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- Katarina Lia Kompan Erzar, Bog je mlad: nevroznanstveno ozadje papeževega razmišljanja o mladih
  God Is Young: Neuroscientific Background of Pope's Thoughts about Youth

Povzetek: Prispevek predstavlja razširjen zapis slavnostnega predavanja z letošnje Tomaževe proslave. V njem je na izviren način razdelan pogled na mlade, mladost in mladostništvo. Vprašanje o konkretnem obdobju – mladostništvu – v človeškem življenju, kot ga razume sodobna nevroznanost, opira na globlje razmišljanje o duhovni mladosti in mladosti vere ter implikacijah za življenje in prenovo Cerkve. Z integracijo teologije papeža Frančiška in konkretnih sodobnih spoznanj kot izhodišče razmišljanja postavlja naslednje vprašanje: Kako bi bilo, če bi mladostništvo zares začeli dojemati kot največji čustveni, socialni, miselni in kreativni potencial, ki ga imamo? Članek s pomočjo vzporednic med okrožnico Bog je mlad, spodbudo Kristus živi in nevroznanstvenimi spoznanji o mladostništvu skuša poiskati tri pomembne odgovore na to vprašanje in prikazati njihovo aktualnost.

Ključne besede: mladostništvo, Cerkev, mladost, papež Frančišek, nevroznanost

Abstract: The article is an extended version of the inaugural lecture the author held at the annual celebration of St. Tomas Aquinas. It presents an original view of the value and wisdom of young people, youth and adolescence in general. Relying on neuroscientific research, it discusses the concrete implementation of the potential adolescence has for better living and the renewal of the Catholic Church. It also refers to the understanding and spiritual meaning of youth in the papal documents of Pope Francis. Comparing the theological evaluation of the youth and adolescence by Pope Francis in his circular God is young and post-synodal exhortation Christus vivit with the recent neuroscientific findings, we ask the question: How would it be if we really looked at adolescence as having the greatest emotional, social, mental, creative potential for one's well-being and spiritual growth. The article articulates three possible answers to this question.

Key words: adolescence, Church, youth, Pope Francis, neuroscience

- Bogoljub Šijaković, Logos and Agnosiology: Fragments for a Theory of Non-Knowledge
  Logos in nespoznavno: drobci za teorijo ne-spoznanja

Abstract: The author's point of departure is the Hellenic idea of logos, which contains the presupposition of meaningfulness in the ontological, epistemological, and semantic fields. Still, in various spheres we come to face the fact that certain existentially important kinds of knowledge remain inaccessible, not only as a riddle which (we may) unriddle, but also as a mystery which remains such even when revealed. Not only does the lack of knowledge exist as a motif and origin of knowledge, but principled unknowability exists as well: especially in the encounter with transcendence, in the experience of limit-situations, in mystical unknowing (which is a kind of knowing), in the experience wherein meaning is revealed, in the event of existential truth. The human being possesses awareness regarding that which surpasses it, and has a need to express the inexpressible, to know the unknowable. In such a case, our non-knowing is not an occasion for scepticism and agnosticism. Rather, non-knowing (as experiential metaphysics) becomes a kind of knowledge, a moment thereof. We face contingency, namely the uncontrollability of the conditions of our life, and we have a need to introduce meaning in order to overcome contingency. But, how do we overcome situations which defy meaning? Is it also possible to formulate a theory regarding the unknowable?

Key words: logos, meaningfulness, rationality, logic, scientific knowledge, mystical knowledge, existential truth, the apophatic, transcendence, mystery

