



MAPAGMALASAKIT/ MATAPOBRE: TWO DIFFERENT WAYS OF LOOKING AT THE POOR IN THE PARABLE OF THE GOOD SAMARITAN IN THE LIGHT OF THE COVID-19 PANDEMIC

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*This study rereads the Parable of the Good Samaritan in the context of the coronavirus pandemic. It explores the two ways of **looking** that the passers-by did when they encountered the man who was robbed and abused by the wayside. I termed these two ways of looking in Filipino as **malasakit** and **matapobre**. The priest and the Levite were **matapobre** (**mata**: eye/ to look; **pobre**: poor – literally **looking down on the poor**) in their reaction in that they saw the man but ignored to aid him. The Good Samaritan showed **malasakit** (**malasin**: to look; **sakit**: pain – **looking at pain**, being compassionate) because he saw the man and helped him in his misery. In this study, I appropriated the experience of the abused man by the wayside to the experiences of people who suffered the effects of the pandemic. I also enumerated the different displays of the **matapobre** and the **malasakit** attitudes of people during this pandemic. The three characters in the Parable all **looked down** on the poor, yet this **looking down** should be nuanced. The priest and the Levite **looked down** with contempt and indifference since they did not do anything for the man they saw. The Samaritan, on the other hand, **looked down** with his eyes of mercy. I cited Scriptural passages of God and Jesus Christ **looking down** on humanity, which serves as examples for Christians in their duty to help the poor. Our look of mercy on the poor will obtain for us God's look of mercy and the privilege of looking at his face forever in heaven.*

Keywords: *Malasakit, Matapobre, COVID-19, Good Samaritan*

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INTRODUCTION

The coronavirus pandemic has brought out the best and the worst in people. For more than two years now, we have been seeing and hearing news reports filled with the stories of heroism of the medical practitioners who are on the frontlines in the battle against COVID-19 and stories of kindhearted individuals who began community pantries for the poor and who have inspired others to help out as well. On the other side of the coin, we hear reports of poorly thought-out decisions of those in authority, insensitive pronouncements from government officials, and inconsiderate actions of some people who care only about their personal welfare and do not take into consideration the plight of others.

These two types of people – the good and the not-so-good – can be described in the Filipino language as *mapagmalasakit* (compassionate) and *matapobre* (arrogant). *Malasakit* is a combination of two Filipino words *malasin* (look) and *sakit* (pain); hence, it literally means to look at or notice the physical, emotional, mental, or spiritual pain of others and strive to take them away.¹ On the other hand, *matapobre* comes from combining the Filipino word *mata* (eyes) and the Spanish word *pobre* (poor).² It has a negative connotation and is commonly used for arrogant people who look down on the poor. Both *malasakit* and *matapobre* employ the sense of sight in their connotation. They are two different ways of looking at the poor. These two different ways of looking can be read in the Parable of the Good Samaritan, which is original in Luke.³ Jesus told this Parable to answer a question posed by an expert of the law on how to inherit eternal life

and who his neighbor is. The question of the lawyer comes from a debate about who belongs to God's people and thus an object of neighborly love.⁴ Jesus answered the lawyer by quoting two passages from the Old Testament: "You shall love the Lord your God with all your heart, and with all your soul, and with all your might"⁵ and "Love your neighbor as yourself."⁶ The Lord told the lawyer to do the commandments: knowledge of the law is not enough, it must be practiced concretely. In Leviticus 19:33-34, the precept of love was extended to the "alien" or the "sojourner," although in the LXX, the translation is "proselytos," which still implies sectarianism.⁷ There are four characters in the said Parable – a man who was attacked by robbers, a priest, a Levite, and a Samaritan. All the three passers-by *saw* the man who was half-dead by the wayside. The priest and the Levite *saw* but avoided the man. They looked down on the man. In Filipino, they can be described as *matapobre*. Mosaic Law declared that contact with dead bodies involved legal impurity and prescribed various ablutions so one can be cleansed.⁸ This affected those with priestly and Levitical status more severely than an ordinary Jew.⁹ The Levite and the priest did not even bother to check whether the man on the road was indeed dead. They only cared about their ritual purity.

