
HUMANITARIAN ASPECTS OF THE MIGRATION POLICY TOWARDS THE MUSLIM POPULATION IN TERMS OF THE ENCYCLICAL FRATELLI TUTTI BY POPE FRANCIS

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Abstract

The Encyclical Letter Fratelli Tutii by Francis is a response to the current problems of the world, at the centre of which is the person in need: refugee, migrant, foreigner, paying special attention to the Muslim community coming to Europe. The article is an analysis of the current policy directions of the Roman Catholic Church in the context of humanitarian theology promoted by Pope Francis, as well as directing the attention of society to the biblical image of mercy and brotherhood. The aim of the article is to answer the following question: how does Pope Francis intend to implement his vision of humanitarian policy? The article touches upon issues related to scientific disciplines such as Political science and Religion and culture studies.

Keywords: Islam, theology, humanitarian policy, migrant, refugee

1. Introduction

The contemporary understanding of human rights has its origins in the Christian religion. The dignity, freedom and equality of all human beings derives from the idea of creating man in the image and likeness of God. Christian social ethics holistically embraces human life and dignity, pointing to human rights and obligations, as well as respect for the poor, the weak and the needy. “Whoever strips a man of his garments will be called a thief. Is not he who does not clothe naked, if he is able to do so, deserve the same name”? (Saint Basil [1]) - it was Christianity that laid the foundations for social solidarity, which gave rise to the beginnings of European social policy. Over the past few years, Europe has had to deal with massive migration to its territories. Events that destabilise international security have a direct bearing on Europe's regional security.

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The current response to the challenges of the modern world regarding respect for man and his well-being is Encyclical Letter *Fratelli Tutti* of The Holy Father Francis on fraternity and social friendship [2]. In the document, Francis speaks not only as the Head of the Catholic Church, but also as a politician, Head of the Vatican City State. He takes a position on the extremely important issue of human dignity. The author points to the main problems facing humanity, which are: armed conflicts, wars, a shaken sense of security, lack of respect for human rights, human trafficking and lack of respect for women. These threats are often combined with a hostile attitude towards immigrants and xenophobic attitudes, often used for political purposes. Pope Francis also draws attention to the aggressive economic and economic policy caused by globalization processes and to intensive technological development.

The Head of the Roman Catholic Church addresses his words to all people, regardless of religion and belief. As proof, the pope invokes *A Document on Human Fraternity for World Peace and Living Together* [3] signed with the great imam Ahmad Al-Tayyeb on 4 February 2019 in Abu Dhabi, the capital of United Arab Emirates.

The article presents fundamental human rights in an interdisciplinary perspective, because it combines the Political science perspective with the theological approach to the political science of religion. The aim of the article is to indicate the current directions of the Roman Catholic Church's policy towards the problem of migration in the context of humanitarian theology promoted by Pope Francis.

The research problems discussed in the article were the subject of scientific publications. However, the latest encyclical by Pope Francis draws special attention to the universal brotherhood of all people. The authors of the article will focus on the message of the encyclical and the analysis of the current migration situation in Europe. The main research question of this article is: how does Pope Francis intend to implement his vision of humanitarian policy?

The basic literature used in the article are *Encyclical Letter Fratelli Tutti* of The Holy Father Francis and *A Document on Human Fraternity for World Peace and Living Together*. Both documents refer to the Bible as a guide for all Christians. Documents of international organizations are an important element of the analysis, including: *Universal Declaration of Human Rights* [4], *European Convention on Human Rights* [5], *Charter of Fundamental Rights of The European Union* [6] and *Arab Charter on Human Rights* [7]. The *FRONTEX* studies are an important source of the latest migration data.

The article consists of three parts. The first is the discussion on the migration situation in Europe. The second part presents the main problems affecting human dignity that must be faced by refugees, immigrants and foreigners. The last, third part of the article is an analysis of the humanitarian direction set by Pope Francis.

2. Analysis

2.1. The current migration situation in Europe

The beginning of mass immigration to Western Europe took place in the 1950s. People from former colonies and dependent territories, a significant percentage of which were Muslims, began to flow to European countries. In each of the European countries, this process was characterized by the specificity related to cultural influences resulting from the colonial times.