Povzetek: Avtorjevo izhodišče je grška ideja o logosu, ki vsebuje predpostavke glede smisla na ontološkem, na epistemološkem in na semantičnem polju. Kljub temu se na različnih področjih spopadamo z dejstvom, da nekatere eksistencialno pomembne vrste spoznanja ostajajo nedosegljive, ne zgolj kot uganke, ki jih (lahko) razrešimo, temveč tudi kot skrivnosti, ki celo ob svojem razkritju ostajajo skrivnosti. Pomanjkanje spoznanja ni zgolj razlog in izvor za doseganje spoznanja, saj obstaja tudi nespoznavno, ki je takšno v svojem temelju: to velja zlasti pri srečevanju s transcendenco, pri izkustvu mejnih fenomenov, pri mističnem nespoznanju (ki je nekakšna oblika spoznanja), pri izkustvu, skozi katero se razkriva pomen nečesa, pri dogodku eksistencialne resnice. Človeško bitje se zaveda tega, kar ga presega, in ima potrebo, da izraža neizrazljivo, da spoznava nespoznavno. Tedaj naše ne-spoznanje ni priložnost za skepticizem in agnosticizem. Nasprotno, ne-spoznanje (kot izkustvena metafizika) postane svojevrstno spoznanje, njegov trenutek. Spopadamo se s kontingenco, to je: z možnostmi našega življenja, nad katerimi nimamo nadzora, in čutimo potrebo po vzpostavljanju smisla, da bi kontingenco premagali. Toda kako lahko premagamo stanja, ki se izmikajo smislu? Ali je mogoče oblikovati teorijo o nespoznavnem?

Ključne besede: logos, smisel, racionalnost, logika, znanstveno spoznanje, mistično spoznanje, eksistencialna resnica, apofatičnost, transcendenca, skrivnost

- Bogdan Lubardić, St Justin Popović: Critical Reception of British Theology, Philosophy and Science
  Sveti Justin Popović: kritično ovrednotenje britanske teologije, filozofije in znanosti

Abstract: During the First World War the Faculty of Theology in Oxford received a group of over fifthy theological refugees from Serbia. Amongst the first to arrive was Fr Justin Popović. He was accepted to read for a Baccalaureus Litterarum degree. The thesis presented by Popović did not receive the merit of a certificated degree from the University's examiners, especially due to his sweeping attacks on Western Christianity. This study explores pro et contra arguments in relation to such an outcome. The author demonstrates that, next to a negative view of Western Christendom and Western culture, Popović does manifest a positive relation as well. This more inclusive side of Fr Justin's relation to Western, particularly Anglican, Christians remains indicative of a dimension of mystical fellowship forged by those on both sides who, despite confessional differences, have become Christ-like themselves.

Key words: Oxford University, Serbian theological refugees, Dostoevsky, Justin Popović, Walter Frere, Anglican-Orthodox dialogue, Christian fellowship

Abstract: Med prvo svetovno vojno je Teološka fakulteta v Oxfordu sprejela skupino nad petdeset teologov, ki so kot begunci prispeli iz Srbije. Med prvimi prišleki je bil oče Justin Popović. Odobrili so mu študij za pridobitev univerzitetne diplome (bakalavreat). Diplomskega dela, ki ga je predložil Popović, ocenjevalci niso potrdili, zlasti zaradi njegovih ostrih napadov, usmerjenih proti zahodnemu krščanstvu. Ta študija se poglablja v pro et contra v zvezi z razlogi za takšen razplet. Avtor dokazuje, da je Popović poleg svojega negativnega pogleda na zahodno krščanstvo in na zahodno kulturo izkazoval tudi pozitiven odnos. Omenjena bolj vključevalna plat Justinovega razmerja do zahodnih kristjanov, predvsem do anglikancev, ostaja povedna glede na razsežnost mističnega prijateljstva, h kateremu so težili udeleženci obeh strani, s tem pa so kljub konfesionalnim razlikam postajali podobni Kristusu.

Key words: univerza v Oxfordu, srbski teologi begunci, Dostojevski, Justin Popović, Walter Frere, anglikansko-pravoslavni dialog, krščansko prijateljstvo

- Jože Krašovec, Od simbola besede v Svetem pismu do teologije o opravičenju
  From the Symbol of the Word in the Bible to the Theology of Justification