Luke recounts that the protagonist in the Parable, the Samaritan, also *saw* the man and had compassion for him.¹⁰ The kindness of the Samaritan led him to draw near, bind up the man's wounds with oil and wine, carry him on

¹ Marites Rano Redona, "Malasakit: The Filipino Face of God's Mercy," in *The Asian Conference on Cultural Studies 2018*, Kobe, Japan, 1-3 June 2018): 102, <https://papers.iafor.org/proceedings/conference-proceedings-ACCS2018/>

² *UP Diksiyaryong Filipino*, ed. Virgilio S. Almario, 2nd ed. (Pasig City: Anvil Publishing Inc., 2010), s.v. "Matapobre."

³ Luke 10:25-37

⁴ Robert J. Karris, O.F.M., "The Gospel According to Luke," in *The New Jerome Biblical Commentary*, eds. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy (Englewood Cliffs, NJ: Prentice-Hall, 1990), 702.

⁵ Deuteronomy 6:5

⁶ Leviticus 19:18

⁷ Luke Timothy Johnson, *Sacra Pagina: The Gospel of Luke*, ed. Daniel J. Harrington, S.J., (Collegeville, Minnesota: The Liturgical Press, 1991), 172.

⁸ cf. Numbers 19:11-22 and Leviticus 21:1-4, 11-12

⁹ Joseph A. Fitzmyer, *The Anchor Bible: The Gospel According to Luke X-XXIV*, (New York: Doubleday & Company Inc., 1985), 883.

¹⁰ Luke 10:33





his beast, bring him to an inn, take care of him, and entrust him to the innkeeper.¹¹ The actions of the Samaritan show his *malasakit*. Samaritans and Jews have long been enemies. There was an ancestral antipathy between them and it was based on their notions of who the real Israelite was, the correct place of worship – whether it was Mount Zion or Mount Gerizim, the sacred books, and messianism.¹² The despised Samaritan suddenly became the hero of the story.

THE *MATAPOBRE*: THOSE WHO LOOK DOWN ON THE POOR

Ancient Christians have interpreted the character of the abused man in the Parable of the Good Samaritan as symbolizing all sinful humanity. Man goes down from Jerusalem, which represents Paradise, to Jericho, which represents the sinful world, and he fell prey to the robbers who stand for the devil.¹³ I want to extend the interpretation further and appropriate to the man who fell victim to robbers all the consequences of sin, including sickness and death. When Adam and Eve sinned, all their descendants contracted Original Sin. Original sin caused the loss of original holiness and justice, thereby wounding human nature. Humanity became subject to ignorance, suffering, death, and concupiscence.¹⁴

Hence, the abused man in the Parable can well represent all the people who were infected by coronavirus, those who have died, their grieving families, people who lost their livelihood, people who suffer from distress and anxiety, the burnout healthcare workers, practically all the suffering people. The robbers¹⁵ can be a metaphor for

the coronavirus that stripped the poor of their livelihood, beat them with grave sickness, and left every one of us “half-dead.” The coronavirus *robbed* us of life’s normalcy. Three passers-by met the victim in the Parable of the Good Samaritan: the priest, the Levite, and the Samaritan. The priest and the Levite fall under one category, i.e., the indifferent; the Samaritan, on the other hand, is the concerned one.

Let me first discuss the category of the indifferent. Leoncini defines the negative attitude of being *matapobre* as despising the poorer members of the community.¹⁶ There is a kind of stratification here between the haves and the have-nots. In a newspaper column, Tan¹⁷ called the *matapobre* hospitality as “anti-poor” and proceeded to enumerate the different manifestations of this attitude: for example, in shopping malls where clerks give a “contemptuous look” on persons who seem to be poor and do not have shopping money. He mentioned that “the poor can be the most oppressive when dealing with the fellow poor.” He ended his article with a suggestion that we should learn to treat people with equal respect so the Philippines may be a kinder nation, especially to the needy.

I have observed the *matapobre* behavior of some Filipinos during this pandemic – from government officials to ordinary citizens. The first example is the cliché statement “*sumunod na lang kayo*” (just follow the rules) coming from the President directed to people who seem to “defy” the lockdown regulations because they have to earn money daily. He even blamed the people for the surge in COVID-19 cases and deaths.¹⁸

¹¹ Luke 10:34-35

¹² Johnson, *Sacra Pagina: The Gospel of Luke*, 162.

