

Hospitaller Missionary Week 12 - 18 October, 2020 “Weavers of Hospitality”



Hospitaller Missionary Week 2020

"**Here I am, send me**" is the title of Francis' message for World Mission Sunday 2020, published on the Solemnity of Pentecost. In it, the Pope stresses the link between the Holy Spirit and the mission in the Church. And against the background of the continuing pandemic, he reminds us that humanity is called "**to row together**" and that **God wants to reach out to everyone with his love**.

These words come from the biblical account of the calling of the prophet Isaiah. When asked by the Lord, "Who shall I send?" Isaiah promptly replies, "Here I am, send me." "This invitation from God's merciful heart," Francis writes, "challenges both the Church and humanity as a whole in the current world crisis."

In his message for World Mission Sunday to be celebrated on 18 October, the Pope recalls what he had said in St. Peter's Square in the unforgettable moment of prayer on 27 March. There, he had described the general bewilderment of humanity affected by Covid-19, similar to the experience of the disciples "caught off guard by an unexpected, turbulent storm", and noted that "we are on the same boat", fragile and disoriented, but at the same time important and needed, "**all of us called to row together, each of us in need of comforting the other**". His message then continues:

"We are indeed frightened, disoriented and afraid. Pain and death make us experience our human frailty, but at the same time remind us of our deep desire for life and liberation from evil. In this context, the call to mission, the invitation **to step out of ourselves for love of God and neighbour** presents itself as an opportunity for **sharing, service and intercessory prayer**. The mission that God entrusts to each one of us leads us from fear and introspection to a renewed realization that we find ourselves precisely when we give ourselves to others."

In his message, Francis writes that the mission, the "**Church on the move**" is "not a programme, an enterprise to be carried out by sheer force of will... but it is Christ who makes the Church go out of herself. In the mission of evangelization, you move because the Holy Spirit pushes you, and carries you", so that through us "God may continue to manifest his love and in this way touch and transform hearts, minds, bodies, societies and cultures in every place and time."

But **we can only hear the call to mission**, the Pope observes, if we **live a personal relationship with Jesus**. And he therefore invites all of us to ask ourselves if "we are ready to accept the presence of the Holy Spirit in our lives", whatever our state. If "we are willing to be sent forth to witness to our faith, if, like Mary, we are ready to do God's will, in this chapter of the life of the Church and of history."

Understanding what God is telling us in these times of the pandemic also becomes a challenge to the mission of the Church. Illness, suffering, fear, isolation challenge us. The poverty of those who die alone, those who are left to their own devices, those who lose their jobs and incomes, and those who have no home and no food – all these things challenge us.

At this moment any one of us can fall ill, become fragile and be afraid. In any case, we must be "healed" and we must also strengthen our faith, share it, and help those most in need.

In the Congregation of the Sisters Hospitallers of the Sacred Heart of Jesus and in the Hospitaller Order of St John of God we have all suffered the consequences of this pandemic. There have been deaths in our care centres, among our guests and our Co-workers, and in some of our communities, Sisters and Brothers have also died. But this has not prevented us from **remaining faithful to our charisms and continuing to evangelise the world of pain and suffering** in every part of the world where we are present.

This particular situation has led all of us to feel greater closeness and solidarity, especially with those who are further away and have fewer resources. This closeness, fraternity and sharing of what we have is still continuing at this very moment.

Pope Francis concludes his message by noting that in the celebration of World Mission Sunday, prayer, reflection and material assistance are so many opportunities to participate in the Mission of the Church.

Monday, 12th

"Jesus himself came up and walked by their side" (Lk 24, 15)

Sister Jolanta Kafka. President of UISG. Fr Arturo Sosa SJ. President USG

Jesus, today as then, comes to meet us and walks beside us, even when we cannot recognise him. Jesus Crucified-and Risen exercises his ministry of consolation (2 Cor 1:3-7) and cares for his brothers and sisters.

Let us say with the psalmist: "Blessed be the Lord day after day, he carries us along, God our Saviour" (Ps 68:20).

Jesus listens patiently to us as he did with the disciples on the road to Emmaus. He listens to our conversations when we question the sense of what is happening, and the changes we are invited to make from our own life experience, both individually and collectively.

We are aware, in fact, that the crisis caused by the pandemic does not cause the various crises in the religious life, or political, economic, or church life. But it exerts a catalysing power over the crises already in progress and which now seem to be hastening the pace with renewed vigour.

