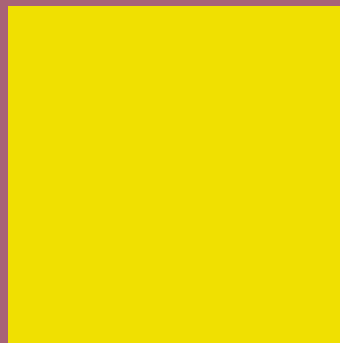


1



ENCOUNTER WITH THE OTHER:
DEALING WITH DIVERSITY

MODULE ONE

DEALING WITH DIVERSITY

1.1 TEACHING AIMS & THEOLOGICAL REQUIREMENTS

1.1.1 TEACHING AIMS

In these times, where the whole world has become a global village, we no longer engage only with a narrow circle of people close to us, who share the same origin, language, religion and cultural values as us; rather, we are called upon to interact with people who are very different from ourselves. People who are not only different in origin, language and religion, but whose values and choices, behaviors and attitudes differ radically from ours. So how do we confront the “other”, the different one? Some people feel and describe them as “strange” and “undesirable”. Others, however, choose to see the relationship with the “other” as a starting point for changing the world. The students are asked to research and discover the criteria determining their potential attitude towards the different person, as outlined in the Bible as a proposed way of life and realized in the practice of the Orthodox Christian tradition.



Photo: © Bits and Splits / Adobe Stock

Goals of Teaching

The lesson aims to help the students to discover and acquire a deeper understanding of the attitude of the Orthodox Christian Church towards all kinds of difference.

Goals for the students

- To have an in-depth understanding of Orthodox Christian theology relating to the various forms of difference.
- To suggest, on the basis of biblical and patristic teachings, criteria and ways of accepting difference.
- To evaluate positions and attitudes of the Orthodox tradition on issues of difference.

Expected learning outcomes for students

- To learn the orthodox Christian teaching about difference.
- To present critically the beliefs and attitudes of the Christian Church towards issues of any kind of difference.
- To formulate arguments and promote the acceptance of diversity based on Christian theological grounds.
- To recognize the responsibility of the believer but also their own personal responsibility regarding intolerance, conflicts rooted in difference, marginalization and rejection of the other.

1.1.2 THEOLOGICAL REQUIREMENTS

Theological background to the teaching of the subject

We will approach the subject “Encounter with the other: dealing with diversity” by way of the Parable of the Good Samaritan (Luke 10:25-37), where Jesus suggests a revolutionary, for his time, perspective concerning the acceptance of the ethnically and religiously “other”. Then, with the help of patristic texts, we will provide the students with the opportunity to discover and evaluate the criteria and the way of life that are proposed by the Christian religion for a genuine and meaningful relationship with the “other” in their daily life.

The following excerpts from the relevant literature are given in order to provide a more profound foundation to the theological approach with our students in the classroom.

Texts for theological documentation

Every cell of the visible Body of Christ, of the Church, every believer, by his baptism and his participation in the Eucharist has been called to express, to manifest, to “incarnate” with his being and his work the love of God, no matter under what conditions he lives. Whoever lives in God can only love like him, with a love that takes bold initiatives, that knows no boundaries or prejudices, that embraces everything. The assurance that “God is love” comforts us, and frees us from the multifaceted fear, the fear of the other, of the different, of the unknown, of the developments of humanity that are often foreseen as threatening; of the fear of our failures and sometimes of the abyss of our soul. “There is no fear in love, but perfect love casts out fear” (1 John 4:18). Even the people who refuse or do not want to accept the name “God”, indirectly accept his other name: “Love”.

(Anastasios (Yannoulatos, Archbishop of Tirana), *God manifested in flesh*, Athens: Maistros, 2006)

Here we have a beginning of liberation from the self: the moment we become capable of loving we begin to disengage ourselves from this prison which we are in in relation to our person. There is in fact a complete connection between “loving” and “dying”. To love means to disengage little by little from the exclusive interest that one has in oneself and to transfer that interest and that concern to someone. [...] Ultimately, the more this happens, and the more the egoistic self gets free, the more free we are. [...] only to the extent to which we become capable of loving, we become capable of seeing and perceiving. To see and perceive, whether it be God or the world around us, whether it be the individual neighbor [...].

(Anthony Bloom (Metropolitan of Sourozh), *God and Man*, London: Darton, Longman & Todd, 2004, pp. 185-186)

Finally, we ask for a “spirit of love”. In the “Ladder of Virtues”, as presented by John Climacus, the virtue of discernment appears as “the greatest of virtues”. The last chapter is about the three virtues, faith, hope and love and, as St. Paul says, “The greatest of these is love” (1 Cor. 13:13). Love for all: for God and for our brother and for the whole world. It’s not that I love one, or two, or five, my family and my friends and I do not love others. He who has love, loves the whole universe. He loves animals, he loves enemies, he loves the ones he knows and those who are unknown, he loves his benefactors, as well as those who dislike him, the same way God “rains upon the righteous and the unrighteous.” Love which is biased and not universal is not love.

Love does not divide or separate its recipients, but rather, it shatters its source. Without this love that tears us apart, because our neighbor is our brother, and the image of God, we will not be able to pass to the presence of God. From the image we proceed to the original. From brother to God. God put the brother next to us, to remind us that the path to our salvation is the practice of love. What an awesome virtue! But how difficult it seems to us! But how different would be our society, our community of believers, in any parish where we come together, if we could have this freedom, this fullness, the sacrifice of love, this extravagance of love! To love others not as ourselves, but more than ourselves, because the other, the neighbor, is part of us, is our best self, is a child and brother of Christ, is the visible God of that moment; he is the occasion for us to leave behind our egoism, and the opportunity for us to meet with our God.

(Nikolaos, Metropolitan of Mesogea & Lavreotiki , From the daily to the Godly
Athens: En plo, 2008, pp. 166-168)

First of all, Love is migration. The only “definition” of God we find in the New Testament is that “God is love” (1 John 4:8). And it is Love because it is a company, a Trinity. And it is a Trinity because each of the Three Persons (Father, Son, Holy Spirit) has its own self. Each Person is not a fleeting shimmer of the divine Essence, but a truly distinctive Being, which is not identical with the other two. Love is an outreach to someone else, therefore it cannot be realized by beings enclosed in themselves. If I love, I do not cease to be myself, but I “migrate” towards someone who is not me. The second Person of the Holy Trinity, the Son, is an eminent migrant. Not only did he migrate lovingly to the other two Persons, but he also migrated to the human world. In ecclesiastical teaching, Incarnation was not a show. The Son did not visit humanity from a distance (as, for example, when the television channels and we, the well-off, visit the Kurds), but he became a real man, a real Kurd, until his death. In the first years of his life he experienced the exile of a political refugee; he took refuge in neighboring Egypt to escape the blade of Herod who feared the loss of his power (Mt. 2:13-15). He lived wandering and homeless, accepting all places as his home”.

(Thanassis N. Papathanassiou, My God, a foreigner.
Texts about a truth “in the street”,
Athens: En Plo, 2018, pp. 50-51)

Despite being a national enemy, the Samaritan [...] put himself in the place of the afflicted Jew and became active. If he had remained within himself, as the priest and the Levite did, he would not have found emotional release and he would not have empathized with the other, or felt compassion. However, the relationship and the situation were mutually one-sided from the beginning to the end of the story. This "mutual one-sidedness" encompassed a selfish selflessness on the part of the Samaritan, if such a verbal paradox is allowed. Of the two, only he himself had an intact consciousness, able to think and consider [...]