The first influx of Muslims to Western European countries began in the early 1960s. Thus, between 1962 and 1973, the Muslim population came to France mainly from Algeria (846,000), Morocco (270,000) and Tunisia (150,000). Between 1961 and 1971, around 360,000 people came to Great Britain, mainly from Pakistan, India (where Muslims constituted a significant proportion of the population) and Bangladesh. In turn, the Turkish population began to flow to Germany, which resulted from the traditional good and long-lasting contacts between these two countries, dating back to the 19th century, which resulted in inter-state agreements on accepting 'seasonal' workers from Turkey (the so-called guest workers). As a result, in 1961-1974 about a million people of Turkish and Kurdish nationality came to Germany [8].

Such a large number of migrants was related to the European countries' need for cheap labour, while Muslim countries eagerly sent unemployed people who, with their work, significantly improved the status of the families left in the country. The wave of labour immigrants weakened in the mid-1970s due to the Yom Kippur war and the oil crisis. European countries have also started to impose some restrictions on the influx of labour, but at the same time have introduced legislation allowing 'family reunification', which has been eagerly used by immigrants. Therefore, while the first wave of Muslim influx to Western Europe in the years 1960-1974 was strictly economic in nature, the migration in the years 1974-1989 was largely the implementation of legislation enabling family reunification.

The beginning of the 1990s is, in turn, associated with migration caused by humanitarian issues, which covered not only Germany and colonial countries, but also Scandinavian countries, Italy and Spain [9]. It is also worth adding that immigration of a gainful nature was continued all the time.

The reaction of European countries to such a mass migration turned out to be inadequate. Immigrants were treated as cheap labour. The European economy developed rapidly and lacked low-skilled workers. Immigration policy was heterogeneous. Some countries (e.g. the Netherlands, France or Great Britain) allowed people from former colonies to come, offering them citizenship and enabling family reunification. On the other hand, other Western European countries pursued a policy of attracting seasonal workers who were not granted civil rights, but only the right to work and temporary residence, assuming that they would return to their homelands after some time. There was no integration policy at that time. Immigrants were given the opportunity to benefit from the

social welfare system. After some time, these people started families and also to bring their own relatives from abroad. Thus, Muslim diasporas were established in the countries of Western Europe [10].

From the first decade of the twenty-first century one can observe increased migrations to European territories. In 2007-2011, the Turkish-Greek border was crossed by a significant number of illegal immigrants from the Middle East and North Africa, which forced Greece and the European Border Protection Agency (FRONTEX) to tighten border controls. In 2012, illegal overland migrations from Turkey to Greece decreased by 95% [11].

After excluding the land route, an unprecedented number of immigrants and asylum seekers travel by sea - most people now reach Europe via the Greek islands. Refugees from camps in Lebanon, Jordan and Turkey began arriving in pontoons in early spring 2015, and in August alone 88,000 landed on Greek beaches, people - as many as 11 times more than a year ago at the same time [12]. In mid-November 2015, nearly 800,000 people reached Italy and Greece. Nearly 84% of migrants arriving on the islands are Syrians, Afghans, residents of Eritrea, Somalia, Afghanistan and Iraq. Along with the mass immigration of the inhabitants of Africa and the Middle East - caused by war or the unstable situation in their countries - immigrants from the new Member States of the European Union also come to Western Europe for work purposes: mainly from Romania (mainly Roma), as well as from Kosovo, Albania [12]. It is worth adding that in 2015 alone, the external border of the European Union was illegally crossed by nearly 1 million 237 thousand people [12].