Povzetek: Semantični in hermenevtični obseg svetopisemskega pojma besede določa religiozno hermenevtiko, smeri razvoja sistematične teologije in smeri raziskovanja in nakazuje, pod katerimi vidiki judovsko-krščanski pojem besede dopolnjuje splošni pojem besede in kot posledica tega pojem komunikacije in dialoga. Da bi razumeli pomen »besede« v Svetem pismu v vseh njenih mnogovrstnih predstavitvah in interpretacijah, je pomembno upoštevati razmerje med opisnim ali pripovednim in normativnim ali doktrinalnim načinom izražanja prepričanj in vrednot. Upoštevanje Svetega pisma kot celote vodi do spoznanja o presenetljivi raznolikosti opisnih in normativnih načinov izražanja, ki so v medsebojnem razmerju in podpirajo drug drugega. Prioritetno mesto te ali one smeri v znatni meri določa medreligijske odnose. Ta tema bo ponazorjena na podlagi uporabe pojma pravičnosti in sorodnih besed v sodnem pomenu božjega povračila in pojma pravičnosti v pomenu odrešenja in milosti, ko zadevata Boga. Ko pa je subjekt človek, je to vprašanje alternative med zakonitostjo kot normo in pravičnostjo v pomenu vere. Primerjava med uporabo izraza pravičnost v Stari in v Novi zavezi bo pri tem posebno v pomoč.

Ključne besede: beseda, metafora, simbol, vera, opravičenje po veri, eksegeza, sistematična teologija

Abstract: The semantic and hermeneutic range of the biblical concept of the word determines religious hermeneutics, directions of developing systematic theology and research directions, and indicates under which aspects the Jewish-Christian concept of the word complements the general concept of the word and, consequently, of communication and dialogue. To understand the meaning of »word« in the Bible in all its multiple representations and interpretations, it is important to consider the relationship between descriptive or narrative and normative or doctrinal ways of expressing beliefs and values. Considering the Bible as a whole leads to recognition of a remarkable diversity of descriptive and normative ways of expression that are interrelated and support each other. Priorities in this or the other direction determine considerably interreligious relations. This issue will be illustrated through the use of the concept of justice and related words in the forensic sense of divine retribution and in its redemptive sense of righteousness and grace when related to God. When related to the human subject the issue is the alternative of justice as a norm and of righteousness in the sense of faith. A comparison between the use of the term of justice or righteousness in the Old and New Testaments will be especially helpful.

Key words: the word, metaphor, symbol, faith, justification by faith, exegesis, systematic theology

- Porfirije Perić, Svetopisemska eksegeza in psihologija: možnosti ustvarjalne sinergije
  Biblical Exegesis and Psychology: Perspectives of Creative Synergy

Abstract: V prvem delu članka na kratko predstavimo historiat psihološkega pristopa v svetopisemski eksegezi in obenem preučimo možnosti za ustvarjalno sodelovanje eksegeze in psihologije. V drugem delu kot praktični primer uporabimo novozavezno priliko o izgubljenem sinu (Lk 15,11-32), in to tako, da njeno osnovno pripovedno strukturo povežemo z Jungovim psihoanalitičnim modelom. Članek načeloma potrdi pozitivne plati psihološkega pristopa, a obenem pokaže na nekatere njegove pomanjkljivosti.

Key words: eksegeza, psihologija, psihoanaliza, izgubljeni sin, Carl Gustav Jung

Abstract: The first part of this article briefly presents the history of the psychological approach in the biblical exegesis and, at the same time, examines various possibilities for a creative collaboration between both fields. In the second part, a New Testament parable about the prodigal son (Luke 15,11-32) is being used as a practical example. The basic narrative structure of the parable is brought into relationship with the Jungian psychoanalytic model. This study, on a principal level, confirms positive aspects of the psychological approach in the biblical exegesis, but also points to some of its imperfections.