Let us express our fraternal closeness to all those who have been directly affected and have lost members of their institutes, families, and co-workers during this pandemic. Let us stay close to the communities that are struggling to cope with grief, convalescence, and the economic challenges caused by the pandemic. Jesus' paschal journey with us is only the source of our hope.

Pope Francis has often been urging us over the past weeks to walk forward together, because, as he frequently says, it is only together that we can face the difficulties of this situation and take advantage of this moment in history to give a new meaning to this bend in the road that the path of humanity is taking.

Jesus enters into dialogue with us to shed light on the meaning of what is happening and, by inflaming our hearts, he helps us in our discernment with his word and his spirit.

How can we turn this dark time into a bright opportunity for the renewal and animation of our institutes? How can we take advantage of the most beautiful insights that have emerged during this time of trial, to change us, and for our mission? We are certain that the way to move forward is by joint discernment, in which the spirit finds the space to lead us.

For it is a time that is inviting us to listen carefully, and to create moments for contemplative silence and to exchange both our reflections and concrete facts, to be able to avoid hasty discernment and hurried conclusions.

Listening to all generations: remembering the past, paying attention to the present, and looking towards the future. Offering a special place for young people to enable them to express and share their dreams and their wishes. And also offering special spaces for the elderly so that their testimony can be preserved as history continues to move forward.

Listening carefully and reading the signs of the times, and what is really happening. The sustainability of our mission, of our structures, must be fully taken care of, but the most precious asset we must preserve is our charismatic identity, and people. What opportunities for listening can we create for this to come about?

We must thank the many authors who, in various places in the planet, have offered their own spiritual, theological, social, economic, ethical, and also critical contributions regarding the situation through which we are now passing. We do not feel alone and we have drawn on the wealth of all this material, but at the same time we continue to feel the need to listen and to search. And all because the Holy Spirit continues speaking in the midst of all our difficulties.

And this is what the story of Genesis tells us: in the beginning there was chaos, but the spirit hovering over the waters heralded in a new order. This time is taking us back to the beginnings, for the spirit who is in us, and in so many of our fellow human brothers and sisters, is giving rise to a great desire for renewal, for recovery, for rebirth. Can a new world be born today?

Tuesday 13th

Text taken from the interview given by Brother Jesús Etayo to the magazine, Vida Nueva.

The Religious charism confronted by the pandemic. Brother Jesus Etayo, Superior General

Our charism and our mission is Hospitality, and we must always be prepared. The pandemic has been and still remains an emergency, such that for us it is a moment of charismatic emergency to give of our best in the service of the sick in this difficult situation. Put another way, it is what I call the hour of Hospitality. The hour to reach out to help, to care, to accompany, to offer, to give everything for the love of God and the sick. Our vow of Hospitality commits us to providing the sick and needy with all the services they need, even if it means placing our own lives in jeopardy. It is true that we cannot do it haphazardly, but only by adopting the necessary measures and protections, consistently with health rules and protocols; but we know that our hour has arrived in

some respects and we cannot back away at this time. Neither can we hide when the health crisis is over, for then the economic and social crisis will be upon us. We must be capable of supporting and helping the many people who may have been left behind because of the pandemic. Throughout the history of our Order, many of our Brothers have given their lives to care for the sick during plagues and epidemics of all kinds. The most recent time was in 2014 during the Ebola epidemic in Liberia and Sierra Leone, where four Brothers, one Sister and thirteen Co-workers lost their lives.

Accompanying the sick throughout this period

The sick form the centrepiece of all our concerns. The Order's Brothers and Co-workers have done their utmost and the impossible to care for them with the greatest sense of professionalism, humanity, respect and dignity.

We faced grim and difficult times when we were hit by what resembled a tsunami. But at all times, every effort has been devoted to caring for and accompanying our patients, especially the most seriously ill among them. More particularly, we have done everything possible to accompany and care for the people in our social care centres and residences, the elderly, the excluded, and the mentally ill, etc. In addition to taking care of their health, we have also given them human, social and spiritual care with particular activities to help them through this difficult time. Spiritual and religious accompaniment has been a very important aspect at this time. In many places, we have had to work out creative ways of doing so, even using virtual media to guarantee spiritual and religious care. On many occasions, where families were unable to be present, our Brothers and Co-workers have taken the tenderness and love of God to the sick and to their loved ones who could not be with them themselves.