¹³ Riemer Roukema, “The Good Samaritan in Ancient Christianity,” in *Vigiliae Christianae*, 58, no. 1: 57, <https://doi.org/10.1163/157007204772812331>

¹⁴ *Catechism of the Catholic Church*, 2nd ed. (Washington, DC: United States Catholic Conference, 2000), 405.

¹⁵ Luke 10:30

¹⁶ Dante Luis P. Leoncini, “A Conceptual Analysis of *Pakikisama* [Getting Along Well with People]” in *Filipino Cultural Traits: Claro R. Ceniza Lectures*, ed. Rolando M. Gripaldo, (United States of America: The Council for Research in Values and Philosophy, 2005), 163.

¹⁷ Michael L. Tan, “Matapobre’ Hospitality,” *Inquirer.Net*, October 4, 2017, <https://opinion.inquirer.net/107624/matapobre-hospitality>

¹⁸ Joyce Balancio, “Duterte naniniwalang dumami ang COVID-19 cases dahil sa pagpapabaya ng publiko,” *ABS-CBN News*, March 9, 2021, <https://news.abs-cbn.com/news/03/09/21/duterte-naniniwalang-dumami-ang-covid-19-cases-dahil-sa-pagpapabaya-ng-publiko>





Secondly, the *matapobre* attitude is evident in the sentiments of the people online – they say that commuters are *pasaway* (hard-headed) because they often go out of their house. Why do they go out often? To work. The poor are ordinarily employed in a “no-work-no-pay” system, so they have no choice but to work so that their families can eat. The people who post insensitive comments literally **look down** on their phones, and their unconcerned look is practically directed upon the poor. Thirdly, some people show their *matapobre* behavior by making non-essential trips like vacations or get-togethers with friends, which is downright insensitive to others. They do not care whether they contract the virus or infect the people they meet. Their actions are unhelpful to the overall situation of society. Fourthly, this pandemic has caused discrimination against certain races like the Chinese. The first case of the coronavirus was indeed from Wuhan, China, but that does not excuse us from tagging them as “Chinese virus” and engaging in racial discrimination.¹⁹ Lastly, some people have been taking advantage of the situation by hoarding products (this was especially evident during the early months of the lockdown) or overpricing items.

The examples above of people who exhibit *matapobre* behaviors are comparable to the Levite and the priest in the Parable. They looked down unmercifully on the poor man and left him in that sorry state without doing anything. According to Pope Francis, the priest and the Levite “saw,” but their hearts remained “closed, cold.”²⁰ They continued traveling because they did not want to be contaminated with blood. They prioritized a human rule linked to worship

over the divine commandment of mercy.²¹ The Pope also commented that they were “people holding important social positions” and were concerned only with their duties, social status, and professional positions but did not care for the common good.²²

The Levite and the priest shared one role as the negative model.²³ They both ignored the man and did not extend any help. Their unneighborly and inhospitable tendencies are similar to the actions of some people during this pandemic. People maintained not just a safe physical distance but also a socio-relational distance with the poor.²⁴

THE *MAPAGMALASAKIT*: THOSE WHO ALSO LOOK DOWN ON THE POOR

By narrating the Parable of the Good Samaritan, Jesus wanted to tell his hearers who their neighbor is and how they should act as neighbors to the other. Our neighbors are not only those who share the same beliefs as us, or our fellow countrymen, family members, friends, or cliques. Our neighbor is beside us, “the person in a situation of need.”²⁵ The Samaritan became a neighbor to the man by the wayside. Even the Samaritan Pentateuch prohibited contact with a dead body for it would cause defilement – but this did not hinder the hero-Samaritan in the Parable from practicing kindness to the victim by the wayside.²⁶

¹⁹ Philemon M. Chamburuka and Ishanesu S. Gusha, “An exegesis of the parable of the Good Samaritan (Lk 10:25–35) and its relevance to the challenges caused by COVID-19,” in *HTS Theological Studies/Theological Studies*, 76, no. 1 (2020): 5, <https://doi.org/10.4102/hts.v76i1.6096>

²⁰ Francis, General Audience entitled “Go and do likewise (cf Lk 10:25-37),” (April 27, 2016), http://www.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160427_udienza-generale.html

²¹ Francis, *Angelus Address*, July 14, 2019, http://www.vatican.va/content/francesco/en/angelus/2019/documents/papa-francesco_angelus_20190714.html

²² Francis, Encyclical Letter on Fraternity and Social Friendship, *Fratelli Tutti* (October 3, 2020), 101 and 63, http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_encyclica-fratelli-tutti.html

²³ Craig L. Bloomberg, *Interpreting the Parables*, 2nd ed. (Leicester: InterVarsity Press, 2012), 301.