Key words: exegesis, psychology, psychoanalysis, prodigal son, Carl Gustav Jung

- Boris Golec, Prispevek k cerkvenoupravni sloveniki 17. stoletja
  A Contribution to Church-Administrative Slovenica of the Seventeenth Century

Povzetek: Prispevek prinaša prvi pregled starejše cerkvenoupravne slovenike izpred konca 17. stoletja, iz obdobja, ko so uradovalna besedila v slovenščini nastajala le izjemoma. Pomembno obogatitev doslej evidentiranih slovenskih zapisov pomenita besedili o umestitvi dveh župnikov v sedemdesetih letih 17. stoletja. Odkriti sta bili v Škofijskem arhivu Passau v rokopisni knjigi Franca Jožefa Garzarollija, ki je med drugim opravljal funkcijo generalnega vikarja ljubljanske škofije. Ohranjeni besedili resda pričata o splošni praksi – dejanje umestitve duhovnika je v župnijah s slovenskim prebivalstvom vedno vsaj deloma potekalo v slovenščini –, vendar se takšni za enkratno uporabo nastali zapisi iz razumljivih razlogov niso ohranili. Umestitvi župnikov iz let 1677 in 1678 nista le najstarejši, ampak doslej tudi edini znani tovrstni besedili v slovenskem jeziku iz zgodnjega novega veka.

Ključne besede: cerkvena uprava, slovenski jezik, umestitev župnika, Franc Jožef Garzarolli, ljubljanska škofija

Abstract: The contribution provides an overview of the early church-administrative *slovenica*, which emerged before the seventeenth century, during the period when official texts were only exceptionally drawn up in the Slovenian language. An important addition to hitherto documented Slovenian records is two texts on the installation of two parish priests in the 1670s. The texts were discovered in the Diocesan Archives Passau, in a manuscript book by Franc Jožef Garzarolli, among others, Vicar General of the Ljubljana Diocese. Although the preserved texts testify to a well-established practice – the act of installing a priest in Slovenian-populated parishes always, at least in part, took place in the Slovenian language – records produced for a single occasion have, for understandable reasons, not been preserved. The installations of parish priests from 1677 and 1678 are not only the oldest but so far also the only known Slovenian texts from the Early Modern Period.

Key words: church administration, Slovenian language, installation of a parish priest, Franc Jožef Garzarolli, Diocese of Ljubljana

- Dejan Pacek, Lex specialis. Zakon o pravnem položaju verskih skupnosti v SR Sloveniji
  Lex Specialis. the Law of a Legal Status of Religious Communities

Povzetek: Članek je osredotočen na vsebino Zakona o pravnem položaju verskih skupnosti v SR Sloveniji iz leta 1976 in na posledice, ki jih je zakon imel za delovanje katoliške Cerkve v Sloveniji. Nastanku omenjenega zakona so botrovali prenos urejanja pravnega položaja verskih skupnosti z zvezni ravni na republike in na avtonomni pokrajini konec leta 1971 in sočasni poskusi krajevne Cerkve, da prevzame družbene naloge, ki so bile do tedaj monopol države. Zakon je povečini povzel določila poprejšnjega zveznega Zakona o pravnem položaju verskih skupnosti iz leta 1953 oziroma 1965, vanj pa je bilo vnesenih tudi nekaj novosti. Od teh je bila najpomembnejša določba, da je v okviru verskih skupnosti prepovedano organizirati oziroma opravljati dejavnosti, ki jih je zakonodajalec opredelil kot dejavnost splošnega ali posebnega družbenega pomena, v prvi vrsti izobraževalno in karitativno dejavnost.
Ključne besede: katoliška Cerkev v Sloveniji, pravni položaj verskih skupnosti, jugoslovanska ustava, verska svoboda, slovenska verska komisija

Abstract: The article is focusing on The law of a legal status of religious communities in the Socialist Republic of Slovenia from the year 1976 and consequences that it had for the Catholic Church in Slovenia. The corresponding law came into existence due to transferring legal status of religious communities from a federal to a level of republic and autonomous regions at the end of 1971. At the same time the Chatolic Church tried to take over some social agenda being under a state's monopole until then. The law mostly contained regulations of a former federal Law of legal status of religious communities from the year 1953. The most important regulation prohibited organizing or carrying out activities defined as common or special in social importance, the two most important being the educational and charitable activities.