Christian spirituality as a means of addressing this situation

The Christian faith is of great help to those who open their hearts to God. During the pandemic we have heard the Pope urging us "not to be afraid" in the midst of the storm of this pandemic, because "Christ is at the helm of our boat", of our lives. Moreover, Christian spirituality teaches us that we are family, we are community, all brothers and sisters, and all children of God. We are not alone or isolated. Evangelical hospitality and service to the sick are a transparent testimony to God's compassionate and merciful love towards the sick and suffering, and in this case towards the health care workers and all those who are devoting themselves body and soul to combating the pandemic and overcoming it.

Wednesday, 14th

Modernity is fragile Interview with the Vatican Secretary of State, Cardinal Parolin 27-08-20

"Our priority is not the economy, as such, but the human being," explains the cardinal. "Covid-19 has not only caused a health crisis, but has affected many aspects of human life: the family, politics, jobs, businesses, trade, tourism, and more."

According to the Secretary of State, "The fact that every government has been forced to take drastic action, to the point of closing down so many economic activities to combat the pandemic,

shows that the priority is not the economy, but the human person. This means, first of all, taking care of human health. But the Church's social doctrine, which is rooted in Christian anthropology, reminds us that it is not possible merely to care for the health of the body. We must take also care for the integrity of the human person, which must therefore be the priority objective of all political and economic commitment, according to the ethical principle of shared responsibility in our common home."

"Consequently," he continued, "the Church is urging us to rediscover the vocation of the economy at the service of Man, to guarantee every person the conditions they need for their integral human development and to live their life with dignity." More than ever before," Pope Francis wrote at Easter on April 11, "it is people, communities and peoples who must be at the centre, united to heal, care and share."

Don't neglect people's spiritual needs

For Cardinal Parolin, "We must therefore draw attention to some of the dangers that have emerged in the fight against the pandemic, such as the prevalence of reductive anthropological approaches, focusing on bodily health, running the risk of considering the spiritual dimensions as being of scant importance. The dramatic emergency we have been living through," he continues, "has demonstrated the limitations of interpreting health-related issues exclusively in terms of technical models, practically ignoring certain basic needs, for example by making it difficult for relatives to be with the sick and dying, and to provide them with spiritual accompaniment. This requires a more thorough reflection on the many questions that the pandemic has raised."

And Pope Francis, in the encyclical *Laudato Si*, had declared that "Interdependence obliges us to think of one world with a common plan." On the other hand, "John Paul II recalled in *Sollicitudo rei socialis*, that today we are confronted by technological, social and political interdependence, which urgently demands solidarity driven by ethics."

"We must sow friendship and goodwill instead of hatred and fear." Moreover, "Global interdependence requires global responses to local problems," as Pope Francis insisted at his meeting with the Popular Movements in 2015, "because the globalisation of hope [...] must replace this globalisation of exclusion and indifference."

In his *Caritas in Veritate*, Benedict spoke of an economy in which room is made for the logic of gift, and the principle of gratuitousness, which expresses not only solidarity, but also deeper human fraternity. Francis has relaunched the theme of integral human development in the context of an environmental, economic, social, cultural and spiritual "integral ecology".

The Church feels called to accompany the complicated path presented to us all as a human family, and "must do so humbly and wisely, but also creatively." For the Cardinal, in short, "there are solid benchmark principles to apply, but today it is bold creativity that is even more urgent, so that the dramatic crisis of the pandemic does not end in a terrifying tragedy, but that room is made for the human and ecological conversion that humanity needs."

In conclusion, the Secretary of State hopes "that what we have experienced in the first few months of the pandemic has made many faithful more aware of the sacramental life, together with the

desire and expectation of more active participation in the liturgy, the summit and source of the whole of the Church's life".

Thursday, 15th

From the Letter of the Superior General, Sister Anabela Carneiro, to the Congregation, 18 May, 2020

In her Circular, Sister Anabela Carneiro, expresses a profound sense of communion with the suffering in our world that has been experienced such unexpectedly and painfully in recent months because of the Covid-19 pandemic, with devastating consequences for humanity. We are experiencing being "on the same boat, all of us fragile and disoriented," while at the same time we are sensing that powerful call to faith, to commit our fears to the Lord and to re-chart the route our life must take to carry us towards Him and towards others

Pouring into the world consolation, hope, hospitality...

