



GABRIEL MARCEL'S EXISTENTIAL PHENOMENOLOGICAL METHOD AS BASIS FOR ECUMENICAL DIALOGUE

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Dialogue has been part of the movement of the Church in understanding its faith in the context of the present situation where she is now living, and that is the world. She is now in a world where everyone has found through their expression of faith in different religions, which resembles a similarity in values and faith. So the Church formulated elements wherein they can share their differences and similarities to adhere to the prayer of Jesus to the Father that "all may be in one"; yet we face the fact that this is no longer important because of the theological components that are present. In an attempt to revitalize this ecumenism, the research incorporates the existential philosophical method of Gabriel Marcel, the primary and secondary reflection. The researcher plans to achieve this by first exposing Gabriel Marcel's Existential Phenomenological Method. Second, exposing some themes of the Church in doing Ecumenical Dialogue, and lastly to emerge the two to form a new perspective in Ecumenical Dialogue. In spiritual ecumenism, dialogues of love, truth, and life are all possible if only we open our minds to what is essential (primary reflection) in these elements and make them our individual values (secondary reflection)

Keywords: *Existential Phenomenology, Ecumenical Dialogue, Ecumenism, Primary Reflection, Secondary Reflection*

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INTRODUCTION

Gabriel Marcel, a French philosopher, playwright, and literary critic, is the developer of Phenomenological Existentialism. His existential; philosophy is considered to be theistic for he focused on the relation of life to God. He also believes in the idea of intersubjectivity, where one should be available to others for him to discover himself and the others thus be able to develop respect and recover the meaning of life through the discover of being. The development of such philosophy is majorly caused by his experience as a veteran in World War I, as a liaison, which provides information to the family about the situation of their loved ones in the war. This job causes him to reflect on life, war, and the essence of man as a being.

The researcher will try to understand the Phenomenological Method of Gabriel Marcel and use for a basis for Ecumenical Dialogue through:

- a. Extract the main points of Gabriel Marcel Phenomenological method in looking the reality and its essence.
- b. Lay down the foundations on how the church did Catholic Church did the ecumenical dialogue
- c. Introduce Gabriel Marcel's Existential Method to the themes of the Church for Ecumenical Dialogue

Thus the research only tries to go around that scope. And later on, this paper might be helpful to the academe or the Church to better understand the ways for Ecumenical Dialogue through the Existential Phenomenological Method of Gabriel Marcel.

A. HISTORICAL ANALYSIS

Biography. Gabriel Marcel was born in Paris in the year December 7, 1889 where he also died. He is considered to be a French Philosopher whose major contribution was in phenomenology and in existentialism characterized as Christian existentialism but clarified it as more neo-Socratic because of dialogical, probing, and undeveloped reflections) which gives rise to this movement in the 20th century most especially in Europe¹ He was a child of Henri Marcel (a French Diplomat to Sweden and an educator to his son while traveling with him across Europe) and Laure Marcel (who died before he became 4 years of old which left him an indelible impression to him). When her mother died, his sister's mother raised him while his Father remarried after two years. He lives hating classroom structure but later on was excited when he entered Sorbonne where he graduates in 1910.²

Marcel believe that war is an unjustifiable violence when he experienced World War I where he sees it as an object if indignation and horror without equality and thus contributed to idea of death as his life-long fascination. The war was the main theme of his writings namely the *Metaphysical Journal* (1927).³

After the war, Marcel married Jaqueline Boegner and later taught in a secondary school in Paris. During his wedded years he engaged into theatre as a playwright (which he published more than 30 plays which some are translated in English and, philosopher and as a literary critic. They adopted a son which they named Jean Marie. He was also engaged in different talks throughout the whole Europe as a speaker and thus developed friendship among different important thinkers in his time.⁴