Key words: Chatholic Church in Slovenia, legal status of religious communities, Yugoslavian constitution, freedom of religion, Slovene Commission for Religious Affairs

- Barbara Riman, Slovenski duhovniki in njihovo delovanje v slovenskih društvih na Hrvaškem v prvi polovici 20. stoletja
  Slovene Priests and Their Service in Slovene Associations in Croatia during the First Half of the 20th Century

Povzetek: O zgodovini slovenstva na Hrvaškem se raziskuje in piše relativno malo, predvsem pa je zanemarjena zgodovina delovanja slovenskih duhovnikov na Hrvaškem, ki so bili s svojim delovanjem (poleg duhovne oskrbe in vpliva na moralne vrednote) vključeni v slovenska društva na Hrvaškem in so vplivali na ohranjanje slovenskega jezika, kulture ter narodne identitete. Njihova vloga je izjemno pomembna predvsem v prvi polovici 20. stoletja, nato pa se začne zaradi političnega sistema v nekdanji Jugoslaviji zmanjševati. Pomen duhovnikov je velik tako za slovenske skupnosti v sosednjih državah kot tudi za slovenske skupnosti v izseljenstvu. V prispevku sta prikazana delovanje slovenskih duhovnikov med Slovenci na Hrvaškem, in sicer predvsem v slovenskih društvih, ter njihov trud za ohranjanje slovenskega jezika in kulture na neslovenskem področju skupne države v obdobju do začetka druge svetovne vojne. Prispevek temelji na obstoječi znanstveni literaturi ter podatkih iz slovenskih in hrvaških zgodovinskih časopisov.

Ključne besede: Slovenci na Hrvaškem, slovenski duhovniki na Hrvaškem, slovenska društva na Hrvaškem

Abstract: The history of Slovenianhood in Croatia is relatively little researched and written about, but especially neglected is working history of Slovene priests in Croatia, who, apart from providing spiritual care and impact upon moral values, participated in Slovene associations, thus having exerted great influence upon preservation of Slovene language, culture and ethnic identity. Their role was especially important in the first half of the 20th century, later it fell into decline due to the political system of the former Yugoslavia. Priests are significant for the Slovene communities in the neighbouring states, as for Slovene communities in emigration. The article presents the activities of the Slovene priests amongst Slovenes in Croatia and especially in the Slovene associations, as well as their efforts for preservation of the Slovene language and culture in the non-Slovene territory of the common states till the beginning of WWII. The article is based on scientific literature and data from Slovene and Croatian historical periodicals.

Key words: Slovenes, Croatia, Slovene priests, Slovene associations

- Boštjan Udovič, »Mass for the Homeland«: (Just) a Religious Ceremony or a Religious, Diplomatic and Statehood-Strengthening Activity?
  »Maša za domovino«: (zgolj) verski obred ali versko, diplomatsko in državotvorno dejanje?

Abstract: In this article, the author analyses the overlap between the religious and the diplomatic/political aspects in the practice of celebrating masses for the homeland. The purpose of this article is to establish to what extent the diplomatic and political component is present in this practice, and how the homeland mass practice is understood in the Slovenian political context. For this purpose, the author analyses two aspects: the structure of masses for the homeland and the presence of diplomatic and political elements in the ceremony, and the attitude of young people towards the practice. The latter is relevant particularly because young people will become political decision makers in a few years. Their current views will then be reflected in the positions of their political parties.

Key words: mass for the homeland, politics, diplomacy, music, cooperation between Church and state

Povzetek: V članku avtor analiza presek med versko in diplomatsko-politično razsežnostjo maše za domovino. Namen članka je, ugotoviti, kako navzoča je pri mašah za domovino diplomatsko-politična razsežnost oziroma kako so maše za domovino razumljene v slovenskem političnem kontekstu. Avtor zato analizira dvoje: najprej strukturo maš za domovino in navzočnost diplomatsko-političnih prvin, ki se najdejo v okviru teh maš, nato pa tudi odnos mladih do maše za domovino. Ta odnos mladih je pomemben predvsem zato, ker bodo mladi v nekaj letih postali politični odločevalci. Njihova sedanja stališča se bodo pretopila tudi v stališča političnih strank, katerih člani bodo.

