

FROM THE PARTICULAR TO THE BEYOND: CHRISTIAN EDUCATOR'S IDENTITY REIMAGINED¹

Gerardette Philips, RSCJ²

| Faculty of Philosophy
Parahyangan Catholic University
Bandung, Indonesia

Abstract:

One may not have answers to questions regarding identity solely by looking at one's own self while neglecting its connection to others. Against the background of the more intricate world of today, it is necessary that a spiritual reflection on identity should begin by looking inward, that is, into what is particular in one's self wherein one can find a connection to God, the Creator who created human beings in his image. This religious truth can manifest through various paths, especially through the particular role of a Christian educator. This article goes through this process of recognising identity in oneself that can move a person beyond personal identity towards relational identity: an awareness of being connected to the whole creation. Only when one has undergone this can one perform the act of crossing borders without doing away with one's own identity. This article presents a perspective of how identity can be understood differently today.

Keywords:

Christianity • identity • image of God • creation • Eucharist • self • educator

Introduction

The world today is at a unique moment that follows the convergence of three significant events: tragedy, transformation, and triumph. There are plenty of issues in the world when we look around. The “biggest” or the “most” is not always one, as one might assume. Climate change, destructive artificial intelligence, environmental disasters, nuclear holocausts, pandemics, biotechnology danger, molecular nanotechnology, and social collapse are among the global catastrophic risks.³ These are just a handful. Other risks, such as food waste, antibiotic resistance, water scarcity, land degradation, and the mental health crisis, are less well-known but nevertheless present.

Positively, Pope Francis is continuing to change the tone and manner of the Catholic Church. His recent apostolic exhortation *Laudate Deum* (Praise God) and his emphasis on the synodal church as a pilgrim church thrust us squarely into the necessity to respond collectively to the climate crisis. In addition, today’s politics at various levels has always made the urgency of the climate catastrophe a top priority in the programs. Despite its brokenness, the world is also wonderful. While putting my thoughts together, I came to recognize three key aspects of identity: that we are human beings made in the image of God, that we are educators and that we are a part of all of creation.

Therefore, this paper aims to provide a theological contemplative reflection on the three aforementioned aspects regarding our being. It is theological in the sense that it examines a specific identity, as in my person, inside the framework of education utilizing sacramental concepts, such as the Eucharist. The purpose is to gain a better comprehension of God’s presence in the world. It is contemplative in the sense that this inner journey leads to lifting our hearts to the Creator God, finding the confidence to work with the Great Spirit to create a new world.

My personal Identity

In the past six months I have had the privilege of journeying with women who after about a decade of formation in religious life gathered in Rome to make a life commitment to God in the Society of the Sacred

Heart, a religious order to which I belong. During these months of serious preparation two questions were foundational to help them confirm their commitment. The two questions namely were “Who am I?” and “Whose am I?” Interestingly, over the years, in encounters with people across ages, different cultures and faith traditions these same two questions held vital importance. This makes me want to stop and understand these questions for as Socrates would say, ‘understanding a question is half an answer!’

Paul Hiebert, an anthropologist, offers two insightful approaches to the question of identity: through the unity of Christianity and unity of humankind.⁴ The foundation of our identity is found in Christ’s redemption as new humanity (2Cor. 5:17) and in God’s creation of us in God’s likeness (Gen. 1:27). God made the decision for us to be human; we did not choose to be human and even more God made us aware of the fact that we are created in that Divine image.

Hiebert refers to the global members of a single human family as the oneness of humanity. In the creation story, God declares that humanity is one in his image (Gen. 1:26;12; Ps. 72:17). The Divine Image-centered approach, which emphasizes the commonality of all persons within the inter-religio-cultural setting, is another name for the oneness of humanity. In other words, whoever we are, wherever we are and whatever faith tradition we profess to be or culture we live in the first fact is that we are human beings.

The task of “being human” remains, suggesting that we respect the reality of our existence as “beings” made in God’s image and likeness. Three options are provided by the outcome of this identity for us to continue learning about the “Divine Image centered approach” in both ourselves and other people. The first step is to become familiar with the Divine picture and establish a relationship with the Divine as a living being who exists in both ourselves and each other. A “relationship” can only be said to exist if it is founded on love, and loving the Divine that is within each of us is the second step in that process.