The image of the Samaritan, reflected in the misery of the Jew, left no room for narcissism and introduced the element of selfishness into his selfless behavior. There was a relationship, but it was one-sided, since the other person was half dead. He could neither feel nor, much more importantly, express gratitude. The truth of this offering, with no possibility or expectation of recompense, due to the unconsciousness of the beneficiary, lies beyond self-validating reflection and affirmation. Hence the Samaritan does not receive any flattering image of himself, nor does he feel like a virtuous benefactor; he just does what he thinks he should do and leaves, without recompense, unfettered by feelings of gratitude on behalf of the beneficiary, who apparently fails to regain his senses while his benefactor is present.

The scenario of the parable does not allow any psychological elaboration. Everything remains on the practical level of the actions of someone like the Samaritan. Nothing in this story leads us to believe that the Samaritan put special emphasis on his action, so that he swelled up later with self-esteem (pride?). "A Neighbor", says the parable "is the one who showed him mercy", i.e. the one who feels pity for the victim and any victim he comes across, and takes care of them for their own sake and not for his own psychological satisfaction. Caring for the one who needs us does not obey any moral imperative, leading to reciprocal affirmation of identity. In fact, in the parable, things were such that the victim not only could not thank his savior, but was not even able to see him. This is an objective fact, which leaves no room for speculation about the motivation of the Samaritan's behavior [...]. In this light the Samaritan was not even in a position to show generosity. He could be more freely available, since he was caring for someone without a self, putting his greed in the service of the victim [...]

The parable of the Samaritan abandons the model of the theoretical neighbor with demands and distinctions, turning instead to the neighbor whose practice and attitude to life are unconditional. It is important to work in this direction today, thinking above all about the practice of our own availability. This means starting from the side of the weak, of the one without a self, who desperately needs our help, even if his condition is so desperate that it does not allow him to ask for it. Because in our case, and in any similar case, the relationship exists despite the functional absence of the second person, in the sense that the misery that puts him hors de combat, evokes and elicits the purest form of my freedom, as I give without gaining or losing anything, feeling impassive, as I would feel on meeting infinity. That is, the Ego does not grow in self-affirmation but matures in the internalized Thou, so that the external closeness is replaced by a psychic relationship, a new social interweaving.

In taking care of our fellow human in difficulties we take care of his image (reflected) on us, as an act of personal generosity – a kind of sympathy, without expediency or responsibility, for something unknown [...] From this point of view, compassion, as a reaching out to the unknown and the unidentified, emerges as a reaching out to (the) infinity that produces the future. Opening myself up to his pain, I open myself to the eschaton, to the future of the Divine Kingdom. He is a stranger to me, but his strangeness and otherness does not refer to physical space, on the contrary it lies in the fact that liberating my interest guides me to a new time. The suffering of the fellow human transports the depth of (his) being from the world within me; making me act out of compassion and leading me to a mode of existence where the mind watches the emotions without imposing its imperatives on life, in a guilt provoking manner.

(Stelios Ramfos, *Jesus' Secret*, Athens: Armos, 2006, pp. 310- 314)

1.2 VIDEO PROJECTION AS A STARTING POINT FOR TEACHING

In this section, the students watch the video and then they answer an initial questionnaire, giving a first impression of their comprehension of the plot of the video and of its implications.



Figure 1.1
Video Clip

1.2.1. VIDEO PLOT SUMMARY

On an island on the Greek border, a family is experiencing the hardships caused to the local community by the presence of hundreds of refugees, who have taken refuge there and are living in makeshift camps. The son of the family, a thirteen-year-old teenager, Yiorgos, has developed a friendship with some refugee youngsters, despite the opposition of his father. Unexpectedly, Yiorgos' grandfather suffers an acute heart attack and needs urgent surgery, and the family's inability to collect enough blood for the needs of the surgery leaves them in a difficult position. Young Yiorgos shares his anxiety about his grandfather's illness with his refugee friends, who, without saying anything, mobilize their family members, as well as other fellow refugees, who go en masse to give blood for Yiorgos' grandfather. In this way, more than enough blood is available for the operation. Yiorgos' father, who is skeptical about the refugees and immigrants, experiences a strong emotional shock when he learns of the generous offer of blood from the refugees. The same goes for Yiorgos' grandfather, who learns of what has happened, on recovering. As a result of this, the grandfather changes his earlier perceptions of foreigners, and recalls the Parable of the Good Samaritan which he had recently heard in the Church. Yiorgos' father, however, does not feel grateful for the blood donation of the refugees and, in addition, continues to refuse any possibility of their integration into the life of the island. The recovery of Yiorgos' grandfather and the change of his perceptions, lead our story to an optimistic, if not entirely happy, end.

1.2.2. COMPREHENSION QUESTIONNAIRE

Instruction to the teacher: *Having watched the video, students are asked to answer the following multiple-choice questions individually. These questions aim to help the teacher assess the extent of the students' understanding of the content of the video and to evaluate their views on the encounter with the other. The same questions are to be answered by the students again, individually, at the end of the lesson in order to create some measurable results about understanding and change of opinion. For this reason, the correct answers are given only in the final questionnaire.*

Based on the video you watched, try to answer the following questions.

1. What kind of relationship does Yiorgos' father want his son to have with the refugees?
 - a. A friendly relationship
 - b. No relationship at all
 - c. He does not care if his son has any relations with the refugees
 - d. I do not know / No answer

2. Who mobilized to donate blood for Yiorgos' grandfather?
 - a. His compatriots and fellow believers
 - b. Lena, Sotiris, Yiorgos' father and two friends of theirs who had diabetes
 - c. Refugees of a different nationality and a different religion
 - d. I do not know / No answer

3. In the parable mentioned by the grandfather, who is it who comes to the aid of the wounded man?
 - a. The Samaritan who was considered his enemy
 - b. The Priest who was his compatriot
 - c. The Levite who was his compatriot
 - d. I do not know / No answer

4. The words of Gregory of Nazianzus that “all people have a divine seal and that all of us, in the love of Christ, become as one” are mentioned in the video. What do they mean?
 - a. We are all one in the love of Christ, regardless of ethnic origin, religious belief or social class.
 - b. We are all one in the love of Christ, as long as we share the same religion
 - c. We are all one in the love of Christ, as long as we have a common ethnic origin and religion
 - d. I do not know / No answer

5. At the end of the story we watched, whose perceptions were changed in relation to foreigners?
 - a. The father’s
 - b. The grandfather’s
 - c. None of them
 - d. I do not know / No answer

1.2.3. TOPICS FOR RESEARCH

The video we watched presents the topic: "Encounter with the other". The main issues and questions we will need to address are:

- a) Whom do we consider to be our neighbor and whom do we consider to be "the other"?
- b) Why do we often regard "the other" fearfully and feel threatened by him/her?
- c) What answers does the New Testament give us to the above questions?
- d) What practices and attitudes can we draw from the Orthodox tradition and apply in our daily life?

1.3 US AND THEM

With the following questions, we aim to investigate the ideas of the students on who is for them a “neighbor” and who is not.

1.3.1. QUESTIONS

1. In relation to the story you watched, consider the characters and write down which of them you consider “yours”, i.e. close to you?

Possible answers: family, friends, relatives, schoolmates etc

2. In addition to the people close to us, there are also other people around us, who are different from us and whom we often fear and treat with hostility. Can you give some examples?

Possible answers: The students can give examples from their own life.

