

'세계 병자의 날'을 위해 교황특사로 파견된 하비에르 로사노 바라간 추기경이
2007년 2월 9일 오전 11시 명동성당에서 기조연설을 하였다.
바라간 추기경은 난치병 환자들의 육체적, 심리적 그리고 사회적 치료 뿐만 아니라
영성적 치유가 가지는 중요성에 대해 피력하였다.

[완화 치료] 를 넘어서

Beyond Palliative Care



연설_교황특사 하비에르 로사노 바라간 추기경



난치병 환자에 관해서 이야기 할 때 우리는 당연히 완화 치료를 생각하게 됩니다. 완화 치료는 환자의 고통을 줄여 주어 환자가 죽음이라고 하는 삶의 가장 중요한 순간을 잘 체험할 수 있게 도와주는 것을 말합니다.

완화 치료에는 육체적, 심리적, 사회적, 그리고 영성적 돌봄 등 여러 유형이 있지만, 여기서는 영성적 돌봄에 대해서만 말씀드릴까 합니다.

말기 환자를 위한 그리스도교의 영성적 돌봄은 고통 완화 차원 그 이상이며, 병자성사와 노자성체를 받아 모시는 성체성사를 통하여 실현됩니다. 죽음을 넘어 생명

과 행복을 얻는 역설의 신비는 노자성체를 받는 성체성사 안에서 온전하게 이루어집니다.

제2차 바티칸 공의회 '교회 헌장'과 '전례 헌장'에서는 병자성사를 이렇게 말하고 있습니다.

“병자들의 거룩한 도유와 사제들의 기도로 교회는 병자들을 수난하시고 영광을 받으신 주님께 맡겨 드리며, 그들의 병고를 덜어 주시고 낮게 하여 주시도록 간청하는 한편, 병자들도 자기 자신을 그리스도의 고난과 죽음에 자유로이 결합시켜 하느님 백성의 선익에 기여하도록 권고한다”(교회 헌장 11항).

“그리스도교 생활 전체의 원천이며 정점인 성찬의 희생 제사에 참여하는 신자들은 신적 희생제물을 하느님께 바치며, 자기 자신을 그 제물과 함께 봉헌한다. ... 신

자들은 이 지존한 성사로 ... 놀랍게 이루어지는 하느님 백성의 일치를 구체적인 방법으로 보여준다”(교회 현장 11항).

“예수님의 죽음을 언제나 우리 몸에 지니고 다녀 우리의 죽을 몸에서 예수님의 삶이 드러나도록 하여야 한다. 그러므로 우리는 미사의 희생 제사에서 주님께 ‘거룩한 제물의 봉헌을 받아들이시어, 우리 자신도 영원한 제물’이 되게 하여 주시도록 기도한다”(전례현장, 12항)

생명 ■ 노자성체는 생명의 정점입니다. 성찬례에서 우리는 언제나 영생의 약을 함께 받아 먹습니다. 그러나 죽음을 눈앞에 두고 받아 모시는 노자성체에는 생명의 충만함과 동시에 죽음의 실재도 있습니다.

노자성체와 결합된 우리의 죽음은 더 이상 마지막이 아닙니다. 무덤이었던 죽음이 참된 부활을 위한 요람으로 변화하게 되는 것입니다.

우리가 마지막 순간에 우리 자신을 아버지께 맡기는 것은 성령 안에 온전한 사랑으로 안기는 것과 같습니다. 십자가에 못 박히신 그리스도의 품 안에 안기는 것입니다. 그리스도와 결합되는 노자성체로 우리의 유한함은 부활의 영원성으로 바뀝니다.

노자성체에서 우리의 죽음은 그리스도의 죽음에 결합되고, 온 세상 구원을 위한 그리스도의 수난에서 모자랐던 부분을 채웁니다. 우리 삶의 가장 지고한 사건은 우리가 그리스도와 일치되고, 그리스도와 함께 우리 생명을 세상 구원을 위하여 봉헌할 때 그 정점에 이르게 됩니다.

죽기 전의 아픔은 물론, 모든 괴로움과 함께 오는 죽음과 하나가 되는 것, 그리고 그리스도의 바로 그 전능한 죽음과 하나가 되는 것이 바로 우리가 노자성체로 모시는 성체성사입니다. 즉, 노자성체는 우리에게 생명의

온전함과 그리스도 생명의 완전성을 동시에 주어 우리가 참된 영생의 상속자가 되게 합니다.