¹ Sweetman, 2018

² Hernandez, 2021, 8

³ Hernandez, 2021, 10

⁴ Hernandez, 2021, 15





Marcel didn't look for a permanent job rather he was more of an intermittent teacher in a secondary school. He also was a speaker in many prestigious schools such as in Aberdeen in 1949-50 known as the Gifford Lectures and in Harvard in 1961, the William James Lectures. He wrote philosophical books that influence many namely Paul Ricoeur, Jacques Maritain, Charles Du Bos, Gustave Thibon, and Emmanuel Levinas. The famous books are *Being and Having* (1949), *The Mystery of Being, Volume I and II* (1950-51), *Man against Mass Society* (1962), and *Creative Fidelity* (1964). As a philosopher, he also had a disagreement most especially to Jean-Paul Sartre. He also engaged himself into politics as a political thinker and an advocate of the international Moral Re-Armament movement in 1960 which causes him to won a Peace Price Award in 1964. The idea of Marcel's autonomy is that the self is open to others and not as an assertive which is Sartre claim. He also added that the self is free to respond to the others account of their mutual needs.⁵

External History. Gabriel Marcel is a World War I veteran. He served in the Red Cross as liaison officer through comforting the families or relatives of the missing, captured or killed soldiers. Because of his work, he was deeply affected most especially when he reports to a family about the death of their love ones. It was also noted that the WWI is more drastic and violent compared to the WWII because of the technologies and horrific weapons left battlefield barren of life. That is why mostly of his works. If we try to examine his works it is mostly about issues of death, immortality and the essence of men after being killed in the war. He is also noted of his view about freedom where one should understand that everyone has the right to be defended as to deserve personal freedom.⁶

According to history, the infrastructure was eminent because most of the war took in the French land and even the other lands are too bad to start rebuilding. In the economic side, there is a loss of manpower (Color photos of the French army during the Great War, 1914-1918 2021))⁷ because of death, the agricultural land (wine orchards and farm areas most especially that the lands contained shells and mines underneath before they could use it) is damaged causing the country to import stocks. They're also a need of medical support for those who are wounded and survived the said war. Healing between the people of France and Germany was far unsuccessful which later a contributing factor in the World War II became.⁸

When the veterans tried to go back to their civic life, it was a big problem for all of them. For the availability of jobs where insufficient in terms of economy. While in family, they are for more than years away thus most of their chil (Anderson n.d.)dren neither knows their fathers, brothers, relatives and among others.⁹

Critical History. Before Gabriel Marcel develop his philosophy on existentialism and the use the phenomenological method. He was first influenced by different philosophers first by Edmund Husserl who develop the phenomenological method and the existentialism. He also made an arguments on the Cartesian method of Rene Descartes and Atheistic Existentialism of Jean Paul Sartre.

To be able to understand the connection of these philosophers to Gabriel Marcel we first try to understand the Rene Descartes. Descartes wrote the book he called *Meditations of the First Philosophy* where he argued the existence of

⁵ Hernandez, 2021, 18

⁶ Hernandez, 2021, & Wyatt, 2022"

⁷ Color, Rare Photos

⁸ Anderson, 2022

⁹ Demiaux, 2015





God through reasoning by doubting.¹⁰ With this method, he made an argument that since cannot doubt that he is doubting therefore he exist, that his thinking or cogito is a logically self-evident truth which gives intuitively certain knowledge about the existence of a particular thing which is the self. Which the cogito reasonably prove the existence of other ideas especially truth and among others. Tus if we try to look more closely, his foundation of understanding things is through the use of his cogito or his thinking. It breaks the thinking of the Socratic philosophers (Socrates, Plato and Aristotle) where truth is transcendental or beyond human, which for is man thinking is able to look for it.

In the line of existentialism of Husserl, is also the affected by the thought of Rene Descartes, it is through his transcendental ego.¹¹ Which the cogito or the thinking tries to understand all the information it receives from eh external world separated form biases of the receiver. So as well with the phenomelological method develops by Edmund Husserl.