1.3.2. OBSERVING AROUND US:

The following paragraph recapitulates what should have been formulated in the discussion on the answers of the students in the above questions. If the teacher finds it necessary, it can be read in the classroom as well.



Most people usually call “neighbors” their blood relatives, compatriots and fellow believers, local people and friends, with whom we share the same feelings, the same ideas, the same views and in general our daily life. As they have a common language with us, a common religion, a common homeland, we feel they are similar to us, we communicate with them easily and that is why we do not think of them as a threat and we are not afraid of them. On the contrary, we regard as “other” every person who is different from us, who is possibly a foreigner, who does not speak our language, who does not have the same religion, the same homeland and the same culture as us. “Others” differ from us in their ideas and opinions and so communicating with them is difficult and requires a lot of effort and fear. Often, we feel they are a threat to us and we regard them with suspicion. Thus we maintain a distance and are unable to achieve unity and harmonious coexistence with them.

1.4 THE PERSPECTIVE OF THE NEW TESTAMENT

Instruction to the teacher: *The next step in our teaching is the reading and processing of the Parable of the Good Samaritan (Luke 10:25-37) through which the students will discover the life proposals presented by Christ in his own words, as written down by the evangelist Luke. The biblical text should be read by the teacher.*

In the New Testament, Christ gives us the criteria and shows us the way to coexist harmoniously with all human beings, regardless of any differences, with love for every human being, even towards the enemy, overcoming fears and insecurities.

1.4.1. THE PARABLE OF THE GOOD SAMARITAN (LK. 10:25-37)

Just then a lawyer stood up to test Jesus.^[a] Teacher, he said, what must I do to inherit eternal life?"²⁶ He said to him, "What is written in the law? What do you read there?"²⁷ He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."²⁸ And he said to him, "You have given the right answer; do this, and you will live."²⁹ But wanting to justify himself, he asked Jesus, "And who is my neighbor?"³⁰ Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead."³¹ Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.³² So likewise a Levite, when he came to the place and saw him, passed by on the other side.³³ But a Samaritan while traveling came near him; and when he saw him, he was moved with pity.³⁴ He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.³⁵ The next day he took out two denarii,^[b] gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.'³⁶ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?"³⁷ He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."



Figure 1.2
The Good Samaritan by
Aimé Morot (1880)
Source: Marc Baronnet
via Wikimedia Commons:
[https://commons.
wikimedia.org/w/index.
php?curid=7901316](https://commons.wikimedia.org/w/index.php?curid=7901316)

1.4.2. WHAT I NEED TO KNOW IN ORDER TO UNDERSTAND THE PARABLE OF THE GOOD SAMARITAN

The following information is necessary for the processing of the biblical narrative. They can be read in the class, or personally by the students, who can look at the map and locate the two cities mentioned in the parable.

Parables: Jesus usually taught in parables. About one third of His teaching is parables. These are short stories He Himself created, whose subject matter comes from the daily life of the Israelites, revealing, in a vivid way, the truths of the Kingdom of God. Jesus taught in parables because this was the usual way of teaching among all his compatriot rabbis, and because it was **an illustrative way of teaching that everyone could understand**. The parables invite the listener to recognize his own self somewhere in the plot of the story, to wake up, to reflect and to take a personal stance. Jesus' parables were justifiably described as an "illustrated gospel".

Neighbor: In the times of Christ, the Israelites considered parents, brothers, relatives, friends, neighbors, fellow believers and compatriots as “neighbors”, people close to them. On the other hand, the enemies of their homeland, especially the Romans, foreigners, the followers of different religions and particularly the Samaritans were considered as “other”.

Priests: These were the descendants of Aaron, who was the brother of Moses. Priests **served in the Temple of Solomon in Jerusalem** during the daily ceremonies. Their main duty was the offering of sacrifices and prayers to liberate the faithful from their sins and from evil forces. In the times of Jesus the priests are estimated to have been about a few thousand. In Jerusalem alone there were over 1000 priests and 250 Levites.

Levites: These were the descendants of Levi and **assistants of the priests**. Their duties were to guard and to keep the Temple of Solomon tidy and clean. Both the priests and the Levites knew the divine commandments very well and would have been obliged to take care of the wounded Jew, who was in any case, their compatriot.

Samaritans: Members of an ethno-religious group composed of Israelites who had intermarried with Babylonians, Syrians etc. **Their religion had the same roots as Judaism**, but with serious deviations from the Jewish tradition. Because of this, the Israelites considered them schismatic and not compatriots. Their religious center was the temple on Mount Gerizim, which was located above the city of Shechem. In the time of Christ, **the gap between them and the Israelites was vast; the two groups hated each other deeply** and for this reason the Israelites avoided any communication with them.

Denarius: (plural Denarii): A silver coin of the Roman Empire, circulating in the time of Christ. On one side it had the image of the emperor Tiberius and on the other the image of his mother Livia. The two dinars that the Samaritan gave to the innkeeper were equal to two daily wages of an unskilled laborer.

1.4.3 MAP OF PALESTINE IN THE TIME OF CHRIST



Figure 1.3
Iudea Province in the First Century,
Source: Andrew c via Wikimedia Commons.
Licenced under the Creative Commons
[Attribution 3.0 Unported](https://creativecommons.org/licenses/by/3.0/)
license. The map has not been changed and can be found at https://commons.wikimedia.org/wiki/File:First_century_iudaea_province.gif

1.4.4 EXERCISE

Instruction: With the following exercise, students are asked to process the biblical text by placing the events in the correct order through the works of art. This way, students understand the basic parts of the story, in order to process them further.

The following works of art depict various scenes from the parable of the Good Samaritan. Observe the works carefully and place them in the correct order according to the narrative of the parable. Can you identify the characters from the parable in these works?

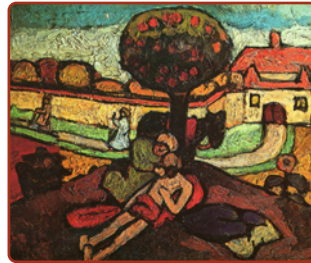
Figure 1.4
Source: Wikimedia
Commons: https://upload.wikimedia.org/wikipedia/commons/f/f1/Rembrandt_Harmensz_van_Rijn_033.jpg



Rembrandt, *The Good Samaritan*



Figure 1.5
Source: Wikimedia
Commons: https://commons.wikimedia.org/wiki/File:Paula_Modersohn-Becker_005.jpg



Paula Modersohn-Becker, *The merciful Samaritan*



Figure 1.6
Source: Wikimedia
Commons: https://commons.wikimedia.org/wiki/File:Vincent_Willem_van_Gogh_022-2.jpg



Vincent Van Gogh, *The Good Samaritan*



1 – Paula Modersohn-Becker, 2 – Vincent Van Gogh, 3 – Rembrandt. In the first one the Samaritan meets the wounded Jew (“a Samaritan while traveling came near him; and when he saw him, he was moved with pity”, Lk 10:33), in the second one the Samaritan takes the Jew on his horse (“Then he put him on his own animal”, Lk 10:34) and in the third he takes him to the inn keeper (“brought him to an inn, and took care of him”, Lk 10:34).

1.4.6 DELVING DEEPER INTO THE PARABLE OF THE GOOD SAMARITAN:

Instruction:

To obtain a deeper understanding of the Parable we will investigate what love means to the Samaritan, we will identify similarities between characters in the video and those in the Parable and finally we will focus on the central point of the Parable in order to address its basic question.