The Lord wants to be instruments of consolation, hope and hospitality.

Consolation

In the face of the suffering that is afflicting humanity and that we, because of our Samaritan vocation, are experiencing very closely, it is urgent that we be women capable of consoling, of bearing witness to the mercy and tenderness of the Lord. However, as Pope Francis reminds us, *"But if we first experience the joy of being consoled by him, of being loved by him, then we can bring that joy to others. This is important if our mission is to be fruitful: to feel God's consolation and to pass it on to others!"*.

As concrete expressions of consolation, I wish to particularly emphasize closeness and care, an expression that the other and their reality are more important than ourselves and that their suffering does not leave us indifferent; listening and welcoming, allowing them to feel at home and communicate, their anxieties and hopes, their desires and disappointments, their sadness and joys; the gentle and silent presence, which does not use empty words but knows how to "be with", and be a healing balm when the pain becomes strong and sometimes unbearable.

Hope

We are called to be witnesses of this hope, which is not a denial of reality but the ability to find God, acting with "his creative hands" even when darkness and difficulties become more dense. I suggest three expressions of hope that I consider as necessary as they are relevant in the time in which we are living. First of all, the capacity to believe and to encourage life, because even in difficulty, in darkness, the seed of good and of love continues to grow and demands a gaze capable of discovering it, sometimes where one least expects it; passion and co-responsibility in the construction of a new reality where changes of attitude are possible, where the common house and life are cared for, especially when it is more fragile, and where a culture of solidarity and encounter is fostered. And finally, a great trust in God, which allows us to trade our fears, worries, and discouragement for the certainty that He is with us every day (cf. Mt 28:20).

Hospitality

On his trip to Thailand and speaking to the political authorities, Pope Francis said, “Today more than ever our societies need *“builders of hospitality”*, men and women committed to the integral development of all peoples, within a human family committed to living in justice, solidarity and fraternal harmony”.

I was very struck by this expression and I believe that, in the light of reality, we can perceive this call to be “builders of hospitality”, weaving, in our relationships and in apostolic service, Samaritan gestures that configure us and shape our being witnesses to the compassionate and merciful Christ.

I would like to share three aspects that I consider to be important for the time in which we are living: humble and joyful service, both to our sisters in community and in the apostolic works that have been entrusted to us; readiness to mission, putting the interests of the mission and the kingdom before our goals and preferences; and gratuitousness in carrying each other’s burdens (cf. Gal 6:2).

Friday, 16th

POPE FRANCIS, GENERAL AUDIENCE, Apostolic Palace Library

Wednesday,

Pope Francis’s Catechesis: “To heal the world” - *Introduction*

Renewed contact with the Gospel of faith, of hope and of love invites us to assume a creative and renewed spirit. In this way, we will be able to transform the roots of our physical, spiritual and social infirmities and the destructive practices that separate us from each other, threatening the human family and our planet.

Jesus’s ministry offers many examples of healing: when He heals those affected by fever (see Mk 1:29-34), by leprosy (see Mk 1:40-45), by paralysis (see Mk 2:1-12); when He restores sight (see Mk 8:22-26; Jn 9:1-7), speech or hearing (see Mk 7:31-37). In reality, He heals not only the physical evil – which is true, physical evil – but He heals the entire person. In that way, He restores the person back to the community also, healed; He liberates the person from isolation because He has healed him or her.

Let’s think of the beautiful account of the healing of the paralytic at Capernaum (see Mk 2:1-12) that we heard at the beginning of the audience. While Jesus is preaching at the entrance to the house, four men bring their paralyzed friend to Jesus. Not being able to enter because there was such a great crowd there, they make a hole in the roof and let the stretcher down in front of Him. Jesus who was preaching sees this stretcher coming down in front of Him. “When Jesus saw their faith, he said to the paralytic, ‘Child, your sins are forgiven’ ” (v. 5). And then, as a visible sign, He adds: “Rise, pick up your mat, and go home” (v. 11).

What a wonderful example of healing! Christ’s action is a direct response to the faith of those people, to the hope they put in Him, to the love they show that they have for each other. And so, Jesus heals, but He does not simply heal the paralysis. Jesus heals everyone, He forgives sins, He

renews the life of the paralyzed man and his friend. He makes him born again, let's say it that way. It is a physical and spiritual healing, all together, the fruit of personal and social contact. Let's imagine how this friendship, and the faith of all those present in that house, would have grown thanks to Jesus's action, that healing encounter with Jesus!