Migration is associated with pushing and pull factors. The main factor pushing communities out of the Middle East is the unstable political situation in the region caused by the civil war in Syria. The peak of the migration crisis in Europe came in 2015. At that time, 1,321,560 applications for refugee status were submitted in the European Union [13]. It should be added that the external borders of the European Union have been illegally crossed by 1,820,000 people [14]. The wave of illegal migration has hit Greece and its islands the most. Syrians accounted for 48% of all immigrants to the country, followed by 25% of Afghans and less numerous groups of Iraqis, Pakistanis and Iranians. However, to Italy, the so-called Following the Mediterranean route, migrants came mainly from Africa. 20% of Nigerians, 12% of Eritreans, and Gambians, Sudanese and Guineans. Overall, in the Mediterranean countries, Syria, Afghanistan, Iraq, Nigeria and Eritrea account for the largest number of arrivals from non-European countries [14].

On the other hand, the factor attracting migrants to European Union countries is the conviction of a better life in Europe and the growing Muslim diaspora present in most countries of Western Europe and Scandinavia. The vision of a rich Europe was reinforced by the provisions on social assistance in Germany. Government support for a refugee in Germany amounted to: EUR 409 for a single person, EUR 368 for a married person, EUR 237-311 for a child depending on age, and the costs of rent and heating the apartment were covered by the state. These benefits were accrued based on the Hartz IV unemployment

benefit and could not be reduced. The Federal Constitutional Court issued a ruling on this issue, stating that the Hartz IV benefit is the minimum level guaranteeing human dignity [15]. However, due to the large number of refugees, the German authorities changed the rules for granting social assistance in 2016. Persons residing legally in Germany for at least 5 years are entitled to unemployment benefits and social benefits.

Such a huge mass of migrants has presented the European Union with a huge challenge of absorbing an unprecedented number of people. The initial declarations of German Chancellor Angela Merkel about the opening of the borders and admitting everyone had to be changed in the face of the large number of people willing to take advantage of this offer. The problem of immigrants has divided the countries of the European Union, not all members of the Community feel obliged to accept them. The wall of political correctness in Europe, which so far has successfully covered up the problems related to the policy of multiculturalism and the integration of Muslims in Western societies, also slowly began to break.

2.2. Actions against the dignity of the human person

The increased influx of people representing a different culture, customs and religion has become a reason for Europeans to fear the preservation of their own cultural identity and security, which has been seriously threatened as a result of numerous terrorist attacks in European cities. The constant influx of migrants at some point led to a change in attitudes towards new arrivals among the inhabitants of European countries, who changed the attitude of concern for the fate of refugees into - at best - indifference to the problems of people trying to get to Europe. It seems that in this case, the mechanism of 'migration displacement' was activated, the degree of which is difficult to determine and which each country certainly has. It was only a matter of time before the critical value of a poorly controlled migration process was attained, and the possibilities to accommodate and integrate the vast masses of refugees from completely different cultural areas were quickly exhausted.

The increased tightness of the EU's external borders has created a demand for more and more expensive and more dangerous ways for refugees to reach their dream countries. The huge masses of people moving towards the European Union countries often remained beyond the control of border services and the police. The difficult situation of people trying to get to Europe, their loss, social isolation, ignorance of legal procedures, culture shock, fear of deportation and the trauma of war experiences make them an easy target for criminal groups that found the potential to derive huge profits in the migration crisis. Already in the first months of the so-called The refugee crisis saw a significant increase in criminal activity aimed at the use of refugees in various fields, gangs previously involved in drug smuggling, quickly reclassified to smuggling people, and groups involved in human trafficking focused on the use of refugees [16]. The feeling of temporary anarchy and impunity of the organizers of criminal

activities contributed to the intensification of the practice related to trafficking in human beings, mainly trafficking in human organs and prostitution, and modern forms of slavery, which most often is forced labour, often in humiliating conditions for humans.

2.2.1. Human trafficking

The phenomenon of human slavery in the 21st century, against their will, is present in almost all countries of the world and takes a transnational as well as cross-border form. The largest number of victims are women - 51%, 28% are children, and men - 21% [16]. This practice is sometimes referred to as modern slavery, at the same time becoming a huge industry. There are many reasons for its development, although two main reasons are: the criminal activity of groups dealing with trafficking in human beings and the resulting great financial gains, as well as poverty and unemployment, which are the share of a significant part of the world's population, who want to improve their current financial situation [17]. Immigrants and refugees from the Middle East are increasingly becoming victims of modern-day slavery and human trafficking. There are many types of crime, including: smuggling people to European Union countries, prostitution and pornography, also involving children, begging, extorting social benefits, gaining human organs and slave labour, especially in agriculture, construction and services, mainly in sewing rooms.