Exercise 1

In the biblical text the verbs that express the attitude of the Samaritan towards the wounded Jew are:

came – saw – was moved – approached – bandaged – poured – put on – brought – took care – gave – come back – repay

Use as many of these verbs as you can to describe what love means to the Samaritan.

Indicative Answer: Love means coming close to any person who is in need, who is wound and who experiences otherness. Feeling pity for him and taking care for his body, mental and social wounds. Offering myself in his disposal, spending not only my financial means but also my whole self.

Exercise 2

Place the persons of the parable and the persons of the story of the video in the corresponding squares according to their position or behavior.

	Person in need	Who is considered "neighbor"	Who is considered "other" (stranger or enemy)
Parable of Good Samaritan	Jew	Fellow patriots, fellow believers	People of different nations and different religions, Samaritans
Story in the Video	Grandfather	Relatives, fellow patriots, fellow believers	People of different nations and different religions, immigrants, refugees

Exercise 3

The following question aims to clarify to the students the difference between the verbs “to be” and “to become”, regarding our relation to our neighbor, as it is defined by Jesus in the aforementioned parable. The neighbor is not only someone who has concrete features, like blood, DNA, ethnicity or religion in common with us. Jesus, in the Parable of the Good Samaritan, speaks about the person who becomes a neighbor, i.e. about someone that acts as a neighbor and really loves and takes care of their fellow human, regardless of sex, language, ethnicity, religion or anything else that could define them as “other”

After telling the parable, in reply to the original question of the lawyer, “who is my neighbor?”, Jesus replies with another question “which of these, do you think, behaved as a neighbor?” What does Jesus want us to understand, with this question, about our attitude toward the other?

1.4.7 ALTERNATIVE PROPOSAL FOR EXPERIENTIAL ACTIVITIES

The following two activities are suggested as an alternative, as long as the following requirements are met: since the activities have an experiential character, a sufficient amount of time should be available for their completion and, in addition, both the teacher and the students in the group should be familiar with experiential techniques. The aim of these activities is, on the one hand, to cultivate the empathy of the students and, on the other, to encourage their active engagement in a holistic learning process (spiritual, emotional, physical) which will enable a more profound understanding of themselves and the world around them. Through experiential activities, the students explore a story or text, by becoming the co-creators of a narrative and gaining an empathetic experience of the world of the story through the roles they play.

If these activities are adopted, they should be done after the processing of the parable.

One month after the robbers’ attack, the wounded Israelite who was saved by the Samaritan attends an important festival of the Israelites. There, in the Temple of Solomon, he meets the priest and the Levite, who passed him by when they saw him wounded on the street. Working in small groups, create a short script with the dialogues that you imagine took place between them.

Exercise 1

Choose a name for the Samaritan and one for the wounded Israelite. Imagine that the Israelite had to stay in the inn for 5 days to recover and learned from the innkeeper that the Samaritan had paid all the expenses of his stay. On leaving, he leaves the innkeeper a short note to be given to the Samaritan when he comes there again. What do you think the Israelite would write in that note?

Exercise 2

One month after the robbers' attack, the wounded Israelite who was saved by the Samaritan attends an important festival of the Israelites. There, in the Temple of Solomon, he meets the priest and the Levite, who passed him by when they saw him wounded on the street. Working in small groups, create a short script with the dialogues that you imagine took place between them.

1.5 SO FAR WE HAVE UNDERSTOOD...

Instruction: *The following texts summarize the main message of the parable. They can be used as material for a deeper comprehension of the life model proposed by the gospel, which is based on taking responsibility for “the other”, through solidarity and a love that knows no boundaries.*

... that I am not a “neighbor” by default, but I become a “neighbor” to the other through love and solidarity; by accepting responsibility for the other.

In order to confront the concept of the “foreigner”, we must begin by acknowledging that the Gospel is a scandal. I remind you that, at one point, where Christ gave the definition of “neighbor” [...] **He indicated as the “neighbor” the most distant person (a person of a different race and a different religion) [...]** Which means that, for the definition of the “neighbor” and the “stranger”, the Gospel does not share the criteria of the old world, i.e. common blood [origin], common language and common religion [...] These features, of course, are the building blocks of a nation or a race. But they are not the criteria of the Church. And in fact, if we pay attention to the text of the Gospel, we will see (and I repeat) that **Christ does not say who “is” the neighbor and the enemy, but who “becomes” the neighbor and the enemy.** Both “become”, not according to their origin, but through their actions: through **solidarity** or the denial of love, accordingly.

(Th. N. Papathanassiou, *The Rupture with Zero. Shots of political theology*, Athens: Armos, 2015, pp. 152 -153)

... that love knows no limits

Jesus’ question radically reverses the question posed by the lawyer, “who is my neighbor?” While the latter referred to the object of love (i.e. who should be considered as a neighbor), Jesus speaks of the subject of love (i.e. who behaved as a neighbor). The lawyer posed the problem of his epoch, regarding the extent of the concept of the neighbor and therefore of the limits of love, while Jesus, in telling the parable, showed that there are no limits to the concept of the neighbor, nor any restrictions to the commandment to love. If every human being feels as a subject of love, then he cannot set limits to this love; his love extends to all, because the limits of the neighbor are boundless. Whoever loves only his friends, his fellow believers, his own in general, behaves as a human. But whoever is not confined by such barriers, behaves divinely, following the model of the God of love as revealed in the person of Jesus, who tells the parable.

(Ioannis D. Karavidopoulos. *Biblical Studies*, Thessaloniki: Pournaras, 1995, p. 335)

1.6 THE ENCOUNTER WITH THE “OTHER” IN THE ORTHODOX CHRISTIAN TRADITION

To conclude the first teaching hour, patristic texts of the Orthodox tradition are used to help the students discover how the gospel message of limitless love for “the other” became the leaven that constantly transforms the life and the tradition of the church.

The same guidelines given to us by Christ, governing our attitude to our neighbor and to “the other”, and shaping a new way of life, are found in texts of the Orthodox Christian tradition.

In the following texts the criteria of the Orthodox Christian tradition governing our relationship with each other are made clear. These are:

a) Human nature and human needs are common to us all, and that is why there is no place for discrimination.

b) Love for God presupposes love for every human being

Exercise 1

Discover in the following texts the phrases that correspond to the above criteria and underline them.

Texts

If someone who is struggling to meet their needs knocks on your door, do not weigh things in an uneven way. In other words, do not say “He is a friend, he is of the same race, he has benefited me in the past, while the other is a stranger, a foreigner, a person I don’t know.” If you judge unequally, you too will receive no mercy [...] Human nature is common; both neighbor and stranger are human; needs are common to both, and so is poverty.. Offer to your brother as well as to the stranger; do not turn your back on your brother, and make the stranger into your brother too. God wants you to support the needy, and not to discriminate between people; he does not want you to give to the person of your kin and neglect the stranger; all people are of the same kin, all of them are brothers, all of them are children of one father.

(Basil the Great, Fourth oration on Charity)

Possible answers: All people share human nature; everyone is a human being; for both of them, the needs are common, poverty is common “all people are of the same kin, all of them are brothers, all of them are children of one father”.

If we detect any trace of hatred in our hearts against any man whatsoever for committing any fault, we are utterly estranged from love for God, since love for God absolutely precludes us from hating any man. He who loves Me, says the Lord, will keep My commandments (cf. John 14: 13, 23); and “this is My commandment, that you love one another” (John 13: 12). Thus he who does not love his neighbor fails to keep the commandment, and so cannot love the Lord. Blessed is he who can love all men equally. He who loves God will certainly love his neighbor as well.