In the Method, Husserl proposed four steps. First is through the Epoche, where one should describe experience as it is without any biased. By describing it as what is it. Second is through Eidetic Reduction, where one looks for the essence of the experience, which is the true “meaning of the activity. The essence is which prevails in all circumstances that happens to the experience. Lastly is the Transcendental Reduction where on imbibes the essence as an accepted truth which governs your way of treating and living the life.

¹⁰ Sweetman, 2018

¹¹ “At this point, following Descartes, we make the great reversal that, if made in the right manner, leads to transcendental subjectivity: the turn to the ego cogito as the ultimate and apodictically certain basis for judgments, the basis on which any radical philosophy must be grounded.”

¹² Husserl, *Cartesian*, 8

Gabriel Marcel is considered as phenomenological existentialist, but different in the sense that where existentialism is concerned on the idea of life’s experiences and interactions are meaningless¹³ where he is only concerned about the experiences and interactions with meaning. He also made an argument about the idea of Rene Descartes Cartesian for the method of Descartes is more of spectators which are apart from the world or the experience. Marcel wrote, “*Descartes’s starting point is not an accurate depiction of the self in actual experience, in which there is no division between consciousness and the world. Describing Descartes’s approach as a “spectator” view, Marcel argued that the self should instead be understood as a “participant” in reality—a more accurate understanding of the nature of the self and of its immersion in the world of concrete experience.*”¹⁴. His idea may have the resemblances of the phenomenological method and the existentialism but different in the sense that, he starts with the experience then later on tries to understand the whole thing in is essence through thought then after back to life again to better understand the reality as a whole.¹⁵

Marcel’s philosophical methodology was unique, although it bears some resemblance to both existentialism and phenomenology broadly construed. He insisted that philosophy begin with concrete experience rather than abstractions. To this end he makes constant use of examples in order to ground the philosophical ideas he is investigating. The method itself consists in “working...up from life to thought and then down from thought to life again, so that [one] may try to throw more light upon life” (Marcel 1951a, p. 41). Thus, this philosophy is a sort of “description bearing upon the structures which reflection elucidates starting from experience.

¹³ Hernandez, 2021

¹⁴ Sweetman, 2018

¹⁵ Hernandez, 2021





Creative History. One the distinction of Gabriel Marcel from the other philosophers is his religious or theistic existentialism which is trying to support the theory of existence and transcendence in relation to human situation. Thus his philosophy is related to the humane existence. The philosophy develops on the idea of restoration of mutual respect, individual's concrete existence, and worth of man and in relation to others thus the whole context is more of man's existence is a mystery.¹⁶

According to Marcel, communication and the existence of the others is essential and the bond is necessary. He points out that human centered mindset causes the humans to forget about their very being that the world is dominated by instability, crime, war, intolerance, evils, chaos and moral degradation thus development difficult to achieve. We need to be open to ourselves by discovering the being inside us and communion to others through communication. He also added that autonomy is discovering oneself as approachable to others rather than exerting authority through controlling. This idea leads to inter-subjectivity, the feeling of bond sustained and enriched by the degree which individuals learn to know themselves and the uniqueness of their diverse beings. That the authenticity and meaningfulness of one's existence as an I is in relation to the Thou through making myself available to the other in mutual love, fidelity, faith but this is only possible through the genuineness and openness.¹⁷

Marcel uses phenomenology, where the Reflection starts with the use of faculty of reason to make the life intelligible but later on recognize that life is his mind is perceived differently from what it is objectively. Second is to enter being,

its essence, which is involved with the other beings, power of opening oneself.¹⁸

Primary and Secondary Reflection. This method is developed by Gabriel marcel in order to encapsulate experience as it is in its essence not what we conceive as it is based on its use. Primary reflection may discover that "I am not who I am thought to be."¹⁹ according to him, "Having taken over our real self and replaces it with a false self..." Could not Having be thought of as somehow a way of being what one is not?" He concludes this discussion with the statement that our possessions eat us up."²⁰

A Secondary reflection may discover "Who am I?" may reveal that "I am not only the negation of who I am considered to be," and a third look at the issue may help each of us understand the significance of our own feelings and emotions in determining who we are as people. We can find that our identities are entangled with our emotional states.²¹