Following is the third way, which we virtually gratuitously receive after knowledge and love are present to follow the Divine inside us, which brings us to the Divine beyond us. In the complex interreligious and intercultural environment, knowing, loving, and following can take many different forms, which makes human connection a mutually enriching experience.

Conversely, the concept of the oneness of Christianity alludes to the one body of Christ consisting of numerous members with various gifts (1Cor. 12:4–11; Eph. 4:4–6). The Christ’s Body-centered approach, which defines Christian oneness as one body with numerous gifts and duties within the intra-religious framework⁵, is another name for the oneness of Christianity.

In 1Cor. 12:12-27 St. Paul reminds us that we are one body with many parts and the same is with Christ.

There is one body, but it has many parts. But all its many parts make up one body. It is the same with Christ. We were all baptized by one Holy Spirit. And so we are formed into one body. It didn’t matter whether we were Jews or Gentiles, slaves or free people. We were all given the same Spirit to drink. So the body is not made up of just one part. It has many parts.

Suppose the foot says, “I am not a hand. So I don’t belong to the body.” By saying this, it cannot stop being part of the body. And suppose the ear says, “I am not an eye. So I don’t belong to the body.” By saying this, it cannot stop being part of the body. If the whole body were an eye, how could it hear? If the whole body were an ear, how could it smell? God has placed each part in the body just as he wanted it to be. If all the parts were the same, how could there be a body? As it is, there are many parts. But there is only one body.

The eye can’t say to the hand, “I don’t need you!” The head can’t say to the feet, “I don’t need you!” In fact, it is just the opposite. The parts of the body that seem to be weaker are the ones we can’t do without. The parts that we think are less important we treat with special honor. The private parts aren’t shown. But they are treated with special care. The parts that can be shown don’t need special care. But God has put together all the parts of the body. And he has given more honor to the parts that didn’t have any. In that way, the parts of the body will not take sides. All of them will take care of one another. If one part suffers, every part suffers with it. If one part is honored, every part shares in its joy.

You are the body of Christ. Each one of you is a part of it. ⁶

We become more acutely aware of our religious identity as belonging to Christ when we use the Christ Body-centered approach. Needless to add, belonging to Christ ought to unite us and make us feel like members

of the same body. Regretfully, this still has to come to pass. The Divine Centered and Christ Body Centered approaches both help us discover our genuine selves, our essence at our center.

Our world forces us to live as three different selves: (i) as people who care nothing about other people, hide who we really are, or wear a mask and pretend that's who we are. Although it appears genuine, it is actually on the inside disturbed psychologically; (ii) The mask, which is merely subconscious, yet is aware that it has a face. Individuals with this condition struggle with the conflict between their true selves and how they wish to be perceived by others. According to Freud, people suffer anxiety and unhappiness because they wanted to do something but were frightened to do it; (iii) There is no mask, only the true face, and people are afraid to see it because they find it unacceptable to themselves and maybe even to others, yet they nevertheless feel God's love and approval.

The genuine or true self is the third, and the first two previously described are the false selves. According to Thomas Merton⁷, an individual can dedicate one's life to the truth, but regrettably, is constantly under the influence of the false self, the persona. Merton asserts that a false ego follows everyone. Even when introspection is conducted on the fictitious self, it remains superficial and represents one's most recognizable persona. This is the person I aspire to be, but I know is impossible as God is unaware of what it is like to be an egotistical person who is solely interested in taking care of themselves.

The person who wishes to live outside of truth and life, outside the grasp of God's love and will, is the false and private self. And a life like that is inescapably an illusion. Merton observed that "we are not very good at recognizing illusions," least of all the ones we hold dear about ourselves."⁸

The mercy and love of God contain the clue to who I am. There is nowhere else that I can hope to discover myself but in God. Thus, the only issue that truly affects my existence, contentment, and peace of mind is my quest to know God and myself. If I find Him, I will find myself, and if I find my true self I will find him.⁹ Merton, whose spirituality is based on the idea that human identity matters, believed that contemplation teaches one to recognize one's true self and that the false self is illusory. Before the genuine self may be discovered and experienced, the false self erects

obstacles that need to be overcome¹⁰. Examining one's own psychological defense mechanisms can help one more precisely identify the fake self.