And so we can ask ourselves: today, in what way can we help heal our world? As disciples of the Lord Jesus, who is the physician of our souls and bodies, we are called to continue "His work, work of healing and salvation" (CCC, 1421) in a physical, social and spiritual sense.

Although the Church administers Christ's healing grace through the Sacraments, and although she provides healthcare services in the remotest corners of the planet, she is not an expert in the prevention or the cure of the pandemic. She helps with the sick, but she is not an expert. Neither does she give specific socio-political pointers (see St Paul VI, Apostolic Letter Octogesima adveniens, 14 May 1971, no. 4). This is the job of political and social leaders. Nevertheless, over the centuries, and by the light of the Gospel, the Church has developed several social principles which are fundamental (see The Compendium of the Social Doctrine of the Church, 160-208), principles that can help us move forward in preparing the future that we need. I cite the main ones which are closely connected: the principle of the dignity of the person, the principle of the common good, the principle of the preferential option for the poor, the principle of the universal destination of goods, the principle of the solidarity, of subsidiarity, the principle of the care for our common home. These principles help the leaders, those responsible for society, to foster growth and also, as in the case of the pandemic, the healing of the personal and social fabric. All of these principles express in different ways the virtues of faith, hope and love.

In the next few weeks, I invite you to tackle together the pressing questions that the pandemic has brought to the fore, social ills above all. And we will do it in the light of the Gospel, of the theological virtues and of the principles of the Church's social doctrine. We will explore together how our Catholic social tradition can help the human family heal this world that suffers from serious illnesses. It is my desire that everyone reflect and work together, as followers of Jesus who heals, to construct a better world, full of hope for future generations.

Saturday, 17th

"To Heal the world": Faith and human dignity"

Pope Francis's catechesis

Commendable is the effort of so many people who have been offering evidence of human and Christian love for neighbour, dedicating themselves to the sick even at the risk of their own health. They are heroes! However, the coronavirus is not the only disease to be fought, but rather, the pandemic has shed light on broader social ills. One of these is a distorted view of the person, a perspective that ignores the dignity and relational nature of the person. At times we look at others as objects, to be used and discarded. In reality this type of perspective blinds and fosters an individualistic and aggressive throw-away culture, which transforms the human being into a consumer good (cf. Apostolic Exhortation Evangelii Gaudium, 53; Encyclical Laudato Si', [LS], 22).

In the light of faith we know, instead, that God looks at a man and a woman in another manner. He created us not as objects but as people loved and capable of loving; He has created us in His image and likeness (see Gen 1:27). In this way He has given us a unique dignity, calling us to live in communion with Him, in communion with our sisters and our brothers, with respect for all creation. In communion, in harmony, we might say. Creation is the harmony in which we are called to live. And in this communion, in this harmony that is communion, God gives us the ability to procreate and safeguard life (see Gen 1:28-29), to till and keep the land (see Gen 2:15; LS, 67). It is clear that one cannot procreate and safeguard life without harmony; it will be destroyed.

We have an example of that individualistic perspective, that which is not harmony, in the Gospels, in the request made to Jesus by the mother of the disciples James and John (cf. Mt 20:20-38). She wanted her sons to sit at the right and the left of the new king. But Jesus proposes another type of vision: that of service and of giving one's life for others, and He confirms it by immediately restoring sight to two blind men and making them His disciples (see Mt 20:29-34). Seeking to climb in life, to be superior to others, destroys harmony. It is the logic of dominion, of dominating others. Harmony is something else: it is service.

Therefore, let us ask the Lord to give us eyes attentive to our brothers and sisters, especially those who are suffering. As Jesus's disciples we do not want to be indifferent or individualistic. These are the two unpleasant attitudes that run counter to harmony. Indifferent: I look the other way. Individualist: looking out only for one's own interest. The harmony created by God asks that we look at others, the needs of others, the problems of others, in communion. We want to recognise the human dignity in every person, whatever his or her race, language or condition might be. Harmony leads you to recognise human dignity, that harmony created by God, with humanity at the centre.