²⁴ Nitoli Sheqi and Chammah J. Kaunda, “Your Neighbour Is Yourself Reflected in the Mirror of Life A Naga Reading of the Good Samaritan Narrative in the Context of COVID-19,” in *The Ecumenical Review*, 72, no. 4, (2020): 615, <https://doi.org/10.1111/erev.12545>

²⁵ Francis, *Angelus Address*, July 14, 2019.

²⁶ Fitzmyer, *The Anchor Bible: The Gospel According to Luke X-XXIV*, 884.





Samaritans were looked down upon, and they were despised and hated by the Jews. They had no dealings with each other. This fact made the conduct of the Samaritan striking, in contrast with the lack of charity of the priest and the Levite.²⁷ The Good Samaritan practiced *malasakit* because he knows what it is like to be ostracized and be an outcast. He went beyond the labels of creed and race; what the Samaritan saw instead was a human person in distress who needed help. The Samaritan was riding a beast, so he was also literally “looking down” on the man robbed and beaten. However, this “looking down” was a look of mercy. When the Samaritan saw the man’s plight, he dismounted; he “descended” as it were, to the poor situation of the man, to lift him up to the beast and bring him to an inn.²⁸

The Psalmist sings that the Lord “looks down” from heaven on mankind.²⁹ God is in a privileged position, yet this does not prevent him from attending to our needs by his Divine Providence. The “looking down” of God should be the only “looking down” that Christians should do. God looks at human misery with his mercy. I am always fascinated by how Evangelists kept the detail of Jesus *looking* at someone. First, in the story of the Rich Young Man recorded in the Synoptics,³⁰ the detail of the *gaze of Jesus* was left by Mark and Luke. After the rich man recited the Decalogue and bragged that he had kept all these since his youth, Jesus *looked at him*³¹ ... “and loved him,” Mark adds. After his piercing and loving gaze at the man, Christ told him that he lacked detachment from his material possessions. The rich young man chose to look away; he left grieving and shocked, for he cannot renounce his possessions. He failed to *see* the Treasure in front of him.

²⁷ Bible Hub, “Luke 10 Barnes’ Notes on the Bible,” accessed on May 18, 2021, <https://biblehub.com/commentaries/barnes/luke/10.htm>

²⁸ Luke 10:34

²⁹ cf. Psalm 14:2; 33:13; and 102:19

³⁰ Matthew 19:16-30; Mark 10:17-31; and Luke 18:18-30

³¹ Mark 10:21; Luke 18:24

Another episode in the Gospel that mentions the glance of Christ was during the denial of Peter. It was only Luke who recorded this incident. After denying Jesus thrice, Peter heard the cock crow and met with the gaze of Jesus:

*The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, “Before the cock crows today, you will deny me three times.” And he went out and wept bitterly.*³²

This look of Jesus moved Peter to realize the severity of his sin, evidenced by his weeping. The tender gaze of Christ made Peter remember and repent. Fitzmyer comments that Jesus’ glance recalls not only his prediction of Peter’s denials but also his prayer for Peter. Peter found himself once again in the presence of Jesus as a sinner (recall his protest in Lk 5:8 at the miraculous catch of fish).³³

The penetrating gazes of Jesus on the Rich Young Man and Simon Peter are expressions of *malasakit*. Christ saw the rich man’s attachment to his possessions and Peter’s cowardice to stand by his fidelity to God. Their miserable condition was met by the merciful gaze of Christ, who transforms hearts and lifts sinners up from the prostration of sin.

Let us go back in considering the Parable of the Good Samaritan. Luke used the Greek word *esplagchnisthē* to describe the reaction of the Samaritan upon seeing the wounded traveler. Byrne³⁴ writes that this word is similar to the one used to call the reaction of Jesus when he saw the funeral procession of the only son of a widow in Nain³⁵ and the reaction of the father when he saw his prodigal son coming home.³⁶

³² Luke 22:61-62

³³ Fitzmyer, *The Anchor Bible: The Gospel According to Luke X-XXIV*, 1461.