One of the peculiar rules of the contemplative life is that, rather than sitting down to address issues, you must bear them out until they find a solution on their own or until life finds the answers for you. The inactive, enigmatic, and concealed self that is constantly obscured by the activities of our outward self does not seek understanding for the contemplative and spiritual self. It is content to be, and in its being it is fulfilled, because its being is rooted in God.¹¹

Because of this, contemplation cannot and should not be a product of this exterior self. Our perception of nothingness conceals our actuality, our true selves. However, we are able to overcome this illusion and find our underlying reality—our hidden truth.

In his later years, Merton stated, "Being a saint means being myself."¹² Consequently, the issue of holiness and redemption is really the issue of identity and self-discovery. Our purpose is not just to exist, but to collaborate with God in shaping our own identities, lives, and futures. Merton argued that in order to realize this truth, we must "pray for our own discovery."¹³

The experience of a loving gaze and acceptance from God is seen in the Gospel of St. John Chapter 8:1-11.

Jesus returned to the Mount of Olives, but early the next morning he was back again at the Temple. A crowd soon gathered, and he sat down and taught them. As he was speaking, the teachers of religious law and the Pharisees brought a woman who had been caught in the act of adultery. They put her in front of the crowd.

"Teacher," they said to Jesus, "this woman was caught in the act of adultery. The law of Moses says to stone her. What do you say?"

They were trying to trap him into saying something they could use against him, but Jesus stooped down and wrote in the dust with his finger. They kept demanding an answer, so he stood up again and said, "All right, but let the one who has never sinned throw the first stone!" Then he stooped down again and wrote in the dust.

When the accusers heard this, they slipped away one by one, beginning with the oldest, until only Jesus was left in the middle of the crowd with the woman. Then Jesus stood up again and said to the woman, "Where are your accusers? Didn't even one of them condemn you?"

"No, Lord," she said.

And Jesus said, "Neither do I. Go and sin no more."¹⁴

The Pharisees and teachers of the holy law condemned the woman who was brought to Jesus. They came with two intentions: first, to punish the woman, and second, to "trap" Jesus into doing or saying anything that would violate the rule of Moses, which the Jews scrupulously adhered to. Jesus' behavior caught them off guard. I choose to believe that Jesus did that because he knew he was loved and that other people should also be able to feel this love.

First, Jesus made his message very evident by bending down and writing in the dust with his finger in response to the accusers' wrathful and judgmental actions. What was written by him? John's Gospel doesn't tell us. In my opinion, he was "rewriting the law of Moses," changing the word "stoning" to "saving."

Second, Jesus "stood up" in response to the accusers' persistent demands for an explanation, and he now clarified his message even further through his spoken words. Jesus says, "Let the one who has never sinned throw the first stone!" after realizing that his written word was not understood. He then writes once more in the dust. The accusers are now shocked by the written, spoken, and printed word and are forced to confront the "false self" they were acting from. "They all slipped away one by one, beginning with the oldest," the Bible says of them. Jesus and the condemned woman were the only ones left after this.

Jesus stands up again and looks at the woman. The accusers and the lady were both made aware of their immorality by his compassionate look, and his words, "Go and sin no more," were addressed to everyone who heard them and not just the woman. Jesus' love and acceptance removed all masks so that people may see the true self and not be afraid of them; instead, they were met with acceptance and love.

Our Professional Identity as Educators

Pope Francis' speech, delivered ten years ago on 13 February, to the attendees of the Congregation for Catholic Education, is still relevant today. His holiness emphasized how crucial it is to put the Apostolic Constitution *Sapientia Christiana*¹⁵ into practice. In a world that is “constantly undergoing transformation,” he said, one of “the most important challenges” facing the Church today is Catholic education.

He also emphasized how crucial it is for Catholic universities to maintain their unique identities. He suggested that three factors be taken into account for this: the importance of discourse in education, the suitability of formators' training, and the duty of educational institutions to demonstrate the Gospel's active presence in the domains of science, culture, and education.

Besides these three points the Holy Father emphasized the need for educators to pray.