친교 ■ 아무도 다른 사람을 대신해 죽어줄 수 없으며, 우리는 모두 따로 죽어야하기 때문에 사람들은 죽음의 끔찍한 고독에 대하여 이야기 합니다.

노자성체로 받아 모시는 성체성사를 통하여 우리는, 우리 한 사람 한 사람의 죽음 안에서 돌아가시는 그리스도와 완전하고 내밀한 일치를 이룹니다. 그리스도께서는 소멸의 그림자 안이 아니라 부활의 빛 안에 계십니다. 노자성체를 통하여 우리는 가장 높은 천상의 완덕을 향해 열려 있기 위하여 우리 지상 삶을 완성하는 사다리의 마지막 계단을 딛고 삼위일체의 친교 안으로 들어갑니다.

지극히 거룩하신 동정 마리아와 요셉 성인, 모든 성인, 연옥에 있는 모든 이들, 그리고 우리와 친교를 이루는 모든 그리스도인과 함께 통공 안으로 들어갑니다. 이들은 모두 죽음의 마지막 순간에 우리와 함께하며 우리가 절대 행복을 향하여 중요한 도약을 할 수 있도록 도와줍니다.

신앙을 가지지 않은 이들에게, 죽음의 외로운 경험에는 박탈감이 따릅니다. 노자성체는 개인의 영광이고, 연대와 친교, 형제애와 우정, 전적인 사랑과 다가올 행복을 위한 자기 봉헌의 승리입니다. 죽음의 순간에 신앙과 외로움은 반비례합니다. 신앙이 클수록 외로움은 줄어들며 외로움이 클수록 신앙이 적다고 할 수 있습니다.

영원 ■ 성체 안에 계신 그리스도의 결정적인 현존을 통하여 우리는 영원을 미리 맛봅니다. 보에티우스는 영원을 “끝없는 생명을 온전하며 동시에 완전하게 소유하는 것”이라고 정의 하였습니다.

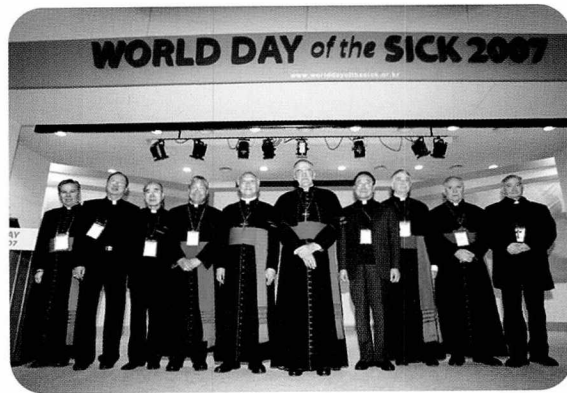
하느님께서서는 변치 않으시고, 하느님의 불변성은 전적인 완전함을 뜻하는 충만한 활동입니다. 이 완전함은 '부동의 원동자'의 개념일 뿐 아니라, 지극히 거룩하신 삼위일체인 무한한 사랑의 봉헌을 통한 죽음의 충만함이기도 합니다. 이것은 그 자체로 모든 것이기 때문에 소유를 바라지 않는 역동성입니다. 사랑으로 자기를 내어주지만 줄어들지 않고, 사랑으로 받지만 늘어남이 없기 때문입니다. 하느님은 사랑이십니다. 사랑으로 자기를 내어주는 완전한 기쁨의 불변성, 하느님의 본성 자체입니다.

하느님의 본성에 동참한다는 것은 삼위일체의 테두리 안으로 들어가는 참된 생명을 말합니다. 그리스도께서는 "누구든지 이 빵을 먹으면 영원히 살 것이다. ... 내 살을 먹고 내 피를 마시는 사람은 내 안에 머무르고, 나도 그 사람 안에 머무른다. 살아 계신 아버지께서 나를 보내셨고 내가 아버지로 말미암아 사는 것과 같이, 나를 먹는 사람도 나로 말미암아 살 것이다."(요한 6,51.54-57) 하고 말씀하십니다. 우리가 잘 알고 있듯이, 이것은 우리에게 주신 성찬의 빵이며 십자가에서 흘리신 피입니다(루가 22,14 참조).