Violent trafficking in human beings was unveiled by ISIS fighters in 2014. In the occupied territories of Iraq and Syria, they opened slave markets where women, mainly Yazidis and Christians, were sold. The price depended on the age of the girls and women. Girls up to 9 years of age, i.e. \$172, were the most expensive, girls up to 20 years old cost \$129 USD, women aged 20-40 years cost from \$86-75, and the oldest ones over 40 cost less than \$40. Leaders of the so-called Islamic State in the information issued to the price list of slaves, justified the practice as follows: "it should be remembered that enslaving the families of infidels and taking their women for concubines is a clearly established aspect of Sharia - the law of Islam" [18].

In 2017, the world public was shocked by the material of CNN journalists who recorded material from the slave market, which took place in Libya, at the gateway to Europe. Migrants who tried to reach Europe were sold for \$200-500 and held for ransom, forced to work or sexually abused [19].

2.2.2. Child trafficking

Among the migrants from the Middle East and North Africa area to Europe, 25% are people under the age of 18. Refugee children and migrants are easy prey for human traffickers. In large clusters of people, often chaos, they easily lose their adult guardians, remaining unsupervised. In addition, according to Save the Children, 800,000 children were sent to Europe as a result of increased migration, of which 150,000 were unaccompanied by adults. Europol

has estimated that at least 10,000 children who have arrived in Europe as refugees are missing. In 2016 alone, 5,000 children went missing in Italy, and a thousand in Sweden. The police suspect that a significant proportion of the children have been abducted and used by criminals. Abducted children most often end up in illegal adoption and are sexually abused [17]. Children become victims of sexual violence also in refugee shelters and in public places. Sexual abuse of children has a significant impact on their psyche. As is the long-term stress accompanying minors in connection with the war trauma. These conditions contribute to children's suicide attempts. The effects of dramatic experiences may become permanent and, consequently, cause mental disorders [20].

2.2.3. Trade in human organs

Trade in human organs is also a significant problem related to migration. The specialists in this field are Egyptian criminal groups cooperating with smugglers of people into Europe. The prices of human organs on the European black market are very high, reaching \$200,000 a kidney [16]. It should be emphasized that the illegal trade in human organs is controlled by Daesh fighters and the profits from the sale of kidneys, lungs, hearts and other organs are allocated to the purchase of weapons and the financing of terrorism. The recipients of the organs are Arabs from the Persian Gulf states, but also Europeans. They more and more often use the package of services, as part of transplant tourism, to countries with a lenient legal approach to this type of surgical procedure. There is a serious risk that this practice will also move to EU countries, because according to estimates, more than 50,000 people expect a kidney transplant [21].

2.2.4. Sexual services

The easiest prey for criminal groups involved in trafficking in human beings are women recruited using the 'attractive job' method, which, upon arrival at their destination, usually turns out to be an escort agency job providing free sex work [21]. Usually they reached Europe illegally, with the help of people smugglers who demand reimbursement of the cost of their arrival to the Old Continent. The possibility of working off the debt is the provision of forced sexual services, which are low paid, estimated at around €15 per intercourse. Victims of trafficking in human beings are often forced to work off a bogus debt resulting from illegal migration. In refugee detention centres in southern Italy, young boys from Egypt, Tunisia and Morocco have sex with Italian homosexuals for €30-50. Much of their earnings from prostitution are taken from them by pimps [16].

All the above-mentioned actions are against human dignity, which is the foundation for other human rights and freedoms. Human dignity is a central value of every democratic legal system. At national level the protection of

human dignity is enshrined in the constitutions of individual states, and references to dignity are also found in the most important acts of international law, both at the universal standard: Universal Declaration of Human Rights and regional: European Convention on Human Rights, Charter of Fundamental Rights of The European Union and Arab Charter on Human Rights.