Ključne besede: maša za domovino, politika, diplomacija, glasba, sodelovanje med Cerkvijo in državo

- Tea Golob, Matej Makarovič in Matevž Tomšič, Pomen religioznosti za evropsko identiteto mladih
  The Significance of Religiousness for European Youth's Identity

Povzetek: Članek obravnava pomen in razumevanje evropske identitete med mladimi in prikazuje njeno vlogo v konstrukciji in ohranitvi skupnega prostora vrednot in pripadnosti. Zgodovinski, kulturni in duhovni vidiki evropskega prostora so tako postavljeni na stičišče ambivalentnih družbenih procesov in njihovih večplastnih razumevanj pri posameznikih. Članek – na podlagi razlikovanja med različnimi razsežnostmi evropske identitete – predstavi stališča mladih do skupnih evropskih pripadnosti, ki odsevajo kompleksnost sodobnega družbenega reda in odslikavajo obstoj različnih dimenzij evropskega prostora. Pri tem pa na podlagi empiričnih podatkov poudarja, da je duhovna dimenzija Evrope, posebno njen religiozni vidik, kljub eroziji tradicionalnih družbenih spon še vedno ključni dejavnik pri ohranjanju občutij skupne pripadnosti Evropejcev.

Ključne besede: Evropa, identiteta, religija, mladi, linearna regresija

Abstract: The article discusses the significance and understanding of European identity among the youth and demonstrates its role in the construction and maintenance of the common space of values and belongings. Historical, cultural and spiritual aspects of European space are thus placed in the centre of ambivalent social processes and their multi-layer understandings by the individuals. Based on the distinction between different dimensions of European identity, the article shows the attitudes of youth towards common European belongings, which indicate the complexity of contemporary social order and reflect the existence of various dimensions of European space. Based on the empirical data, it underlines that – despite the erosion of traditional social bonds, the spiritual dimension of Europe, especially its religious aspect, remains a crucial factor in the maintenance of common belongings of the Europeans.

Key words: Europe, identity, religion, youth, linear regression

- Thuc Thi Nguyen, Quy Thi Thanh Truong, Michal Valčo, Maria A. Khvatova and Andrey A. Tyazhelnikov, Christian Theological Views on Industrial Revolutions and Related Ethical Challenges: A Western (And a Global) Perspective
  Krščanski teološki pogledi na industrijske revolucije in z njimi povezane etične izzive: zahodna (in globalna) perspektiva

Abstract: This article focuses on the development of science and technology as manifested in the four industrial revolutions in the modern era, highlighting their ethical implications and challenges against the background of the Christian, monotheistic (metanarrative) framework. It explores the relationship between Christian theology of creation, scientific development, and Western secularization, offering critical assessments about what the global world has come to call »Industrial Revolution 4.0« (IR 4.0, as of the 2010s) and the new ethical dilemmas that IR 4.0 presents to us. While the starting point of our reflection is Western intellectual tradition, authors hope to bring a global perspective on the issue with concrete impulses for further theological/ethical reflection and education.

Key words: industrial revolutions, ethics of technology, risks of IR 4.0, theology of creation, human dignity

Povzetek: Članek se posveča razvoju znanosti in tehnologije, kakor se kaže skozi štiri industrijske revolucije moderne dobe, pri tem pa izpostavlja njihove etične implikacije in izzive v luči krščanskega oziroma monoteističnega (metanarativnega) okvira. Raziskuje razmerje med krščansko teologijo stvarjenja, znanstvenim razvojem in zahodno sekularizacijo, temu pa pridružuje kritično ovrednotenje fenomena, ki ga globalni svet imenuje »industrijska revolucija 4.0« (IR 4.0, revolucija drugega desetletja 21. stoletja), in novih etičnih dilem, ki nam jih postavlja IR 4.0. Čeprav je izhodišče našega razmišljanja zahodno intelektualno izročilo, avtorji poskušamo predložiti globalen pogled na obravnavani fenomen s konkretnimi spodbudami za nadaljnjo teološko/etično refleksijo in ozaveščanje.