노자성체는 이런 것입니다. 당신을 죽음에 넘기신 그리스도의 몸과 십자가에서 흘리신 그분의 피를 나눔으로써 영원으로 들어가는 것입니다. 변화하는 특성을 지닌 피조물의 경계는 죽음의 순간에 노자성체로 건널 수 있습니다. 신적인 것과 인간적인 것의 경계를 가로지르는 다리가 십자가이기 때문입니다. 그러므로 죽음은 더 이상 두려워하고 거부해야 할 어둠이 아니라, 우리를 주 예수님과 결합시키는 사랑의 포옹입니다. 노자성체를 통하여 우리의 죽음은 예수님 안에서 성령의 전적인 사랑을 통하여 아버지께 바치는 온전한 봉헌이 됩니다. 그

때 비로소 우리는 참으로 살기 시작하며, 삶을 통한 죽음이라는 역설이 풀리게 됩니다.

결론 ■ 모순처럼 들리겠지만, 건강의 완성은 죽음입니다. 그러나 아무 죽음이나 다 그런 것이 아니라, 그리스도 안의 죽음, 다시 말해 그리스도의 죽음과 또 그분의 부활에 긴밀하게 결합된 죽음만이 그러합니다. 그러한 죽음을 가능하게 하는 것이 바로 노자성체입니다.



기조연설에 앞서 주교단 기념 촬영

이 글을 시작하면서 난치병으로 고통 받는 이들에 대한 영성적 돌봄이 고통 완화 치료를 넘어선다고 말씀 드린 것은 이런 이유에서입니다. 모든 영적 배려는 그 원천인 성찬례에서 솟아나오

며, 성찬을 통하여 병자를 돌보는 것이 가장 중요한 영적 배려입니다. 이것이 병자 사목의 핵심이며, 노자성체는 가장 중요한 요소입니다. 이것이야말로 인류의 건강이 참으로 증진될 수 있는 유일한 지평이기 때문입니다.

교황 요한 바오로 2세는 건강을 "육체적, 정신적, 사회적, 영적 조화를 향한 긴장"이라고 정의하였습니다. 노자성체는 조화를 향한 긴장이 아니라 그러한 조화의 완성입니다. 죽음의 부조화가 부활의 조화로 돌아가는 것입니다.

노자성체를 통하여 죽음의 무질서는 최고의 질서로 변화되고, 불안은 최고의 평온으로 변화됩니다. 그리고 우리는 마침내 바라던 대로 평화로운 죽음에 이르게 됩니다. 평화는 무엇보다도 '질서 안의 평온'이기 때문입니다.

When we speak of patients who suffer from incurable illnesses it is logical to think of palliative care. In fact, palliative care offers treatments that do not cure the sick person, but relieve pain in such way that the patient suffers less and lives in a better way the most important moment of his earthly existence, that is death. With the help of palliative care, the sick person prepares himself more consciously for this passage. Very often pain does not leave room for a serene attitude, which is necessary for a personal dominance of this overwhelming moment of death.

We know that there are various types of palliative care: the physical, psychological, family and social, as well as the spiritual. All these are necessary, however, I will deal only with the spiritual palliative care.

When it comes to Christian spiritual palliative care, this is truly more than just "palliative care"; it goes beyond, it does not only alleviate pain, it turns it into happiness. Christian spiritual palliative care realizes the paradox of converting illness and death into a source of life. Through this spiritual care, one arrives at the apex of life, where all the vital desires of the person are satisfied.

These wonders are realized especially through the Sacraments of the Church, above all through the sacraments of Anointing of the Sick and the Sacrament of the Eucharist received as Viaticum.

After a brief hint on the Sacrament of the Anointing, allow me to present some reflections on the Viaticum, since in the Eucharist received as Viaticum, the mystery of overcoming the paradox of death becoming life and happiness, fully comes true. After a brief presentation of the doctrinal points, I will in line with the Second Vatican Council, treat three points: Viaticum as life, as communion and as eternity.

I will begin with three sections taken from two Constitutions of the Second Vatican Council: *Lumen Gentium* and *Sacrosanctum Concilium*.

As regards the sacrament of the Anointing of the Sick, the Dogmatic Constitution on the Church *Lumen Gentium*, tell us that "by the sacred anointing of the sick and the prayer of the priests the whole Church commends the sick to the suffering and glorified Lord, so that He may heal them and save them (Jam 5, 14-16) and also exhorts them, so that by uniting themselves freely to the passion and death of Christ (Rom 8, 17; Col 1, 24; 2 Tim 2, 1-12; Pt 4, 13) they contribute to the good of the people of God (LG n. 11).

In the same Constitution, we are further told that "participating in the Eucharistic sacrifice, which is the source and summit of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with him... They manifest in a concrete way that unity of the people of God... which is wondrously achieved by this sacrament" (LG n.11).