³⁴ Brendan Byrne, *The Hospitality of God: A Reading of Luke’s Gospel*, (Collegeville, Minnesota: Liturgical Press, 2015), 114.

³⁵ Luke 7:13

³⁶ Luke 15:20





Esplagchnisthē literally means “to be moved in the inward parts.” The sight of suffering provoked Jesus’ visceral reaction. Variants of the Greek word that I mentioned can also be read in the other parts of the Gospel – the pattern is the same, Christ sees suffering, he is moved “to the guts,” and does something concrete to alleviate suffering.³⁷

The Catechism for Filipino Catholics³⁸ maintains that many Filipino cultural values are within the basic Christian catechesis. One of these values is *malasakit*, defined as “God’s unrelenting care for man, his creature.” In another section of this catechism, *malasakit* is described as an expression of God’s almighty love, which is “forever yearning to do more for us.” In other words, *malasakit* means going beyond what is expected of us. God himself demonstrated how to become a “neighbor” to someone through Christ’s words and works which exceeded what was necessary. Christ wanted to teach us this brand of *malasakit* by adding the details of “extravagant love” that the Good Samaritan did for the man by the wayside. He did not just give “first aid” but spent resources (oil and wine), energy (when he carried the wounded man on his beast), money (payment for the innkeeper), and emotion (the amount of care he gave for the man overnight). The Good Samaritan’s unstinting attitude was also evident when he bares his plans to “come back” and “repay” for whatever more that the innkeeper spends.³⁹

The Samaritan saw, felt compassion, and moved to assist the man. He did not let the opportunity pass up to offer his service to the man needing help. A very popular quotation which is sometimes attributed to Stephen Grellet comes to mind:

³⁷ See Mt 9:36; Mt 14:14; and Mk 6:34.

³⁸ Catholic Bishops’ Conference of the Philippines ECCCE, *Catechism for Filipino Catholics*, (Manila: Word and Life Publications, 1997), 260 and 288.

³⁹ Luke 10:35

*I shall pass through this world but once. Any good, therefore, that I can do or any kindness I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.*⁴⁰

The Parable imposes upon us the charity towards the poor whom we encounter “by chance”,⁴¹ whoever they may be.⁴² The Good Samaritan reminds us of the need to immediately set aside things we are doing and focus on the needy person in front of us. The Christian response should always be a spontaneous love in the here and the now. In *Fratelli Tutti*, Pope Francis put it beautifully:

*Only one person stopped, approached the man and cared for him personally, even spending his own money to provide for his needs. He also gave him something that in our frenetic world we cling to tightly: he gave him his time. Certainly, he had his own plans for that day, his own needs, commitments and desires. Yet he was able to put all that aside when confronted with someone in need. Without even knowing the injured man, he saw him as deserving of his time and attention.*⁴³

MALASAKIT CONCRETIZED

This pandemic has seen creative charitable acts of individuals and organizations who went out of their way. People saw compelling images of suffering on their televisions and mobile phones and helped in their own little way, like the Good Samaritan. They pooled up monetary donations to buy food and other necessities to help the poor. Those who cannot give money gave their time to volunteer as manpower in different social apostolates. The youth also did their part by creating publicity materials and sharing these on their social media accounts to spread awareness and concern. Priests and religious leaders also migrated their religious services

⁴⁰ *Brainy Quote*, “Stephen Grellet Quotes,” accessed on May 19, 2021, <https://www.brainyquote.com/authors/stephen-grellet-quotes>

⁴¹ cf. Luke 10:31

⁴² Benedict XVI, Encyclical Letter on Christian Love, *Deus Caritas Est*, (December 25, 2005), 25, http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

⁴³ Francis, *Fratelli Tutti*, 63.





online to be still able to reach their parishioners. Other goodhearted individuals simply strike up conversations with their friends to ask how they are doing and help them manage their anxieties brought about by the pandemic. These people, like the Good Samaritan, aside from tending to the injuries of the suffering, also brought them to an “inn”,⁴⁴ which symbolizes the Church or some organized charitable institution that acts like a nurturing home or a safe space.