Ecumenism, according to the Greek term "oikoumene," means the "the "inhabited earth" is Christianized to denote the promotion of cooperation and unity among Christians.²² It is the endeavor to promote unity between the many Christian Churches via discourse concerning theology, prayer in common, participation in good actions, and other measures that increase mutual understanding and progress. In the case of the Catholic Church, these initiatives are also driven by a yearning that our Churches may unite in complete communion, however far that dream may appear to our eyes here and now.²³ Remembering the words of Jesus **"That they may all be one."** (John 17:21), the Catholic

¹⁸ Ogundele, 2018, 3

¹⁹ Scott, 2001

²⁰ Cooper, 1969, 5

²¹ Cooper, 1969, 6

²² Ecumenical, USCCB

²³ West, 2017

¹⁶ Ogundele, 2018, 2

¹⁷ Ogundele, 2018, 2





Church, as the bearer of the teaching of Christ, leans to this goal and seeks to achieve this ecumenical communion of the Christian Churches and other ecclesial communities.²⁴

This unity is best understood in the unity or better the communion God the Father through Jesus Christ in the Holy Spirit therefor full, visible unity is thus essential to the Christian life.²⁵

A key to the opportunity of any ecumenism lies in some fundamental realizations. The first is that we're all simply Christians, baptized into the frame of Christ. This involves that there's constantly extra that unites us than what divides us. The vital necessities of the faith: the Trinity, the Incarnation, and the position that baptism performs in drawing us into the participation of the divine existence are all unifying capabilities of Christian existence.²⁶ Regardless of the separation, factors of the Church can exist outdoor the visible obstacles of the Catholic Church. Thus, it is able to also stated that the Church's pursuit of ecumenism is some other manner of expressing her radical catholicity or universality.²⁷ Another is the conviction that we are able to learn from one another. That is a few respects our Christian sisters and brothers in different communions have accomplished answers to our shared problems that go beyond our very own, and paths of holiness were nurtured there, in a few instances, greater correctly than in our very own home. We have a good deal to offer, however we additionally have much stuff to learn. It is certainly this declaration that could be so difficult for us as Catholics. Here our language, that's actually as a way froward is going also can keep us back. We are acquainted in pronouncing that the fullness

of reality subsists within the Catholic Church, at the same time as different Christian church buildings own elements of the reality.²⁸ . Borrowing the words form CCC, 819,

“Christ’s Spirit uses these Churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church”

This on the other hand can cause discomfort to the some in the Catholic Church. But if we neglect such fact, we also neglect the Spirit who leads us into communion. Rather Ecumenism, though how beautiful and ecumenical it is, might be an act either for mere dialogue with nothing end in the mind or mere proselytism like the wolves dress in sheep.²⁹

Ecumenism is a movement of members of the Church as well as a movement of the Church itself. We are also expected to form relationships with other people, which is a responsibility shared by everyone. Our ecclesial local area as a natural body gains from and can develop through the case of other Christian Churches.³⁰ They have lessons to teach us and gives to provide that genuinely come from Christ³¹ and which we could not learn from our fellow Catholics. This, obviously, has nothing to do with diluting the confidence or looking to find a most reduced shared element to which everybody can concur. That would be a cop-out and invalidate the actual point of credible ecumenism, for it would subvert the chance of the veritable gaining and solidarity that can emerge out of exchange with our kindred Christians. Veritable ecumenical commitment ought to lead us to turn out to be all the more completely submerged in our own confidence, not less; for provided that each is completely dedicated to their confidence, and

²⁴ “Ecumenical, USCCB”

²⁵ “Ecumenical, USCCB”

²⁶ “Unitatis Redintegratio”, 3

²⁷ “Ecumenical, USCCB”

²⁸ West, 2017

²⁹ West, 2017

³⁰ West, 2017

³¹ Catechism of the Catholic Church, 819





really keen on learning and living reality no matter what, can genuine exchange happen. Really at that time might we at any point desire to understand Jesus' desire that "they may be generally one".³²

The Church has formulated areas for Ecumenical Dialogue. But rather than concentrating to the theological arena, it also moves to the externalities that are the realities with which these theological facets also live and that is reality. The Church has formed areas of ecclesial life such as a.) Spiritual Ecumenism b.) Dialogue of love, c.) Dialogue of Truth, d.) Dialogue of Life, e.) Pastoral and among others. But the researcher focuses only on the mentioned areas.