In the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, it is stated: "and the same apostle exhorts us to constantly bear mortification in our bodies so that the life of Jesus is also manifested in our mortal lives (" Cor 4, 10-11). It is for this reason that we ask the Lord in the sacrifice of the Mass that in 'accepting the offering of the Spiritual Victim, he may make of us an eternal offering for himself'" (Roman Missal, Secret for Monday within the octave of Pentecost; SC, 12).

In the following reflections we shall begin with the contemporaneous character that the mandate of the Lord: "Do this in memory of me," realizes in the Viaticum, especially at the moment of our death. In every Eucharist our concrete time and that of all centuries is inserted into the highest event of history in which everything achieved its culminating point: the paschal Supper, the death and resurrection of the Lord; or, to be more all-embracing, the whole meaning of the mystery of the Incarnation in its completeness, from the eternal Decree of the Father, concealed before all centuries, until the current eternal presence of Christ at the right hand of the Father.

Following this guiding thread, I will seek to refer to certain ideas about life, communion and eternity that are implied in the reception of Viaticum.

Life Viaticum is the apex of life. The Eucharist is the actual source of life because it is the simultaneous presence of the whole mystery of Christ. We are dealing with the recreation of a new creature. In the Eucharist one always partakes of the medicine of immortality. However, in the Viaticum, taken at the brim of death, there is the contemporaneity of the fullness of life and the reality of death; medicine is received to defeat death by the highest explosion of life.

Our death is this? death as the ultimate end. But in union with Viaticum our death ceases to be the final point. It is converted from a burial mound into a cradle in an authentic rebirth.

On the cross, Christ abandoned himself into the hands of the Father and surrendered his spirit to Him. This surrendering of Love, the Spirit, is the power by which the Father converted the death of Christ into a source of life, or rebirth.

Our abandoning of ourselves to the Father at the final moment is like a total loving embrace in the Spirit; an embrace with the hands of Christ nailed on the cross; and with Christ in the Viaticum, our mortal embrace is converted into the special immortality of the resurrection. Christ spoke about his last hour as the hour of his glorification; in the Viaticum Christ ensures that our final hour is also the hour of our glorification.

In the Viaticum our death is united to the death of Christ and thus completes what was lacking in the passion of Christ for the salvation of the whole world. The highest event of our existence reaches that culmination when we are in synchrony with Christ and with Christ we offer our life for the salvation of the world. Thus we come to give a full meaning to suffering, sickness and pain, which are accepted so that they may complete in our bodies what was lacking in the passion of Christ so as to give them full meaning, exactly from our death. A paradox that converts, suffering, sickness and pain, that instead of a funeral procession which accompanies us throughout our lives, become a triumphal procession of merits that through the only true merit of Christ, obtains for us unending new life.

This union of the painful precedents that come before death, as well as death itself with all the suffering, and in union with the very powerful death of Christ, is what we call the Eucharist as Viaticum. In a summary: Viaticum offers us the contemporaneity of the whole of our life and the totality of the life of Christ, and makes us heirs of the true eternal life.

Communion People talk about the terrible loneliness of death because nobody can take the place of anyone else, and we all have to die individually. This is true, however for a Christian, through the Viaticum, this loneliness is not as terrible as it would appear at first sight.

In the Eucharist received as Viaticum, we are in full and intimate union with Christ who dies in each one of our deaths; not in the shadows of annihilation but in the luminosity of the resurrection. This luminosity is the company of the personal Truth of the whole existence which, lived in Christ, brings with it the merciful and benevolent judgment of our Savior. It is the merciful love of the eternal Father that lives in the person who dies, because of the Eucharist, and

which is the all-powerful Love of the Holy Spirit. In the Viaticum we enter the communion of the Trinity as the last step of the ladder of the perfection of our earthly life, so as to open ourselves to the supreme perfection of heaven.

In Christ, the Head of the total Christ, we enter into communion of the saints with the Most Holy Virgin Mary, with St. Joseph, with all the saints, with all those who are in the state of purgatory and with all the Christians with whom we are in communion. All of them accompany us at the definitive moment of the passing over and help us to take the fundamental leap towards absolute happiness.

In Christ, Alpha and Omega, the first born of the universe, the whole creation is virtually found. And at the moment of death, with the Eucharist received in Viaticum, the whole of creation hopes for its redemption through the dying person. This is the moment to enter into the inheritance of the whole universe, each one of us uniting ourselves to Christ, the centre of the universe, the first born of the whole creation. Especially at this moment, each person shares in this central quality of Christ and also becomes in Christ the centre of the universe and the first born of all creation (Col 1, 1-20).