Despite the dangers of another robbery incident and inhumane acts of brigands on the wayside, the Samaritan did not hesitate to risk his own life to take care of the half-dead stranger.⁴⁵ The same is true with how medical health workers daily risk their lives to care for people infected by the coronavirus disease. The character of the Samaritan in the Parable also challenges us to look beyond racial or ethnic barriers. He did not ask whether the wounded man was a Jew or a Samaritan; he simply helped. It invites us to look at our common humanity and consider the call to love and universal compassion.⁴⁶ The character also invites us to draw near, and nearness does not only connote physical space but also emotional, psychological, or spiritual spaces.

John Paul II⁴⁷ wrote that suffering exists in many different forms to “unleash the love in the human person” to give the gift of self, especially to the suffering. Those who stop, look, and make themselves available to the suffering people are fit to be called *Good Samaritans*. Suffering is not wasted if it means propelling people to be more loving. Love is the greatest commandment, and the Christian’s primary goal, for God is love.

⁴⁴ cf. Luke 10:34

⁴⁵ Sheqi and Kaunda, “Your Neighbour Is Yourself,” 618 and 621.

⁴⁶ Chamburuka and Gusha, “An exegesis of the parable of the Good Samaritan,” 3.

⁴⁷ John Paul II, Apostolic Letter on the Christian Meaning of Human Suffering, *Salvifici Doloris*, (February 11, 1984), 29, http://www.vatican.va/content/john-paul-ii/en/apost_letters/1984/documents/hf_jp-ii_apl_11021984_salvifici-doloris.html

Going back to the Filipino value of *malasakit*, I chanced upon this phrase coined by Benedict XVI,⁴⁸ “a heart which sees.” For him, this is the program of a Christian patterned after the example of the Good Samaritan whose “heart sees where love is needed and acts accordingly.” In his book, Benedict repeats this amalgamation between the heart and the eye as he explained that the lesson of the Parable of the Good Samaritan is “to have the eye and the heart of a neighbor, and to have the courage to love our neighbor, too.”⁴⁹ *Malasakit* means seeing the sufferings of our neighbor and following the urging of our heart to help.

CONCLUSION

Earlier, I mentioned that the ancient Christians interpreted the Good Samaritan as a Christological symbol. However, we can also say that the poor man who was robbed, stripped, and beaten is Christ. Christ identifies himself with the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned and reminds us that whatever we did for our suffering brothers and sisters, we did to him.⁵⁰ In the Parable of the Sheep and Goats, we learn that love will ultimately be the yardstick by which we will all be judged. In answer to the lawyer’s question of what he should do to gain eternal life, Christ answers the inseparable commandments of love. This response of Christ to the lawyer⁵¹ is consistent with the reward of eternal life to the compassionate ones (the sheep) and eternal punishment to the uncompassionate. The priest and the Levite would definitely belong to the company of the goats and the Good Samaritan to the company of the sheep.

⁴⁸ Benedict XVI, *Deus Caritas Est*, 31.

⁴⁹ Joseph Ratzinger (Benedict XVI), *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, trans. Adrian J. Walker, (New York: Doubleday, 2007), 199.

⁵⁰ cf. Matthew 25:31-46

⁵¹ See Luke 10:27-28





In Paul's first letter to the Corinthians, he says, "For now we see in a mirror, dimly, but then we will see face to face".⁵² When we look at the poor, we see a faint image of God. And if we train our eyes to look at the poor mercifully, we can obtain the promise of the beatific vision, i.e., looking at the face of God in heaven.

Let us be modern Good Samaritans who have *malasakit*, bearing in mind that it is Christ whom we serve whenever we engage in charitable acts. The *matapobre* attitude would be counterproductive in crisis situations like what we are experiencing right now. Our looking down on the poor should be translated to *looking after* them with due concern and love, instead of *looking away* indifferently.

In the prayer *Hail Holy Queen*, Christians who are "poor, banished children of Eve," who sigh, mourn and weep, invoke the Virgin Mary to turn her "eyes of mercy" towards them.⁵³ The Christian should always have this eye of mercy toward the poor in imitation of Christ the Good Samaritan. The sight of suffering should move us to act concretely and not to remain indifferent.

⁵² 1 Corinthians 13:12

⁵³ *Vatican News*, "Hail Holy Queen," accessed May 19, 2021, <https://www.vaticannews.va/en/prayers/hail-holy-queen.html>





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