The Second Vatican Council emphasises that this dignity is inalienable, because it "was created 'to the image of God'" (Pastoral Constitution *Gaudium et Spes*, 12). It lies at the foundation of all social life and determines its operative principles. In modern culture, the closest reference to the principle of the inalienable dignity of the person is the Universal Declaration of Human Rights, which Saint John Paul II defined as a "milestone on the long and difficult path of the human race",^[1] and as "one of the highest expressions of the human conscience".^[2]

This renewed awareness of the dignity of every human being has serious social, economic and political implications. Looking at our brother and sister and the whole of creation as a gift received from the love of the Father inspires attentive behaviour, care and wonder. In this way the believer, contemplating his or her neighbour as a brother or sister, and not as a stranger, looks at him or her compassionately and empathetically, not contemptuously or with hostility. Contemplating the world in the light of faith, with the help of grace, we strive to develop our creativity and enthusiasm in order to resolve the ordeals of the past. We understand and develop our abilities as responsibilities that arise from this faith,^[4] as gifts from God to be placed at the service of humanity and of creation.

While we all work for a cure for a virus that strikes everyone without distinction, faith exhorts us to commit ourselves seriously and actively to combat indifference in the face of violations of human dignity. This culture of indifference that accompanies the throwaway culture: things that do not

affect me, do not interest me. Faith always requires that we let ourselves be healed and converted from our individualism, whether personal or collective; party individualism, for example.

May the Lord “restore our sight” so as to rediscover what it means to be members of the human family. And may this sight be translated into concrete actions of compassion and respect for every person and of care and safeguarding of our common home.

Sunday, 18th

“To Heal the world”: 3. *The preferential option for the poor and the virtue of charity*”. Pope Francis’s Catechesis

The pandemic has exposed the plight of the poor and the great inequality that reigns in the world. And the virus, while it does not distinguish between people, has found, in its devastating path, great inequalities and discrimination. And it has exacerbated them!

The response to the pandemic is therefore dual. On the one hand, it is essential to find a cure for this small but terrible virus, which has brought the whole world to its knees. On the other, we must also cure a larger virus, that of social injustice, inequality of opportunity, marginalisation, and the lack of protection for the weakest. In this dual response for healing there is a choice that, according to the Gospel, cannot be lacking: the preferential option for the poor (see Apostolic Exhortation *Evangelii gaudium* [EG], 195). And this is not a political option; nor is it an ideological option, a party option... no. The preferential option for the poor is at the centre of the Gospel. And the first to do this was Jesus; we heard this in the reading from the Letter to the Corinthians which was read at the beginning. Since He was rich, He made Himself poor to enrich us. He made Himself one of us and for this reason, at the centre of the Gospel, there is this option, at the centre of Jesus’ proclamation.

At the beginning of His preaching, He announced that in the Kingdom of God the poor are blessed (cf. Mt 5:3; Lk 6:20; EG, 197). He stood among the sick, the poor, the excluded, showing them God’s merciful love (cf. Catechism of the Catholic Church, 2444). And many times He was judged an impure man because He went to the sick, to lepers... and this made people impure, according to the law of the age. And He took risks to be near to the poor.

Faith, hope and love necessarily push us towards this preference for those most in need, [1] which goes beyond necessary assistance (cf. EG, 198). Indeed it implies walking together, letting ourselves be evangelised by them, who know the suffering Christ well, letting ourselves be “infected” by their experience of salvation, by their wisdom and by their creativity (see *ibid*). Sharing with the poor means mutual enrichment. And, if there are unhealthy social structures that prevent them from dreaming of the future, we must work together to heal them, to change them.

The pandemic is a crisis, and we do not emerge from a crisis the same as before: either we come out of it better, or we come out of it worse. We must come out of it better, to counter social injustice and environmental damage. Today we have an opportunity to build something different. For example, we can nurture an economy of the integral development of the poor, and not of providing assistance. By this I do not wish to condemn assistance: aid is important.

Following the example of Jesus, the doctor of integral divine love, that is, of physical, social and spiritual healing (cf. Jn 5:6-9) - like the healing worked by Jesus - we must act now, to heal the epidemics caused by small, invisible viruses, and to heal those caused by the great and visible social injustices. I propose that this be done by starting from the love of God, placing the peripheries at the centre and the last in first place. Do not forget that protocol by which we will be judged, Matthew, chapter 25. Let us put it into practice in this recovery from the epidemic. And starting from this tangible love - as the Gospel says, there - anchored in hope and founded in faith, a healthier world will be possible. Otherwise, we will come out of the crisis worse. May the Lord help us, and give us the strength to come out of it better, responding to the needs of today's world.