Spiritual ecumenism. Profound ecumenism not just it advances petition, transformation, and sacredness for Christian solidarity yet, ³³ in addition, comprises of appealing to God for Christian solidarity as well as of a "shift in perspective and heavenliness of life"³⁴ As Pope Benedict XVI said: "Substantial motions that enter hearts and mix souls are fundamental, rousing in everybody that inward transformation that is the essential for all ecumenical progress."³⁵

Dialogue of Love. It manages the experience at the degree of ordinary contact and co-activity, supporting and developing the relationship we as of now share through submersion. All ecumenism is baptismal ecumenism. While Catholics could perceive all as a family by prudence of the Maker, they perceive a considerably more significant relationship with immersed Christians from other Christian people groups who are their family in Christ, following the use of the New Testament and the Fathers of the Church.³⁶

Accordingly, the Dialogue of Love (or the Dialogue of Charity) goes not just to human society, yet rather to those obligations of fellowship fashioned in sanctification.³⁷ It is developed through the aggregation of straightforward drives which fortify the obligations of fellowship: the trading of messages or unique events; visits, and gatherings between local clergymen and ministers; and twinings or agreements between communities or institutions (dioceses, love not just for our family in Christ yet additionally for the Christian communities to which they have a place, since we "blissfully recognize and regard the Christian endowments which we trail down there."³⁸

Dialogue of Truth. Concerns the crucial doctrinal part of mending division among Christians. Pope Francis has called for an active attentiveness to gifts in the other or possible areas of gaining from the other that address our own ecclesial needs. "If we truly have confidence in the plentifully free working of the Holy Spirit, we can advance such a great amount from each other! It isn't just about being better educated about others, yet rather about procuring what the Soul has planted in them, which is likewise intended to be a gift for us"³⁹ But this process of reception ought to include the entire Church in the activity of the *sensus fidei*: lay faithful, theologians, and pastors. Wherein the commission and ecclesial institutions play a vital role. The Church's teaching authority eventually has the obligation to communicate a judgment (see UUS §81). Bishops, hence, are urged to peruse and assess especially those ecumenical records that are generally pertinent to their own specific situations. Many contain ideas that can be executed at the local level.

³² West, 2017

³³ West, 2017

³⁴ Holy See, *Unitatis Redintegratio*, §8

³⁵ *First Message of Pope Benedict XVI at the end of the Eucharistic Concelebration with members of the College of Cardinals in the Sistine Chapel, 20 April 2005.*

³⁶ Koch and Farrell, 2020

³⁷ Koch and Farrell, 2020

³⁸ Holy See, *Unitatis Redintegratio*, §4

³⁹ Pope Francis, "Evangelli" §246





The Dialogue of Life. Truths expressed jointly in theological dialogue seek concrete expression through joint action in pastoral care, in service to the world, and through culture.

- a. **Pastoral ecumenism** -. Christian communities in each locality face the same pastoral and missionary challenges. These are the areas for which we are can have dialogue but at the same time may cause tension when the self above the search for dialogue. But nonetheless, when approached with a properly ecumenical spirit these very challenges become opportunities for Christian unity in pastoral care, called here “pastoral ecumenism”. The document even emphasize areas of concern such as a.) Draw pastoral initiatives from Christian leaders. b.) See common pastoral needs in mission areas and c.) interact among these families of faith.⁴⁰
- b. Practical ecumenism - “bear witness to our common hope” (UR §12), In the certain hope that God is bringing all of creation into the fullness of his Kingdom, we are motivated to take action to defend the dignity of the human person and the holiness of creation.⁴¹
- c. **Cultural ecumenism.** any initiatives made to learn more about other Christians’ cultures and, in doing so, to recognize that, despite some degree of cultural diversity, we all share the same faith that is manifested in various ways. The promotion of shared cultural endeavors that might unite many groups and reinculturate the gospel in the modern era is a crucial component of cultural ecumenism.⁴²