The basic characteristic of dignity is its inherent character, which means that it is a natural property of every human being. Human dignity is also inalienable - man cannot be deprived of it and inviolable, and its respect and protection is the duty of public authorities. A special area where more and more emphasis is placed on the importance of dignity is the material aspect of human life, which is related to the social dimension of dignity. Dignity understood in this way requires the state to undertake such activities that will be able to provide everyone with a minimum of subsistence and prevent social exclusion.

A law of strictly dignity is freedom from abuse. In addition, in this case, both at national and international levels, prohibitions have been formulated against subjecting a person to treatment contrary to the nature of human dignity, causing physical or mental suffering. This prohibition is absolute, i.e. there is no possibility of making exceptions to the freedom from ill-treatment. The same is true of freedom from slavery, and the slave trade should be prohibited in all their forms [4, p. 10].

Universal Declaration of Human Rights (1948) states that “All human beings are born free and equal in dignity and rights” (Article 1) and that “no one shall be held in bondage or servitude; slavery and the slave trade are prohibited in all their forms” (Article 4) [4, p. 10]. The role of this Declaration is specific and important because today this document is an act of customary international law (it has universally binding force) and has become a model for writing down the catalogue of 1st and 2nd generation rights and started the process of codification of international law in the field of human rights.

Moreover, it is worth realising that the idea of human dignity in general derives from the Judeo-Christian tradition, according to which man was created in the image and likeness of God. Human rights are therefore inextricably linked with Christianity, and therefore, in the face of recent events, one should not be surprised by the voice of the Head of the Catholic Church and her call to respect these rights.

2.3. Theology and humanitarian policy according to Pope Francis

At the centre of the third Encyclical by Pope Francis is the man on the journey. Of course, the journey is understood in many ways: as life, as a journey towards faith and God, and as a migration forced by political circumstances. A special figure to which Pope draws his readers' attention is Saint Francis of Assisi. She presents him as a model of brotherhood, support for the poor, abandoned, sick and abandoned, and also as a man who valued peace above all else. Saint Francis became an excellent example of a man of dialogue who overcame not only national borders, but also all distances resulting from origin,

nationality, skin colour, religion, culture and language. He did all this to he was meet with Sultan Malik el-Kamil, in Egypt, in a difficult time for the then Church and the world, plunged in the Crusades. Saint Francis stood before the Sultan without denying his own identity, humbly and fraternally. He also got rid of aggression and disputes against people who profess a different religion. He did it for the sake of God.

The meeting of Saint Francis with Sultan Malik focuses the readers of the encyclical on the need for dialogue and cooperation on the humanitarian level with the followers of Islam. In this way, Pope Francis also refers to modern times and his meeting in 2019 in Abu Dhabi with The Grand Imam of Al-Azhar Ahmad Al-Tayyeb. Francis reminds that the inspiration for writing the Encyclical was the Human Fraternity document signed at that time. This document was not only a diplomatic act, but was the result of a reflection on the dialogue and joint commitment to activities for the equality of all people. God created people to live together as brothers and sisters, which is why it is so important to guarantee various rights, duties and dignity [3].

These events clearly indicate the direction in which Pope Francis should take action for the benefit of needy immigrants, refugees and foreigners coming from Muslim countries to Europe. Chapter two *A Stranger on the road* and chapter three *Envisaging and engendering an open World* of the Encyclical Letter 'Fratelli Tutti' [2], direct the attention of all people to foreigners and migrants. In these parts, Pope Francis pays special attention to liberty, equality and fraternity, as well as to other universal values: the rights of peoples, rights without borders, the value of solidarity, promoting the moral good, important for every human being origin and economic situation. Pope obliges Christians and all people of good will around the world to see the Man who is God's creation in a refugee, a stranger and an immigrant. Everyone, regardless of his or her origin, skin colour, religion, has inalienable human dignity [2, p. 30]. The author of the encyclical opposed the current policy of polarization of society. According to the Pope, such actions only lead to confrontation and deepening of conflicts. The relentless portrayal of Muslims as responsible for all the evils that are taking place in Europe: terrorist attacks, sexual violence, unfair use of social support, exacerbate the racism that seems to be overcoming. Worse treatment of immigrants also contributes to lowering the costs of labour, which impoverish the society and enable criminal activities against foreigners used for slave labour.