“...the educator himself is in need of permanent formation. Therefore, it is necessary to invest, so that educators and directors can keep high their professionalism and also their faith and the strength of their spiritual motivations. And in this permanent formation I also allow myself to suggest the need for retreats and Spiritual Exercises for educators. It is good to have courses in this and that argument, but it is also necessary to have courses of Spiritual Exercises, retreats, to pray! -- because coherence is an effort, but above all it is a gift and a grace. And we must ask for it!”¹⁶

Regarding the second, the Pope said that he had emphasized that education in our day and age “is guided by a changing generation, and that, therefore, every educator - and the Church as a whole as an educating mother is required to change, in the sense of knowing how to communicate with the young” The Holy Father accentuated this during his meeting with the Superior Generals last November.

Pope Francis emphasized the need for Catholic academic institutions to avoid “isolating themselves in the world” and instead to “know how to enter, with courage, into the Areopagus of contemporary cultures and to initiate dialogue, aware of the responsibility that comes with the role of

educational institutions to “express the living presence of the Gospel in the fields of education, science, and culture.”

It is impossible to overlook the contrasts we confront both within and outside of ourselves in today’s environment. We do not stop looking for solutions to these discrepancies. In some way, doing this seems to be making things worse rather than better. Paul informed the Christian community in Galatians 3:28 that there were no longer distinctions between Jews and Gentiles, no longer social and political classes between the oppressed and the oppressors (slaves or free), and no distinctions between us based on gender (male and female). However, Paul’s world is not the same as ours. The world in which we live is diverse in terms of ethnicity, sexual orientation, religion, and culture. That being said, Paul’s teaching in Galatians 3:28 is not without significance for our multireligious and multiethnic society. “The simple fact of being different in some way”¹⁷ is how Miroslav Volf defines otherness in *Exclusion and Embrace*. “Our essential spiritual gift to escape our own entrapment in egocentricity, and it never stops,”¹⁸ says Richard Rohr. We now have to deal with other people in addition to ourselves. Therefore, the concern is not so much how to meet the other as it is how to recognize ourselves in the process of meeting the other.

Examining Galatians 3:28 from two angles: anthropological and soteriological approaches perhaps can assist us in getting to know ourselves and others. An anthropological perspective allows us to see humanity as created in God’s image with a social otherness and an egalitarian perception while the soteriological perspective allows us to see God’s salvation in Christ as a reconciling and relational act. These two perspectives allow us to re-perceive ourselves and the other in a new and transformative way.¹⁹ Paul wants to ask how we should connect to the religious and cultural outsider while redefining our new identity as a new humanity (creation out of the old: 2 Cor. 5:17) and a new oneness in Christ and to ask how we should relate to the religio-cultural other.²⁰ As correctly stated by Pope Francis, “We cannot develop a culture of dialogue if we do not have an identity.”²¹

Learning about our unique qualities encourages us to both tend the fires burning within us and help kindle the fire in the hearts of others! Developing an open mind involves not only exposing ourselves to the visible manifestations of our beliefs, but also to our internal senses, imagination, memory, estimation, retention, and common sense. Educating the heart is another aspect of education; it enables people to bravely enter their own heart and, certainly, find their own true selves.

The Eucharistic Story as a Primary Identity-focused Text

I perceive a connection between education and the Eucharist as an RSCJ.²² A few ideas come to mind for more consideration. Identity is the first one. Education gives a person a definition, lays the groundwork for their identity, mission, and self-understanding. Comparably, the Eucharist is the cornerstone and identity of a people whose trust in Jesus Christ propels them to act quickly to meet the needs of the world. The Eucharist's purpose is to disseminate the message of love and compassion. It does not exist for its own sake. The mission is an invitation, involving not just reaching out to others and demonstrating God's hospitality but also about inviting the other.

Mission functions in two ways. The first reflection is when we go out to meet the other and enter their space, we become the guests and they become the hosts; but, when we extend an invitation, we become, in a sense, the hosts. Thus, we are both guests and hosts in the Christian purpose of hospitality. Jesus fulfilled the roles of both the ideal host and the ideal guest in God's hospitality. Jesus relied on people's kindness and hospitality during his ministry (Matt. 25:43–44; Lk. 9:58). What does hospitality actually mean? As the word in Bahasa Indonesia reflects, it is "paying attention" to put our heart in the role (*perHATIan*). When we listen intently, we turn our attention from ourselves to the other person and consider their interests.