Challenges of Ecumenicism. The responsibility of Ecumenical Commissions is to ensure that Church activities are infused with a genuine ecumenical spirit, according to the address of his holiness John Paul II. To make sure those dioceses, parishes, and other Catholic organizations and institutions understand and investigate the ecumenical implications of their operations; commissions must closely collaborate with pastoral councils. The collaboration between

⁴⁰ Koch and Farrell, 2020

⁴¹ Koch and Farrell, 2020

⁴² Koch and Farrell, 2020

Catholic organizations and their equivalents in other churches and ecclesial communities should be encouraged in particular by these groups. The successful work of such Commissions has already been demonstrated as a means of fostering Christian relationships at the local level. He also mentioned the necessity for a boost today. Some individuals believe that the ecumenical movement is no longer as important as it once was. Undoubtedly, there are plenty of practical challenges present at the municipal level. However, there could also be a feeling of disappointment regarding the dialogue’s theological components. The temptation to downplay the significance of theology in response to this area’s modest growth must be completely resisted. Because the Holy Spirit’s job is to guide the disciples to the entire truth that the Lord has taught, to reduce our fervent concern for the reality of Christ’s purposes for his followers would be to impede the Spirit’s power.⁴³

Suggestion on Ecumenism in the Church. The Second Vatican Council also drew conclusions from concrete obligations, which are stated as follows: “That they may be able to give this witness to Christ fruitfully, (Christians) ought to be joined to the people of their time by esteem and love, and acknowledge themselves to be members of the group of people among whom they live. Let them share in cultural and social life by me various exchanges and enterprises of the various kinds of exchanges and enterprises of the Second Vatican Council. Thus, they ought to know well the religious and cultural traditions of others, happy to discover and ready to respect seeds of the Word which are hidden in them.... Just as Christ himself knew the people he lived among, so too should his disciples. They should make touch with them in order to understand via open communication and patience what gifts

⁴³ Pope John Paul II, 1993





a generous God has bestowed upon the peoples of the world. They should also make an effort to release these prisoners and subjugate them to God their Savior by shining the light of the Gospel on these hidden treasures.⁴⁴

Regardless matter whether he is in the majority or the minority, every Christ follower is compelled to participate in dialogue in everyday life as a result of his human and Christian mission. His family, social, educational, artistic, financial, and political life should all be permeated with the spirit of the gospel. As a result, conversation contributes to the vitality of the Church's mission.⁴⁵

The Dialogue of Religious Experience People who is deeply ingrained in their own religious traditions can discuss their expressions and methods for seeking the Absolute, as well as their experiences of prayer, meditation, faith, and obligation. This kind of conversation may be a source of mutual growth and productive collaboration for advancing and maintaining the greatest principles and values. It naturally leads to each partner sharing with the other the basis for his or her own religion. This discourse is not hindered by the often significant discrepancies between the faiths. Instead, those differences need to be brought up in a humble and trusting manner to God, who "is larger than our heart" (1 Jn 3:20). In this sense, too, the Christian has the chance to provide the other person the chance to explore existentially with the principles of the Gospel.⁴⁶

DISCUSSION

Dialogue aims to understand each person in the light of understanding and not based on justifying