Thus with the Viaticum, for each Christian arrives the culminating moment to which St. Paul refers in his Letter to the Ephesians: the Lord has called us "For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. In him, according to the purpose of him who accomplished all things according to the counsel of his will, we who first hoped in Christ have been destined and appointed to live for the praise of his glory (Eph 1, 9-12).

The experience of the loneliness of death involves privation for those who do not have faith. In the Viaticum faith sustains us through the definitive presence of Christ. The Viaticum is the crowning of the individual, the triumph of solidarity, communion, brotherhood, friendship, total love, and self-giving of future happiness. The proportion of loneliness to faith at the moment of death is inverse, i.e. greater faith means less loneliness and greater loneliness means less faith.

Eternity The definitive presence of Christ in the Eucharistic host offers us a foretaste of eternity. Christ appears independently of conditions of time and space. His dimension transcends all imagination, which is always conditioned by material measurements. This reality that is given in all Eucharistic acts takes place, in a very special way, when crossing the threshold of eternity in the Viaticum.

In a classic way, Boetius defied eternity as "interminabilis vitae tota simul atque perfecta possessio": the unending, simultaneous and perfect possession of life. In this definition we can perceive a trace that allows us to unveil, though stuttering, the participation in divine life.

Indeed, the frontier, so to speak, between what is of the divine and what is of the creature, is movement. God is immutable, the creature is mutable. This is certainly not only a quantitative movement that can be measured with the coordinates of time and space, but is also an essential movement that becomes perfect progressively. Divine immutability is not a state of static quietness that is lacking in dynamism, but a fullness of activity that means omni-perfection. This omni-perfection is not only the concept of "immobile engine" (Motor immobilis) but also the fullness of passing over in the infinite giving of love that is the Most Holy Trinity. It is a dynamism that does not wish to possess because in itself it is everything. This is because it is loving self-giving without decrease, loving reception without increase: God is love. He is not only infinitely lovable but also infinitely loving. This immutability of perfect joy in loving self-giving is the authentic divine immutability, the very nature of God.

To share in the nature of God is to enter this community that is full of love; it is to enter the circle of the Trinity, defeating the mutability of desire and progressive growth, in the full satisfaction of the creature through the filling of his capacities to the brim. This is true life, and thus this supreme communion of love constitutes true health, which is usually called eternal health.

The Eucharist achieves this wonder. Thus Christ says: "if one eats of this bread, he will live forever... He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I draw life from the Father, so he who eats me will also draw life from me" (Jn 6, 51; 54-57). As we know this is the Eucharistic bread that was given to us and the blood that was shed on the cross (Lk 22, 14).

Such is Viaticum: to share in the body of Christ who handed himself over to death and in his blood that was shed on the cross, so as to then enter into eternity. The frontier of the mutability of the creature is crossed in death with Viaticum. This is because the frontier between the divinity and the creatureliness is crossed through that bridge, the cross. Viaticum is Christ who died and rose again, as the fullness of the times of the individual life of each one of us. Thus death is no longer darkness that is feared and rejected, but the loving embrace that conforms us to the Lord Jesus. In the Viaticum, our death becomes full giving to the Father through the total love of the Spirit in the Lord Jesus. In the Viaticum, our death becomes full self-giving to the Father through the total love of the Spirit in the Lord Jesus. This giving is the sum of all the daily acts of giving by which we wish to demonstrate to the Lord God, our devotion in our own lives. This is because in this giving we do not give something to the Lord? we give everything. We place life itself in its totality in the hands of God. We then begin to truly live and the paradox of death in life is solved.

Conclusion Let us state the paradox: the fullness of health is death. But not any death: only death in Christ. That is to say: death experienced intimately united to the death of Christ and thus with his resurrection. The achievement of such a death is the Viaticum.

It was for this reason that I said at the beginning of this paper, that spiritual care of those suffering from incurable illnesses goes beyond palliative care. All the spiritual care comes from the Eucharist as its fountain. Therefore the Eucharistic care of the sick, is the principal spiritual care. This is the core of Pastoral care in health, and Viaticum is its most complete exponent. This is because it is the only horizon towards which the health of mankind can really advance.

With Pope John Paul II, health was defined as "tension towards physical, mental, social and spiritual harmony." The Viaticum is not tension towards harmony but the achievement of harmony, where the disharmony of death leads back to the harmony of the resurrection.

In the Viaticum the disorder of death is converted into the greatest order; anxiety is converted into the greatest tranquility. One finally reaches the wished for peace in dying because this is especially what peace is: "tranquility in order."

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