(Maximus the Confessor, Four hundred texts on love 15 – 17, 23)

Possible answers: Love for God does not tolerate hatred for any person. He who loves God, loves his neighbor without fail.

Exercise 2

According to the words of Gregory of Nazianzus which we heard in the video, “all people have a divine seal and in the love of Christ we all become one. Also, all discrimination belongs to the old world, the one we Christians leave behind.”

Answer individually or work in small groups:

What would you change in your life in order to leave behind what St. Gregory calls the “old world”?

Exercise 3

Imagine that the grandfather in the video story, while recovering in hospital, dictates a message for the social media to his grandson, in which he thanks the people who saved his life. What do you think he would write in his message?

1.7 FEEDBACK QUESTIONNAIRE

Instruction: *The students are asked to respond to the initial questionnaire again, as a way of evaluating the impact of the lesson. By comparing the initial answers with the final ones, the extent to which the students have altered their opinions may be assessed.*

The correct answers are: 1B, 2C, 3A, 4A, 5B.

After our discussions in class, attempt to answer the following questions. Compare your final answers with your original ones.

1. *What kind of relationship does Yiorgos' father want his son to have with the refugees?*

- a. Friendly relationship
- b. No relationship at all
- c. He does not care if his son has relations with the refugees
- d. I do not know / No answer

Correct answer: B. Yiorgos' father wants his son to have no relations with the refugees, for he sees them as a threat for his homeland, since they are of a different nation and a different religion.

2. *Who mobilized to donate blood to Yiorgos' grandfather?*

- a. His compatriots and fellow believers
- b. Lena, Sotiris, Yiorgos' father and two friends of theirs who had diabetes
- c. Refugees of a different nationality and different religion
- d. I do not know / No answer

Correct answer: C. The refugees, though they had never met Yiorgos' grandfather in person, were motivated in order to cover his need in blood, seeing life as a first priority.

3. *In the parable mentioned by the grandfather, who is it who comes to the aid of the wounded man?*
- a. The Samaritan who was considered his enemy
 - b. The Priest who was his compatriot
 - c. The Levite who was his compatriot
 - d. I do not know / No answer

Correct answer: A. Grandfather refers to the Parable of the Good Samaritan. The Samaritan behaved friendly to the wounded person, though the wounded man was a Jew and there was hatred between them, as they were of different ethnicity and religion.

4. *The words of Gregory of Nazianzus that "all people have a divine seal and that all of us, in the love of Christ, become as one" are mentioned in the video. What do they mean?*
- a. We are all one in the love of Christ, regardless of ethnic origin, religious belief or social class.
 - b. We are all one in the love of Christ, as long as we share the same religion
 - c. We are all one in the love of Christ, as long as we have a common ethnic origin and religion
 - d. I do not know / No answer

Correct Answer: A. According to the words of Gregory of Nazianzus, Jesus' love includes all people as brothers, without social, class, ethnic, religious or other discriminations (Cf. Acts. 17:26).

5. *The words of Gregory of Nazianzus that "all people have a divine seal and that all of us, in the love of Christ, become as one" are mentioned in the video. What do they mean?*
- a. The father's
 - b. The grandfather's
 - c. None of them
 - d. *I do not know / No answer*

Correct Answer: B. Grandfather's perceptions changed, as he saw that the refugees "became" his neighbors with their actual offer of blood. His change was reinforced by the fact that he remembered the Parable of the Good Samaritan and the words of Gregory of Nazianzus he found in his grandson's textbook.

1.8 ADDITIONAL ASSIGNMENTS: MATERIAL FOR FURTHER DISCUSSION

During the second class hour, the discussion will be enriched by the use of art and literature to help stimulate the creative and critical thinking of the students.

The discussion will be developed along two axes:

1. The representation of Jesus Christ as the Good Samaritan
2. The incorporation of criteria found in the Gospel into everyday practices

1.8.1. WORK BASED ON AN IMAGE

In the *exercise* that follows, the teacher presents a miniature from the code *Purpureus Rossanensis* (fol-7v), where Christ is depicted as the Good Samaritan, healing the wounded man with the help of an angel. God himself, in his human incarnation, embarks on the salvation of human beings. Thus, Christ is the ultimate “other” who, like the Good Samaritan, is always present beside those who are in need and suffering. (See also the image by Elena Murariu, page 37.)

Look carefully at the picture and record what you see. What do you think when you see this picture? Is there anything in this image which surprises or concerns you? What would you like to ask about this image? Discuss the possible answers with your classmates.



Figure 1.7
Rossano Gospels Good Samaritan cut
Source: Wikimedia Commons: <https://commons.wikimedia.org/wiki/File:RossanoGospelsFolio007vGoodSamaritan.jpg>

1.8.2 TEXTS

The following text shows how the gospel message of love and solidarity with the “other” becomes an integral part of the consciousness and daily practice of ordinary people of the Church.

My grandmother Rousa

We were hungry and wanted to eat right away. Immediately, without delay. We had stood up and were celebrating by shouting and laughing, when suddenly my grandmother came back in. We froze. She was holding two frightened children by the hand. Smiling and full of kindness, she gestured to us to sit down. The children were crying and couldn't say a word. “Sit all together”, she said. “Tonight we have two more friends: Ahmet and Fatme. We will all eat together and tell stories. Ahmet and Fatme live in Gurculadika. Today they came to Kozani and have not eaten all day.” Isaac and Clio, Greek refugees from Asia Minor, descendants of the Ionians. Fatme and Ahmet from Portorazi, children of the antichrists. And the rest of us, locals from Kozani. At the same table. We were totally stupefied, eyes wide open. The refugees were trembling, the Turks were trembling, and we were trembling too. We sat down, not so much because our grandmother told us to, but mainly because our knees were shaking. And, despite our hunger, it was impossible to start eating. She had managed to make us sit at the same table. The uprooted from their ancient homelands, the enemies from the nation who had oppressed us for four hundred years, and us, yesterday's slaves and today's masters.

(M. Papakonstantinou, *My grandmother Rousa*, Athens: Estia, 1997, pp.38-39)

Exercise

Reading the above text, consider what influence the behavior of the heroine of the narrative can have on the harmonious and peaceful coexistence of people.

Interview of the Ecumenical Patriarch Bartholomew

The excerpt from an interview of the Ecumenical Patriarch Bartholomew, commenting on the Papal Encyclical “Fratelli tutti”, can function in the teaching process as a concluding text that summarizes all the axes of the topic that we have researched. The teacher can ask the students to underline phrases that highlight these axes in the text.

Question: On what basis can we all consider ourselves brothers and why is it important to discover ourselves as such for the good of humanity?

Answer: The Christians of the very early Church called each other “brothers.” This spiritual and Christian brotherhood is deeper than biological kinship. However, for Christians, brothers are not just the members of the Church, but all people. The Word of God took on human form which unites everything by itself. As all human beings are created by God, they are all incorporated into the plan of salvation. The love of the believer has no limits and barriers. In fact, it embraces the whole of creation, it is “the flame of the heart for all creation” (Isaac the Syrian). Love for brothers is always beyond compare. It is not an abstract feeling of sympathy for humanity, which usually ignores the neighbor. The dimension of personal communion and brotherhood distinguishes Christian love from abstract humanism.