⁴⁴ Secretariat, "Attitude", 27

⁴⁵ Secretariat, "Attitude", 30

⁴⁶ The Attitude of the Church, 35

ideas by simply exposing one's meaning and terms to other people thus this would only result in monologue. On the other hand, it is about finding a common ground of faithful which is both faith and experience. There, each one can share one's thoughts and questions and express one's thoughts without prejudice toward each other. Realizing the fact that all person inclined to truth and as well as live in the truth which is our faith. We are equal and in need of each other. Also, it doesn't mean that one only receives for the sake of being in harmony with each other but rather be moved by each other's unique experience in a open and respectful medium. It is not an academic exercise but rather it aims to grow with one another, in full communion, in Greek *koinonia*. It is appropriate to say that it happens in a area where there is differences

It is appropriate to say that dialogue happens in situations where there are differences but still happens, again, in a common ground where it doesn't aim to stop at that moment but rather is to fellowship in thought and action knowing the fact that we are individuals living in the same world, acting to one another, and living with in one another.

The researcher will now present the Themes for Dialogue and in the light on the Phenomenological Existentialism of Gabriel Marcel, the researcher would like to produce essential key elements that can help Ecumenical dialogue possible. There are themes that were introduced to facilitate dialogue. It is said that there should be a common ground where each one can participate and thus each theme was presented on this basis.

Spiritual ecumenism. Profound ecumenism not just it advances petition, transformation, and sacredness for Christian solidarity yet,⁴⁷

⁴⁷ Koch and Farrell, 2020





in addition, comprises of appealing to God for Christian solidarity as well as of a “shift in perspective and heavenliness of life”⁴⁸

- Primary Reflection:

- We are living persons capable and is embed with emotions.
- We are not an island but rather human beings capable of relationship
- We believe that there is God who is the creator.
- We believe in the power of prayer

- Secondary Reflection: Solidarity is not a mere activity wherein we are in union to others because we cannot exist without them we are task for communion with each other science as a human we are not an island rather we are emotional being as well capable of forming a relationship to every creature and even in nature itself. We develop and grow in this relationship.

Dialogue of Love. It manages the experience at the degree of ordinary contact and co-activity, supporting and developing the relationship we as of now share through submersion. All ecumenism is baptismal ecumenism.

- Primary Reflection:

- We are baptized Christian, and we believe in God
- Though we have differences in our beliefs, we still believe in Jesus and we are called Christians

- Secondary Reflection: We can form communion with one another since we are Christians, we believe in Jesus as the Messiah who was sent by God for us to be saved from damnation. We can therefor form ecumenism because of this core belief.

⁴⁸ Holy See, Unitatis Redintegratio, §8

Dialogue of Truth. Concerns the crucial doctrinal part of mending division among Christians. Pope Francis has called for an active attentiveness to gifts in the other or possible areas of gaining from the other that address our own ecclesial needs.

- Primary Reflection:

- Though different, the Churches possess gifts that can be shared with others.
- They also share the same problem which all other Christian experience and they also can share experiences on how they cope with these things through their faith in Jesus.

- Secondary Reflection: Christian Churches can share among themselves the gifts they possess in faith. For though we may have differences yet we share the life we experience and the fundamental questions and possess reflections from these realitites.

The Dialogue of Life. Truths expressed jointly in theological dialogue seek concrete expression through joint action in pastoral care, in service to the world, and through culture.

- Primary Reflection:

- There is in us the urge to concretize our faith into action.
- Christians are taught that faith without action is dead.
- We express our faith in a different manner but through our culture
- This culture allows us to grow in our faith at the same time

- Secondary Reflection: We are Christians and I taught that faith without action is dead. We want that our faith is seen to affirm what we





believe. We also express our faith in our culture and at the same time this expressions in culture also allows us to draw in it.

Conclusion. As the themes were presented we can see the different areas and its scope for the Ecumenical Dialogue. These allow us to better realize our goal in this endeavor. As presented in the Phenomenology of Marcel, we can summarize his point in doing these themes that they use Primary reflection in order to see our conception that hinders us to form an Ecumenical dialogue among other Christian Denomination and to see what it is in the reality as well in its essence. We therefor remembered that Ecumenism is not possible and its even there we just need to open and engage in genuine dialogue.

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