It is the disposition and attitude of the heart that provides a space for us to be open to others and welcome them on their own terms. Henri Nouwen speaks of hospitality as a move from hostility to friendship:

“Hospitality, therefore, means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place. . . Hospitality is not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance for the guest to find his own.”²³

Jesus demonstrated a readiness to cross socio-ethnic barriers between the Jews and the Samaritans by his attentive interactions with the Samaritan woman in John 4 and the Good Samaritan in Luke 10:25–37. To go from the center to the margin, though, takes courage if one wants this to occur. In both situations, the motivation to reach out to the other came from compassion.

Blessing is the subject of the second reflection. Until the moment of consecration, the bread and wine on the altar is ordinary, yet when it is taken, blessed, thanked for, and broken, the bread and wine on the altar are not ordinary anymore but is filled with meaning for the believers. After taking the bread, Jesus performed four crucial actions: he blessed, thanked, broke and gave it to his disciples. A loving and trustworthy connection emerges from all of this. The Eucharist calls us to offer more and more of ourselves in order to resemble Jesus in a radical way and it is from the Eucharist that we emerge to participate in Jesus’ mission.

Additional thoughts on the Eucharist and education can be found in Mark 6:34–44 of the Gospel. I refer to this as the Jesus model of clinical education. The procedure used in clinical teaching is Test-Teach-Retest-Reteach. How does Jesus act? “There was a huge crowd waiting for Jesus when he came ashore. Seeing that they were like sheep without a shepherd, he felt sorry for them and decided to spend some time teaching them. “In response to Jesus, the disciples answered... “Send them away so they can get food for themselves.” Jesus showed more compassion during the teaching process and asked about their involvement. What number of loaves are there? Take a look around; there are five loaves and two fish. “ Jesus then acted, he took the two fish and the five loaves, lifted his hands to heaven, and blessed the people; he then broke the loaves and gave them to his disciples to distribute among the people, “continuing to teach and perform. Five thousand individuals had consumed the loaves, and everyone had as much as they wanted.” Jesus always acted with

compassion for others, regardless of whether he was the host or the guest. The preservation of the person's identity and dignity remained vital. Jesus' model of teaching therefore was 'compassion-teach-more compassion-act'.

When our teaching is based on our compassion, our understanding of who we are, and our blessing of being chosen to be educators, we move beyond ourselves to share and transform. We will always have an abundance of leftovers and plenty to give, just like the disciples. The power of the Spirit will take us beyond the self to the whole of creation.

Being One with all of Creation

Now is the moment to tend to "God's beloved creation". Scholars of many origins have also contributed to our comprehension of the relationship between the Earth and the mandate to love. Theologian Elizabeth Johnson suggests three possible responses: the contemplative, the ascetic, and the prophetic.²⁴

The contemplative aspect looks for reality. Silence is part of it and is valued in order to see rather than just gaze, listen rather than just hear, breathe-in rather than just smell, and savor rather than just taste. One starts to realize that everything is a gift from God. The "soul has a memory that she has come from God and is restless till it returns to the home she came from," according to Sufi mystics. The issue at hand is how to acknowledge the reality of our own desires in the course of our ordinary day-to-day existence. Do we perceive the world the way God does?

The austere approach employs self-control in utilizing Earth's material resources harmoniously. Adopting an Incarnation-based spirituality that illuminates the inner light and offers fresh perspectives on the conventional ascetic practices is another way to see God's creation. Practices like fasting, retreats, solitude, and almsgiving might have new significance if we teach young people how to plant, discourage purchasing at malls, and emphasize the value of having a green home. We do these actions as a result of a renewed awareness of our connection to the Earth's resources, not because we relish pain but because we dare to find a new connection with the Earth despite the pain. It is possible to have a modest, countercultural

existence that is both controversial and embodies an Earth-sensitive perspective and a harmonious balance between matter and spirit.

God has given us a precious job to do: nurturing the “guiding light within.” We are moved “on behalf of justice for the Earth” by the prophetic answer. If the Earth is indeed God’s creation, the divine ‘grandeur’ Hopkins describes, and if God saw fit to declare it excellent, then our continued devastation of the environment and thoughtless waste of resources as a species, is a reflection of our lack of awareness of the sacred. There is also the moral need to take care of and safeguard the environment and all living things. The operative criterion is now, how human decisions, as people and as groups, impact the global environment and its interconnected relationships rather than the human predicament.

