

## EDITORIAL NOTE

Can be trained the spiritual perception? How this playact is to be understood? What could or ought to be the worth of this sort of training? These questions and others will be addressed in the Issue, continuing the investigation on perceiving spiritual, made in the previous issue. We are honored to have as guest editor Professor Frederick Aquino (Abilene University, USA).

The research papers on *Training Spiritual Perception* include the contribution of **Tone Svetelj**, *Whose Spiritual Perception? Status quo*. Tone sees that the nature of spiritual perception depends on the agent's understanding of spirituality, self-perception, and search for meaning through spiritual perception as being much more than finding solutions within the framework of therapeutic analysis: in the Christian perspective, spiritual perception is an expression of the believer's relationship with God, which in its very essence exceeds an adequate intellectual explanation. **Paul Gavrilyuk**, in *John Climacus on Discernment and Spiritual Perception*, explores the connection between discernment and spiritual perception. He makes a distinction between judgment and perception, arguing that discernment involves both, and drawing on *Ladder of Divine Ascent*, investigates the connection between discernment and spiritual perception at John Climacus. **Varghese Manimala**, in *Sacred Secularity as Spirituality and Holiness*, addresses spirituality from a secular perspective, understanding spirituality as a universal prerogative, holiness consisting of a search for justice, centered around Mother Earth rather than anything beyond. Manimala argues that holiness cannot be thought of bereft of social involvement. **Thomas Menampampil** in his paper, entitled *Deep Spirituality Will Decide Humanity's Future*, withstands that a spiritual outlook can generate a deep sense of responsibility for addressing the current problems of the world, like the increase of violence and corruption, economic imbalance, aggravation of poverty, ecological disaster, damage to cultures, erosion of ethical values, poor governance, biased media, harassment of minorities, gender bias, and others. In an increasingly consumeristic world, we notice a steady erosion of cultures and values: a sense of responsibility must be invoked, so

spiritually oriented citizens can help in a convincing manner.

Starting the second section, *Varia*, **Ahmet Taskin**, in *Spirituality and the Spirit of Comparative Theology*, implies a perspective on comparative theology as a theological foundation able to engage with its eclectic and complex context, and is doing that by indicating the confessional nature of comparative theology and its role in constructive engagement for theological and spiritual growth and learning. **Constantin Lupaşcu**, in *Barbarians No More. Revisiting the Eastern Contributions to Early Greek Philosophy*, maintains that the ancient world enjoyed an interconnectedness as tight if not tighter than ours is today, nowhere do we see this connection better than between the Greek and the Persian world. The conflict between the two serves as the starting point of the archetypal conflict between the Orient and the Occident, however, at the same time, Persian culture served as a foundation for Greek moral philosophy and by extension, had a major influence on later Jewish, Christian, and Islamic philosophy. **Festus Adegboyega Akinola**, in *A Re-Interpretation of the Post-Modernist Tradition in the Discourse of African Philosophy*, sustains that in our today world the effects of post-Modernism have crept into many African societies and are already having impacts on the people's culture and philosophy. Many Africans are consciously or unconsciously exhibiting postmodern tendencies, some of which negate core African culture, values, and philosophy. African philosophy is a unique philosophy with its own culture that may not agree many times with post-modern culture. This is because its concern is the promotion and preservation of fundamental African values and culture. Ultimately, the purpose is to find out how core African values can be protected in the midst of postmodern incursion. **Akinnawo Yetunde Abolaji**, in *Naomi's and Ruth's Effective Use of Feminine Insights and Wisdom for Survival and the Challenges of Nigerian Women in the Contemporary Churches*, interprets the feminine propensities considering the view of scholars on women career-choice and their activities in relation to societal situations in Nigeria. It traces out implications of their actions for survival of women, most especially Nigerian career women in the contemporary churches. Yetunde interviewed Christian women of different careers from the northern, south-south, south-eastern, and south-western part of Nigeria to gather information on their career pursuit.

**Corina Domnari** is doing a critical review on Edwards, Mark, Dimitrios Pallis & Georgios Steiris, eds., *Oxford Handbook of Dionysius the Areopagite* (Oxford University Press, 2022). As

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Corina indicates, the reader of these excellent contributions included in the book can better understand a fundamental legacy that had an impact in establishing the European cultural and spiritual background. The major merit of this book, offering a different picture of what can be described as a spiritual, philosophical, and cultural legacy, is due mostly to the new exegetical and hermeneutical research instruments. The reception of Dionysius shows that we have to revise many aspects in our understanding of the paradigms articulated in the Corpus Dionysiacum. The Corpus Dionysiacum was not only *the explicit paradigm* that modeled the ways of conceiving the human, the reality, or the otherworldliness in various epochs and contexts but, to the same extent, *the implicit paradigm* nevertheless recognizable through its significant influence.

Editors