Pope Francis is opposed to all modern forms of slavery, considering them an offense against the dignity of the human person. It is unacceptable that a man who is God's creature should be treated as an object or someone's property, deprived of freedom. To exploit another human being for your own selfish gain is the worst offense against God. Anyone can become a victim of trafficking in human beings, but the worst situation is women and children, often deprived of proper care and protection from fathers and husbands. These problems are not new to the teaching of Francis, as he already spoke about them in Message for

the Celebration of The World Day of Peace 2015 No Longer Slaves, but Brothers and Sisters [22].

Pope Francis criticizes all attitudes of being closed to others. Building contemporary walls is a reference to the construction of a fence on the Hungarian-Serbian border, aimed at stopping illegal immigrants from the Middle East and the wall being built on the border between the United States and Mexico. The barriers that arise are aimed at stopping all otherness and difference, while closing oneself to relations with representatives of other cultures. This statement shows a clear position of Pope Francis, he does not agree to this type of activity, although the foundation of the construction of the fence by the Hungarian government was the desire to defend Christian values against the invasion of Islamic culture. He also warns against the temptation to create a wall culture. This one is about building walls on the ground in the first place, but in an easy way, it can lead to building walls in the heart, and this is contrary to the Christian vision of the brotherhood of all people [2, p. 49]. Isolation from representatives of other cultures and religions is a serious obstacle in building hope for brotherhood, united in one God.

It should be emphasized that Pope Francis in his encyclical consistently supports immigrants, calling for their dignity to be respected, especially when they are in camps established at the border of the European Union, pointing to the decision to migrate was related to the search for a better future for them and their families. His view of immigrants, however, is not devoid of objectivity. It draws attention to all kinds of criminal organizations created by representatives of the Muslim world, which designed a false image of Western European countries. Often these groups imagine Europe as an unlimited place of wealth and easy living. The distorted image of the European Union is disappointing. Previously, Pope Benedict XVI claimed that an extremely important human right is the right not to emigrate, and thus the possibility of staying in the homeland, surrounded by one's family, culture and religion [23].

The philosophy of relations between contemporary people, proposed by Pope Francis, is summarized as follows: isolation - no, proximity - yes, collision culture - no, meeting culture - yes [24]. Another element of a properly conducted humanitarian policy towards foreigners is overcoming racism. Pope Francis called racism a virus, which quickly mutates and instead of disappearing, goes into hiding and lurks in waiting [2, p. 25].

The main challenge faced by humanitarianism towards immigrants is the need to change the quality of politics, understood as the whole of social discourse. Recent years, dominated by the migration crisis, have shown the weakness of both populist and liberal currents. The slogans of populists were a response to the expectations of homogeneous societies, closed to new, often foreign cultures and religions. They fuelled aversion to immigrants, especially to the followers of Islam. Nationalist circles, promoting one religion and one nation, were revived with great force. A perfect example of such activity was Independence March 2016. Participants used the slogans 'White Europe' and anti-Islamic: 'We want the chop, not the Muhammad' and 'When you buy a

kebab you settle an Arab' and 'We don't want Islam, we don't want Muslim terrorists' [25]. The liberal policy, also known as the open-door policy by German Chancellor Angela Merkel, also failed. On August 31, 2015 the politician said: „We can do it” and the German government granting protection to hundreds of thousands of refugees. Merkel called it a 'national duty' to do so [26].

Francis proposes four levels of action that will make it possible to limit the existing borders between nations: accept, protect, promote and integrate. It is important for the help provided to support cultural and religious identities, and not to impose a specific model of worldview from above. Only mutual understanding has a chance to strengthen brotherhood between people [27]. Pope emphasises that the ideal is the lack of migration and the possibility of a dignified life in the country of origin, but now in many places on Earth such a situation cannot be realized, if only because of the ongoing armed conflicts and wars. Therefore, Francis promotes the concept of full citizenship and to reject the discriminatory use of the term minorities, expressing isolation and inferiority. The admission and protection of migrant populations remains the responsibility of national leaders. On the other hand, promotion and integration can be implemented by the society as part of local civic initiatives. However, in order to achieve these goals, international cooperation is necessary, both on the political as well as economic and social levels. Apart from armed conflicts, hunger and poverty are the main causes of migration to Europe or the United States of America. That is why global initiatives to minimise world hunger are so important [2, p. 43-48].