Peter Phan characterizes Christian mission as an act of crossing borders²⁵, and he is not incorrect. Jesus is the border-crosser, and he crosses borders throughout his entire life in service of the Trinitarian mission. The triune God enters the world through the act of the Incarnation, which transcends boundaries without erasing our humanity.²⁶ This serves as a reminder that it is our Christian mission to bridge boundaries and reach out to all of creation without erasing or absorbing their unique identities. For Christians, this is a missiological requirement, following the example of Jesus Christ, who, in love, transcends the heavenly and earthly boundaries without denying or undermining our humanity.

Conclusion

By way of conclusion, while reading this article, one may find oneself wondering, “Why am I here today?”. What revelations or new perspectives is one hoping to find? What are the questions to pose and the answers to find? What does one want to learn from all this insight? Karl Jaspers²⁷ asserts that in the field of education, “questions are more important than answers, and every answer is the reason for more questions.”²⁸ We learn about our genuine identities, which have an impact on the world, by listening to our own narrative and asking questions. So, do not stop asking questions.

Heart-knowledge found in stories like rays of light direct the footsteps of coming generations. Through song, dance, art, symbols, conversation, and writing, we tell stories. Due to their transformative powers, these are ways of keeping the spirit and a wisdom message alive. We saw how the Eucharist is a story of a “light-filled” individual (*Lumen Fidei*, 30), whose luminosity and memory the disciples wanted to keep burning.

We are surrounded with stories of one kind or another. When we contemplate the stories we hear, we are united with others in spirit and in faith as we work together toward a more harmonious world. The different pieces of the story come together as a beautiful unity. St. Augustine once wrote in his *Confessions* (11, 30, 40) that our life is an attempt to gather the strands of existence into one unified whole. Behind every face is a story – a mind, a heart and a soul/life, a place inhabited by God.

Human beings need to have the courage to listen to their own story, by offering the space to educate, to help listen to the stories of others and of the earth. By listening to the story of the God we believe in, that is where we will encounter our true identity.

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Endnotes:

- 1 This article was presented by the author as one of the speakers in the international conference *Re-Imagining Identity: The Particular and Beyond*, organised and hosted by the Faculty of Philosophy, Parahyangan Catholic University, on 8-9 March 2024, at “Bumi Silih Asih”, 18 Moch. Ramdhan, Bandung, West Java, Indonesia.
- 2 Email: gerarscj@gmail.com.
- 3 For more one might wish to consult these works: John S. Dryzek, Richard B Norgaard, David Schlosberg (eds.), *Oxford Handbook of Climate Change and Societies* (New York: Oxford University Press 2011); Mark Budolfson, Tristram McPherson, David Plunkett (eds.), *Philosophy and Climate Change* (New York: Oxford University Press, 2021); Bjørn Lomborg (ed.), *Global Crises, Global Solution* (New York: Cambridge University Press, 2004).
- 4 Paul G. Hiebert, “Western Images of Others and Otherness”, in *This Side of Heaven: Race, Ethnicity and Christian Faith*, ed. Robert J. Priest and Alvaro L. Nieves (New York: Oxford University Press, 2007) 97–110.
- 5 Mark Kline Taylor and Gary J. Bekker, “Engaging the Other in a Global Village”, *Theological Education* (Spring 1990): 52–85.
- 6 The New International Reader’s Version.
- 7 Thomas Merton was a monk, author, spiritual practitioner and mystical theologian. He lived half his life within a religious order while maintaining broad intellectual, literary and religious interests. Merton was involved in interreligious dialogue and struggled with the tension between solitude and the call to an active life of engagement in social causes. In his many published books, letters and journals, the true self, transcendence of dualistic thinking, and a spirituality based on human identity all figure prominently. His very engaging and deeply authentic style of writing, along with his considerable personal experience as a monastic practitioner of contemplative prayer, has combined to make him one of the most sought-after spiritual writers of the 20th century.

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- 9 *Ibid.*, 34-36.
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- 11 Thomas Merton, *No Man is an Island* (New York: Barnes & Noble Books, 2003 [1983]).
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- 21 Pope Francis, *Dialogue between His Holiness Pope Francis and the Students, Teachers and Parents of Collegio San Carlo of Milan*, 6 April 2019.
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- 23 Henri J. M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (New York: Doubleday, 1975).
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