a noun, *gwr* means someone who is not a native of an area. As a verb, *gwr* means 'one who is traveling' or 'living in a foreign area'. A foreigner is not considered a permanent member of the group in which he or she lives. Hence, a foreigner is also called a client to indicate that one does not have full rights in society and is therefore dependent on protection. [cf. David Noel Freedman, *The Anchor Bible Dictionary ...*, p.8309-8311.]

<sup>23</sup> Nobuyoshi Kiuchi, *Leviticus ...*, pg. 354.

<sup>24</sup> Cf. Herman Hendrick, *The Parables of Jesus...* p.77.

<sup>25</sup> Victor P. Hamilton, *Exodus, An Exegetical Commentary* (Grand Rapids: Baker Publishing Group, 2011), p.686-687.

<sup>26</sup> Bernard Brandon Scott, *Hear Then the Parable, A Commentary on the Parable of Jesus* (Minneapolis: Fortress Press, 1989), p.196.

<sup>27</sup> Claus Westermann, *The Old Testament Library Isaiah 40-66* (Philadelphia: The Westminster Press, 1969), p.356.

<sup>28</sup> Francis I. Andersen & David Noel Freedman, *The Anchor Bible Hosea a New Translation with Introduction and Commentary*. Vol. 24 (New York: Doubleday & Company, Inc., 1980), p.430-431.

### C. Fellow Human Beings in Luke 10:25-37 Interpreted in *Humana Communitas*

The ecclesial document *Humana Communitas* (HC) discusses fellow human beings as a basis for living in unity and love for a better life recovery due to the COVID-19 pandemic. Pandemic is a common reality faced by humans. During the pandemic, humanity discovers the value of unity and togetherness in overcoming the virus and the suffering it causes. The experience of suffering invites humans to see each other as 'other selves' in seeking the common good.<sup>29</sup>

HC that emphasizes the unity of the human community to come out of the pandemic sheds light on the actions of the Samaritan in Luke 10:25-37. Conversely, Luke 10:25-37 illuminates how the call for unity according to HC should be realized. In the midst of a selfish society concerned with purity and self-preservation as practiced by the priests and Levites, the Samaritan's actions indicate that unity efforts can succeed when each person has a heart moved to help the suffering neighbour.

According to HC, brotherhood is a cornerstone of life that must be inherent in every human being, especially in the current difficult situations and suffering. Meanwhile, according to Luke 10:25-37, the experience of brotherhood arises from a heart moved by compassion because the eyes see the suffering of others. Moreover, the textual dialogue between Luke 10:25-37 and HC yields several important topics that are seen as the actualization of the biblical texts' interpretation, namely: sacrifice, cooperation, degradation of human dignity in attitude, and *humana communitas*.

*Sacrifice.* HC encourages that, in the midst of suffering situations, people should be willing and able to share, especially with those who are in dire need of help. It will be realized if people have an attitude of sacrifice. When people are willing to share and sacrifice their own possessions, they can lead others to a better life.<sup>30</sup> This issue appears in the actions of the Samaritans in Luke 10:25-37. The Samaritan bandaged the wounded man and treated his wounds with oil and wine. He put the wounded man on his donkey, took him to an inn, and took care of him. He handed over money and instructed the innkeeper to take care of him and cover all the necessary expenses.

*Cooperation.* HC states that by choosing to strengthen each other, people can overcome problems more easily because of cooperation. Humans are united by the principles of humanity because all humans are created with equal dignity. Suffering can only be overcome when people are able to see each other and work together, because no one can survive without the help of others.<sup>31</sup> Cooperation in dealing with suffering is exemplified in the parable, as Luke 10:25-37 narrates. The Samaritan took the initiative to utilize his donkey as a vehicle for the wounded man and to ask the innkeeper to take care of him.