3. Conclusions

The encyclical gives clear recommendations on how to deal with foreigners, immigrants and refugees. It is not just another prescription and recommendation that raises the problem of the need for dialogue. Pope Francis does not refer to the documents of the Second Vatican Council, but he really responds to the situation 'here and now'. He also does not make plans for an undefined future, but calls for immediate activity. Fraternity must be expressed primarily in action, because a brother or a sister cannot be left in need.

Francis reminds us of how a Christian should act in order for his actions to conform to the doctrine of mercy, pointing to the parable of the Good Samaritan, which is the source of this conduct (Luke 10.25-37). Francis compares the contemporary relations of modern European Union citizens with their neighbours to the biblical Cain. God ask Cain: „Where is your brother Abel?”, and his answer is: “Am I my brother's keeper?” (Genesis 4.9). To be safe for the citizens of the European Union, he states: 'I don't know', 'I don't care'. Such an attitude emphasizes indifference and hostility towards one's neighbour. Pope Francis warns against old habits. In earlier Jewish traditions, the imperative to love and care for other people was limited to relationships between people from the same nation. The then commandment “love your neighbour as yourself”

(Leviticus 19.18) was usually understood as referring to one's fellow citizens. Yet the Jewish people themselves lived in Egypt as foreigners: „You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt” (Exodus 22.21). The necessity to overcome selfishness can be found in the teaching contained in The Book of Sirach: „The compassion of man is for his neighbour, but the compassion of the Lord is for all living beings” (Sirach 18.13). On the other hand, Jesus teaches directly: “In everything, do to others as you would have them do to you; for this is the law and the prophets” (Mathew 7.12) and commands: “be merciful, just as your Father is merciful” (Luke 6.36). These teachings and experiences lead to the Samaritan who helped the needy. Previously beaten and robbed, the priest and Levite, religious people, devoting their time to God, passed by indifferently. On the other hand, the Samaritan, who was considered contemptible and unclean at the time, showed more mercy towards his neighbour than the godly Judean. Pope Francis concludes his guidance on being kind to the needy with Jesus' words: „I was a stranger and you welcomed me” (Mathew 25.35), thus stressing that Jesus is present in every human being [2, p. 22].

Therefore, the question arises, what new does the Encyclical bring to contemporary theological research, since the issues contained in it appeared earlier in the teachings of Francis and his predecessors?

The Pope introduces a new quality to humanitarian political theology. In the document, he takes a position not only as the head of the Church and guardian of faith, but also as a politician and state leader. The difference between Francis and the presidents of France, Germany or Italy is that the pope cares first and foremost, about all people, regardless of their origin, skin color and religion, no matter who he is, where he comes from, or what his life story is. In Muslim arrivals, he sees not only threats, but most of all brothers who can do evil, but not all of them and not always. Pope Francis directs the addressees of the encyclical to all those in need: victims of wars, conflicts, human traffickers, as well as children, who are often double victims of contemporary conflicts. First orphaned and homeless, then used for slave labour or sexual services.

While secular presidents of countries must take care of the economic and economic security of their countries, the well-being of citizens, and immigrants are somewhere at the bottom of the list of important issues. Pope Francis gives specific actions to improve the modern world. It suggests solutions to numerous administrative problems faced by immigrants. Finally, he appeals to human consciences to show mercy to the needy. These actions are in line with the values on which Europe was built and which are also reflected in the world's most important documents on human rights and freedoms. Therefore, they should not be alien to those who do not identify themselves with Christianity.

Pope Francis from the beginning of his pontificate goes against the tide. Often unlike its predecessors. This attitude shocks conservatives, but also captivates sceptics.

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