(The Ecumenical Patriarch Bartholomew, “*Abandon indifference and cynicism*”, interview commenting the Papal Encyclical *Fratelli tutti*, 23.10.2020)

Answer: The axes are located in the following phrases of the text:

- a. spiritual and Christian brotherhood is deeper than biological kinship
- b. not only members of the Church, but all peoples are considered brothers
- c. all human beings are created by God
- d. the love of the believer sees no limits and barriers
- e. love [...] embraces the universe as a whole, it is “the flame of the heart for all universe” (Isaac the Syrian)
- f. the dimension of personal communion and brotherhood distinguishes Christian love from abstract humanism

1.8.3 SONG

In the task that follows, the teacher seeks to utilize the whole learning process with the technique “Think, Pair, Write, Share (TPWS)”, in order to arrive at the final evaluation. In addition this work could also be extended to a four-hour project entitled: “The responsibility of the Christian in the protection of human rights and the acceptance of difference”. The material and dimensions of the project are open to choice and can be selected after a discussion with the students.

Accepting difference and diversity in everyday life is not an easy task. The band New Order offers a revolutionary proposal for coexistence with the song “Be a rebel”, available at the following link: https://www.youtube.com/watch?v=f6E6ugW7TOo&ab_channel=neworder.

After listening to the song and thinking about the issues we explored, discuss your views with your partner. Then, working in groups of 4-5 students, write a text on the topic “The revolution of love” to be published on the school blog.

The New Order song embraces difference and refers to a revolution. What revolution is required, according to Christian theology, to make our relationship with “the other” the opportunity for creating a new world?

Alternatively, students can work on the following question.

What is the responsibility of a Christian in defending forms of difference which are persecuted and which face violence in various forms?

1.8.4 SHORT FILMS

Short films such as those suggested here could be used to investigate the issue more profoundly.

The first film gives the teacher the opportunity to work with students on how our relationship with the “other” enriches us, when we manage to overcome stereotypes. With the second film, students can reflect on the fact that closing in on the microcosm of the ego, where there is no room for difference, breeds anger and despair. In the third film the students can discover that empathy functions as a basic virtue for the coexistence of people and not only.

After the screening of the selected film, there can be a guided discussion in the classroom.

1. Jafar: https://youtu.be/OWe_omalyE0
2. My Brother: <https://www.youtube.com/watch?v=kJ01IGOqnVc>
3. Pet Shop: <https://www.youtube.com/watch?v=cRhbtOjAv0c>

1.9 GLOSSARY

Clarification of theological terminology, and also information on the historic personalities and places found in the book.

Asia Minor: The peninsula of Anatolia in present-day Turkey. It was a crossroads of cultures and a meeting point of migratory tribes moving from east to west and vice versa. Hellenism flourished there from about 1200 BCE until the Asia Minor Catastrophe in 1922 and the expulsion of Greek Christians.

Basil the Great: One of the great Fathers of the Christian Church and one of the Three Hierarchs. He was born in 330 in Caesarea, Cappadocia in Asia Minor. He studied rhetoric, philosophy, astronomy, geometry, medicine, and physics in Athens. He lived as an ascetic in the desert of Pontus for five years until he was proclaimed Bishop of Caesarea. As a bishop he founded a number of institutions for the care of the poor and the sick. Throughout his short life he fought for the unity of the Christian Church. His works are divided into dogmatic, anti-heretic, ascetic, practical, orations and letters. He died on January 1, 379 at the age of 49 and was buried with great honors. His memory is celebrated on January 1 by the Orthodox Church and on January 2 by Catholics.

Blood brother: One who becomes a brotherly friend through the process of fraternization. In this way individuals or groups of persons who are unrelated by blood are ritually united in fraternal ties, and promise mutual love and protection. This custom was fairly widespread in the Eastern Mediterranean.

Diabetes: A chronic disease characterized by a constant high blood sugar level.

Ecumenical Patriarch: In the Orthodox Church, the Patriarch of Constantinople is called Ecumenical Patriarch. The title Ecumenical ("Universalis") was formerly attributed also to the Pope of Rome, but quickly became the exclusive title of the Archbishop and Patriarch of Constantinople, the capital of the Eastern Roman State (Byzantine Empire). The Ecumenical Patriarch is the first among equals ("primus inter pares") of all the Bishops of the Orthodox Church and presides over the Synod of Bishops.

Gregory of Nazianzus: Otherwise known as Gregory the Theologian. He is considered to be an important personage of the Church and one of the Three Hierarchs. He was born in 329 in Arianus, near Nazianzus in Cappadocia. He was ordained a Bishop and proclaimed Ecumenical Patriarch. His rich literary work is divided into orations, letters and poems. He died on January 25, 390, at the age of 61. His memory is celebrated in East and West on January 25.

Inn: A type of hostel in olden times; a shop that offered, for a fee, accommodation and food for travellers and their animals.

Ionians: The Ionians were one of the four ancient Greek tribes and were settled mainly in Attica, the Aegean islands and Asia Minor, in the region called Ionia.

According to mythology, the Ionians and the rest of the Greek tribes were descendants of Deucalion and Pyrrha whose son, Hellen was considered the progenitor of the Greek (Hellenic) tribes. From the name Ionia, the Turks named the Greeks "Yunan" and Greece "Yunanistan" since the Ionians were the first tribe they met when they came to the area.

Jericho: A city in Judea, 27 km to the North East of Jerusalem. The road from Jericho to Jerusalem passed through desert in many places with several precipices and steep cliffs. Robbers frequently found refuge in such places and used them as their strongholds. Pilgrims travelling from Galilee to Jerusalem in order to celebrate Pesach, often made a final stop in Jericho.

Kozani: A city in Western Macedonia in Northern Greece which flourished in the 18th century. Kozani still has many mansions dating from that time, which form a tourist attraction.

Maximus the Confessor: Was born in Constantinople in 580 and received a remarkable philosophical and theological education. He was a high-ranking government executive and later became a monk. As a monk, he was a central figure in the opposition to the heresies of his time. He was exiled and tortured for his views by a group of heretics but nevertheless he confessed (remained faithful to) Orthodoxy. He died in 662. The Church commemorates him on January 21.

Olive oil: This well-known product of olive pressing was a staple food of the peoples of the eastern Mediterranean. At the same time, due to its beneficial ingredients, it facilitates the faster healing of wounds, keeping them soft and moist and preventing pain. Hippocrates, Greek physician of the 4th century BCE, in his work "On ulcers" recommends "gauze folded in two and moistened with wine, with clean wool soaked in olive oil on top" for the treatment of wounds.

Wine: A product in daily use in the time of Christ by the peoples of the Mediterranean and the Middle East. In addition to its consumption for enjoyment, it was also used for sterilization and purification, due to its alcohol content.

1.10 TRANSCRIPT OF THE VIDEO

Characters

Yiorgos

Maria: Yiorgos' Mother

Apostolos: Yiorgos' Father

Grandpa: grandfather of Yiorgos and father of Apostolos

Doctor

Refugee kids

SCENE 1

On a well-known island near the Greek border, the family we have already met is experiencing the hardships caused by the presence of hundreds of refugees in the local community, who have arrived there and live in makeshift camps. The son of the family, thirteen-year-old Yiorgos, is sitting at a table and doing his homework. His father is watching the TV news in the living room. His mother is preparing the food. The door between the two rooms is open. We see Yiorgos in the foreground while in the background his father is watching the TV.

FATHER: (almost shouting) Hey, look what's going on here! Over and over, boats with refugees and immigrants landing on our island. Where will it all end? Can't they go anywhere else? Soon we won't hear the Greek language in our streets.

MOTHER: Calm down, Apostolos, Yiorgos is reading.