*Degradation of human dignity in attitude.* One of the main causes of the difficulty in handling the pandemic is due to the weak and fragmented interactions in society and the nation that separate one person from the other. It is shown, according to HC, in attitudes where people began to blame each other for the cause of the pandemic, there is a lack of interaction in society, and in the midst of difficult situations there is a petty and self-centered attitude for the sake of national self-interest that justifies the principle of independence and isolation from the rest of the world.<sup>32</sup> The attitudes are like the ones when the scribe asked Jesus about the identity of neighbours (Luke 10:25-29). The scribe was trying to determine the identification of someone considered a brother. As an authentic Jew who knew the Law and served the temple, it is quite certain that he could deny others as his brothers if they disturbed his holiness and honour. Jesus emphasizes that a neighbour is one who shows compassion (Luke 10:37). It means that brothers or neighbours are not objects but subjects who are actively aware of the existence of others and who are able to show their love for them. In pandemics and difficult situations, an attitude that reveals human dignity is one that is moved with compassion to save lives, not to use others to save himself.

*Humana Communitas* (human community). The document HC invites mankind to move towards a new community, namely the human community. Human beings are called to work together for a better life with love and unity.<sup>33</sup> The pandemic situation is an opportunity to look back at the journey of human life. A new community is based on unity and the common good, where everyone

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<sup>29</sup> HC, p.3-4.

<sup>30</sup> HC, p.12.

<sup>31</sup> HC, p.11-12.

<sup>32</sup> HC, p.14.

<sup>33</sup> HC, p.17.

can gather without being limited by barriers. It was unity that Jesus brought to his ministry by bringing universal salvation to all human beings.<sup>34</sup> Luke 10:25-37 inspires the kind of community that God desires. God wants all people to attain salvation. He calls his people to a new form of life, that of love and service, rooted in the commandment to love God and neighbour. In the parable of the Samaritan, Jesus outlines concretely the meaning of love and its application. Love is a gift that reaches out to enemies as well as friends. Thus, Jesus proposes a new community based on love for the diversity of human beings as God's creation.

In Luke 10:25-37, it seems that the new community brought about by Jesus is characterized by solidarity. Solidarity means taking responsibility for others in need. The responsibility is not just a reaction based on the idea of sentimental sympathy but a concrete response adequate to the dignity of the other person in need of help.<sup>35</sup> *HC* raises the importance of solidarity beyond the legal boundaries that bind brotherhood. Luke 10:25-37 provides a basis for solidarity based on loving God and neighbour. Thus, suffering can only be overcome when everyone is able to see others as brothers and sisters, as subjects just like him or herself. When a man or woman truly sees others as themselves, he or she will strive for their good, even if it means clashing with the law or fearing being affected by disease. Solidarity is not just a false feeling but must be directed toward practical actions that are useful for others.

#### IV. CONCLUSION

Luke 10:25-37 discusses fellow human beings in the context of one's endeavor to attain eternal life through love for God and neighbour. The *HC* document speaks about it to invite mankind to recover from the situation of suffering caused by the COVID-19 pandemic. Man and woman are called to love God and neighbour. Love for God is expressed in the willingness to obey his commands. God, who is the source of life, is the basis for man and woman to continue to maintain life and unity with their neighbour. Love for others manifests especially in caring for the poor and the hurting. This love must be consistently pursued as a step towards becoming a true disciple of Christ. By the act of love, man and woman show the true brotherhood since they are moved with compassion in making efforts to free people from suffering and heal the sick.

The textual dialog between Luke 10:25-37 and *HC* results in a concrete exhortation that people are invited to move towards a new spirit of humanism based on love and care for others, especially those directly affected by the pandemic. In our post-pandemic time, people should keep an eye out for some attitudes that could hinder recovery efforts. Some new attitudes, such as sacrifice, cooperation, and building human community in all areas of life (health, education, economy, religion, society, etc.), see man and woman and creations not as objects that can be used but as equal subjects. Being a fellow human being means opening oneself to the reality of diversity in brotherhood. A brother is not anyone who has a relationship with oneself but who shows an act of love that flows from compassion to others in need.

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<sup>34</sup> Darrel L. Bock. *God's Promised Program, Realized for All Nation, A Theology of Luke and Acts Biblical Theology of the New Testament*, (Michigan: Zondervan, 2012), p.703.

<sup>35</sup> Cf. *HC*, p.21.

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