FATHER: What are you saying, Maria? Can't you see we have a very serious problem with all these foreigners? They are different from us, we have nothing in common. As for Yiorgos, I know that he has made friends with kids from the refugee camp. Time to put an end to this, lad, do you hear me?

YIORGOS: (Listening, but maintaining a guilty silence. He whispers faintly) Yes, dad.

The phone rings and interrupts the talk. The mother picks up the handset, and it becomes obvious that she is frightened by what is being said to her. Yiorgos listens anxiously to what his parents are talking about.

MOTHER: Apostolos, come here. Something happened to your father. He is in the hospital.

FATHER: (talking to the phone) Yes, I understand. We'll be right there... we'll do whatever we can.

MOTHER: (With obvious anxiety) What happened?

FATHER: My father had a heart attack. He needs surgery immediately and they need us to give blood for the operation. Let's go to the hospital.

MOTHER: Yiorgos, we are leaving for the hospital. Stay here. Ah, God help us...

SCENE 2

Yiorgos is at home alone. His phone rings. On the screen of the mobile, his friends from the refugee camp, two boys and a girl, appear, looking happy..

KIDS: Hey, where are you Yiorgos? What happened? Aren't you coming today?

YIORGOS: (obviously sad) Sorry guys, I can't come. My grandfather had a heart attack and needs to have an operation. It must be serious, because I heard that the doctors asked us to find blood for the surgery. I'm very scared, guys. (He bursts into tears)

SCENE 3

Some hours later, Father and Mother head to the hospital's blood donation department. They are talking to each other.

MOTHER: What do you mean "you told everybody and only two people came"?

FATHER: I called everyone and said that we need blood, but only Sotiris and Lena finally came.

MOTHER: *And the rest?*

FATHER: *The others couldn't.*

MOTHER: *So, two units of blood from them and two from us, four. And how many do we need?*

FATHER: *At least eight. Maybe ten.*

MOTHER: *Dear God, what shall we do?*

They reach the blood donation department and they see a long queue of refugees waiting.

FATHER: *Look at that, it's terrible. They come here in their thousands and they fill our hospitals too.*

Entering the department

FATHER: *We came to give blood for my father.*

DOCTOR: *Don't worry, Mr Apostolos. There are already fifty units of blood available for your father.*

FATHER: *Are you kidding us, doctor? Where did fifty donors come from?*

DOCTOR: *I don't know where they came from, but there they are, waiting patiently to give blood for your father.*

The doctor points to the waiting refugees and Apostolos is left speechless, his eyes wide open in surprise.

SCENE 4

Some days later. In the hospital room, Yiorgos' grandfather is recovering after the operation. Standing next to him is Yiorgos' father, Yiorgos' Mother and his grandson, Yiorgos. The two men talk to each other.

FATHER: *Thank God, father, everything went well.*

GRANDFATHER: *Yes, son. I already feel better. What I do not understand, however, is how all those strangers came to donate blood for me.*

FATHER: *It is really strange, but I will find out. Anyway, I think they should have asked us if we wanted to receive blood from those people.*

GRANDFATHER: *If it weren't for those people, we may not be here talking right now. I don't know why, but since yesterday, when I learned about the blood, the Parable of the Good Samaritan has stuck in my mind. Do you remember? A Jew is robbed and beaten, and while he is laying there bleeding, a Jewish priest passes by, but he pays no attention. Then a Jewish Levite passes, and also ignores him. At last, a Samaritan comes along, a man from a community the Jews used to hate, and he takes pity on the victim. He cleans his wounds and takes him to an inn for better care. You see? A man considered to be an enemy helps him, while his fellow patriots and believers pass him by. It makes me wonder, who is the friend and who the enemy? Who is "the neighbor", as the Gospel says?*

FATHER: *It seems to me that you were afraid that you would die and you turned to religion. But I wonder, is the blood they gave you safe? Those people are full of diseases.*

GRANDFATHER: *We are afraid of our shadow these days, Apostolos! These people have been here for over a year now. They are our fellow humans and have become our fellow citizens. And they certainly showed it in my case, don't you think?*

FATHER: *I don't recognize you, father. Didn't we say that all these people are a threat and that they should go back where they came from?*

GRANDFATHER: *Let's give it a rest. We have been wrong for so many years. Now we have got to know them in our common homeland: humanity and love.*

Yiorgos' father and mother leave. Yiorgos stays on the ward to keep his grandfather company.

Fade in. Grandpa is reading a book in the hospital bed (maybe the Bible) and Yiorgos is sitting next to him.

YIORGOS: *Grandpa, can I ask you something?*

GRANDFATHER: Yes, of course; go ahead.

YIORGOS: What does "blood brothers" mean?

GRANDFATHER: "Blood brothers" are those who have united their blood.

YIORGOS: Their blood? Yuk!

GRANDFATHER: Yes, and so, even though they are not born of the same parents, they treat each other as if they were real brothers.

YIORGOS: And how do they unite their blood?

GRANDFATHER: They slit the skin of their hands with a knife and join their wounds. This is how their blood is mixed and this is something that unites them forever. Nice idea, huh?

(short silence)

YIORGOS: Does that mean, grandpa, that now that you have the blood of the refugees in you, that you are blood brother "*" with them?

YIORGOS: Does that mean, grandpa, that now that you have the blood of the refugees in you, that you are blood brother with them?

GRANDFATHER: (with a surprised smile) Hmm, I hadn't thought of that, but hmm... well...I suppose you could say so... actually, why not? (One more moment of silence, Grandpa and Yiorgos look at each other) You know something, my lad? Some time ago, I flipped through your school book on religion and I read something by St. Gregory the Theologian. He said that all people have a divine seal and that all of us, in the love of Christ, become as one. He also said that all discrimination belongs to the old world, the one Christians have left behind. When I read it, I did not like it at all. I closed the book, and I was a bit angry. I could not imagine how deeply I was bound with this old world ...

YIORGOS: You know what I'm thinking, grandpa? After what happened, it's a good thing that I asked you and not dad, what it means to be "blood brothers". I'm afraid dad would call me names.

GRANDFATHER: (laughing) I think you're right. Your dad needs some more time to be able to answer such questions soberly. Let's give him time, shall we?, What do you say?

YIORGOS: (laughing playfully) Yes... of course... Let's wait for him to grow up first ...

The scene closes with grandfather and grandson laughing like kids.

1.11 REFERENCES

The list of books used by the writers in the preparation of the book at hand, plus the works of art and music used as stimuli for the students, along with the sources where they have been found.

1.11.1 Books

The Holy Bible, Old and New Testament, translated from the original texts, Athens: Hellenic Bible Society, 1997 [Η Αγία Γραφή, Παλαιά και Καινή Διαθήκη, Μετάφραση από τα πρωτότυπα κείμενα, Αθήνα: Ελληνική Βιβλική Εταιρεία, 1997]

Anastasios (Yannoulatos), Archbishop of Tirana, *God manifested in flesh*, Athens: Maistros, 2006 [Αναστάσιος Γιαννουλάτος, Αρχιεπίσκοπος Τιράνων, *Θεός εμφανρώθη εν σαρκί*, Αθήνα: Μαΐστρος, 2006].

Anastasios (Yannoulatos), Archbishop of Tirana: *Co-existence: Peace, Nature, Poverty, Terrorism, Values*. Athens: Armos, 2015 [Αναστάσιος Γιαννουλάτος, Αρχιεπίσκοπος Τιράνων, *Συνύπαρξη: Ειρήνη, φύση, φτώχεια, τρομοκρατία, αξίες*, Αθήνα: Αρμός, 2015]

Bartholomew, the Ecumenical Patriarch, "Abandon indifference and cynicism", interview commenting the Papal Encyclical Fratelli tutti, 23.10.2020 [Βαρθολομαίος (Οικουμενικός Πατριάρχης): "Εγκαταλείψτε την αδιαφορία και τον κυνισμό", συνέντευξη σχολιάζοντας την Παπική Εγκύκλιο Fratelli tutti]. Retrieved in October 23, 2020 from <https://fanarion.blogspot.com/2020/10/fratelli-tutti.html>

Basil the Great, On charity, oration d, PG 32, 1160D-1161A. [Βασίλειος ο Μέγας. *Περί ελεημοσύνης λόγος δ'*, PG 32, 1160D-1161A.]

Anthony Bloom (Metropolitan of Sourozh), *God and Man*, London: Darton, Longman & Todd, 2004 [Bloom, Anthony, *Προσευχή και Αγιότητα*. Μτφρ. Β. Αργυριάδης, Αθήνα: Εν πλω, 2011].

Ignatius (Georgakopoulos), Metropolitan of Demetrias, "When St. Nicholas asked Kosmas to open the church for the refugees", Newspaper "Demokratia", Nov. 7, 2015, retrieved on November 13, 2020 from <https://bit.ly/3s5QRYV>

Karuscinski, Ryszard, *Ten inny*, Krakow; Wydawnictwo Znak, 2006 [Καπισίνσκι, Ρ., *Ο Άλλος*, Αθήνα: Μεταίχμιο, 2011]

Karavidopoulos, I., *Introduction to the New Testament*, Thessaloniki: Pournaras, 1991 [Καραβιδόπουλος, Ιω. (1991). *Εισαγωγή στην Καινή Διαθήκη, Θεσσαλονίκη*: Πουρναράς, 1991].

Karavidopoulos, I., *Bible Studies*, Thessaloniki: Pournaras, 1995 [Καραβιδόπουλος, Ιω. *Βιβλικές Μελέτες, Θεσσαλονίκη*: Πουρναράς, 1995]

Maximus the Confessor, "Four hundred texts on love", in *The Philokalia: The Complete Text*, edited by G. E. H. Palmer, Philip Sherrard & Kallistos Ware, London: Faber & Faber, 1983-1995 [Μάξιμος Ομολογητής, "Πρώτη εκατοντάδα κεφαλαίων περί αγάπης" στο *Φιλοκαλία των ιερών Νηπτικίων*, μτφρ. Α. Γαλίτης, τόμ. Β', Θεσσαλονίκη: Το περιβόλι της Παναγίας, 1991].

Nikolaos, Metropolitan of Mesogea & Lavreotiki, "From the daily to the Godly". Athens: En plo, 2008, [Νικόλαος, Μητροπολίτης Μεσογαίας και Λαυρεωτικής. *Από το καθ' ημέραν στο καθ' ομοίωσιν*, Αθήνα: Εν πλω, 2008]

Papakonstantinou, M., *My grandmother Rousa*, Athens: Estia, 1997 [Παπακωνσταντίνου, Μ., *Η γιαγιά μου η Ρούσα*, Αθήνα: Εστία, 1997].

Papathanassiou, Athanassios, *My God, a foreigner. Texts on a truth "down on the street"*, Athens: En plo, 20085 [Παπαθανασίου, Αθανάσιος, *Ο Θεός μου ο αλλοδαπός. Κείμενα για μιαν αλήθεια που είναι "του δρόμου"*, Αθήνα: Εν πλω, 20085].

Papathanassiou, Ath. – Koukounaras Liangis M. *Lessons of Christian Ethics for C Class of Ecclesiastic Lyceum*, Athens: Ministry of Education, 2020 [Παπαθανασίου, Αθ. – Κουκουνάρας Λιάγκης Μ. (2020). *Θέματα Χριστιανικής Ηθικής, Γ' Εκκλησιαστικού Λυκείου*, Αθήνα: ΥΠ.Ε.Π.Θ., 2020].

Papathanassiou, Ath. N., *The rupture with zero. Shots of political theology*, Athens: Armos, 2015 [Παπαθανασίου, Αθ. Ν., *Η ρήξη με το μηδέν. Σφηνάκια πολιτικής θεολογίας*, Αθήνα: Αρμός, 2015].

Ramfos, St. *Jesus' secret*, Athens: Armos, 2006 [Ράμφος, Στ., *Το Μυστικό του Ιησού*, Αθήνα: Αρμός, 2006].

1.11.2 Works of Art

Vincent Van Gogh, *The Good Samaritan*, 1889

https://commons.wikimedia.org/wiki/File:Vincent_Willem_van_Gogh_022-2.jpg

Paula Modersohn-Becker, *The Merciful Samaritan*

<https://www.wikiart.org/en/paula-modersohn-becker/the-good-samaritan-1907>

Rembrandt, *The Good Samaritan*, 1638

https://upload.wikimedia.org/wikipedia/commons/f/f1/Rembrandt_Harmensz._van_Rijn_033.jpg

Aimé Morot, *The Good Samaritan*, 1880,

<https://commons.wikimedia.org/w/index.php?curid=7901316>

The Good Samaritan, Detail from Codex Purpureus Rossanensis fol-7v

<https://upload.wikimedia.org/wikipedia/commons/4/4d/RossanoGospelsFolio007vGoodSamaritan.jpg>

New Order, "Be a rebel" (lyrics & music: New Order):

https://www.youtube.com/watch?v=f6E6ugW7TOo&ab_channel=neworder

Iudea Province in the First Century, retrieved from

https://commons.wikimedia.org/wiki/File:First_century_ludaea_province.gif

Short films

Jaffar: https://youtu.be/OWe_omalyE0

My Brother: <https://www.youtube.com/watch?v=kJ01IGOqnVc>

Pet Shop: <https://www.youtube.com/watch?v=cRhbtOjAv0c>

Links for works of art retrieved on Nov. 13, 2020.



Apostolos Barlos, MTh (Aristotle University of Thessaloniki, Greece). Former Teacher of Religious Education and Educational Consultant for High-school education, Instructor of Lifelong Education, Author of textbooks for Secondary Level Religious Education. Associate for Religious Education in Volos Academy for Theological Studies.

Christos Fradellos, Mth (National and Kapodistrian University of Athens - Greece, Neapolis University of Paphos - Cyprus), Teacher of Religious Education. Author of the book *Islamic Orders in the Ottoman Crete*. Associate for Religious Education in Volos Academy for Theological Studies.



Vaso Gogou, BA in Theology and History (University of Athens, Greece). Former teacher of Religious Education, Culture and Aesthetics, Instructor of Lifelong Education, Author of textbooks for Secondary Level Religious Education. Associate for Religious Education in Volos Academy for Theological Studies.

Maria Anna Tsintsifa, Master in Intercultural Education (Free University, Berlin, Germany), Master in Special Education (Frederick University, Cyprus). Teacher of Greek Literature, Associate for Religious Education in Volos Academy for Theological Studies.



Nikolaos Tsirevelos. PhD (Aristotle University of Thessaloniki, Greece). Teacher of Religious Education, Adjunct Professor of Religious Education and Religious Studies (Department of Primary Education, University of Thessaly, Volos), Visiting Lecturer of Christian Education (Department of Theology and Culture, "Logos" University, Tirana, Albania), Associate for Religious Education in Volos Academy of Theological Studies.

EDUC8 Consortium



This book was funded by the European Union's Internal Security Fund – Police.