Ključne besede: industrijske revolucije, tehnološka etika, tveganja IR 4.0, teologija stvarjenja, človeško dostojanstvo

- Urška Kranjc Jakša, Bioetična vprašanja v neonatologiji
  Bioethical Issues in Neonatology

Povzetek: Neonatologija je področje v medicini, ki se je v zadnjem polstoletju razvilo bliskovito hitro, neonatalna intenzivna nega pa je ena od najbolj uspešnih medicinskih inovacij. Danes lahko preživijo vedno manjši in vedno bolj ranljivi dojenčki. Razvoj neonatologije je močno izboljšal preživetveno mejo prezgodaj rojenih otrok in njihovo kvaliteto življenja. Kljub uspehu pa neonatalno intenzivno enoto pogosto spremljajo etični dvomi. Etične dileme v zvezi z zdravljenjem prezgodaj rojenih otrok večinoma zadevajo zagotavljanje oziroma prekinitev zdravljenja in s tem povezano odgovornost. Toda kdo lahko o tem odloča? Članek obravnava to vprašanje v luči etike nedotakljivosti življenja in etike kvalitete življenja. Etika nedotakljivosti oziroma svetosti življenja razume vsako dejanje, ki povzroči pacientovo smrt, kot neetično. Etika kvalitete življenja pa zagovarja prekinitev zdravljenja ali pomoč pri umiranju takrat, ko pacientovo življenje ne dosega minimalnih standardov človeškega življenja. Etično odločanje v neonatologiji je zelo zapleteno, saj vključuje medicinsko osebje, starše, bolnike, pa tudi družbo na splošno; prav tako različni pogledi na zdravljenje povzročajo trenja med tistimi, ki morajo na koncu sprejeti odločitev za zelo prizadete ali umirajoče dojenčke.

Ključne besede: neonatologija, intenzivna enota, bioetika, zgodovina bioetike, etika nedotakljivosti življenja, etika kvalitete življenja, utilitarizem

Abstract: Neonatology is a field of medicine that has developed rapidly over the last half a century, and neonatal intensive care is one of the most successful medical innovations. More and more small and vulnerable babies are able to survive today. The development of neonatology has significantly improved the limit of viability of pre-term infants and improved their quality of life. Despite their success, neonatal intensive care units are often faced with ethical questions. Ethical dilemmas regarding the treatment of pre-term infants mainly concern the issue of whether to provide or withhold treatment, and responsibility for such decisions. But who can take decisions in such situations? The present paper addresses this question from the points of view of the inviolability of life and the ethics of quality of life. Under the ethics of the inviolability or sanctity of life, an action causing the patient's death is understood to be unethical. The ethics of quality of life, on the other hand, advocates discontinuation of treatment or assistance in dying when the patient's life does not meet the minimum standards of human life. Ethical decision-making in neonatology is a very complex issue as it involves medical staff, parents, patients and society in general. Finally, differing views regarding treatment can lead to disagreement between those people who must eventually take treatment decisions for severely handicapped or dying infants.

Key words: neonatology, intensive care, bioethics, history of bioethics, ethics of inviolability of life, ethics of quality of life, utilitarianism

- Piotr Morchiniec, Futile Therapy versus Worthy Dying: Anthropological and Ethical Arguments
  Brezplodna terapija proti dostojanstvenemu umiranju: antropološki in etični argumenti

Povzetek: Nowadays, issues related to the final stages of life stand more and more at the centre of problems relating to life and health, which result, for example, from the demographic situation in highly developed societies. In the last decades of the twentieth century, an explosion of therapeutic possibilities in the field of technical medicine has caused such questions to be voiced more and more frequently: Should humans try to live as long as possible, or should they live as long as they can with dignity and then die with dignity? Despite the seemingly obvious answer, there is still considerable medical and social resistance to the policy of discontinuing futile therapy. There are probably many reasons for this situation, but one of the most important factors is that this is regarded as a form of euthanasia. This means that ineffective therapy administered to a terminally ill patient is prolonged, even when it increases their suffering and prolongs their agony. Therefore, it is reasonable to examine the relevant arguments for the right approach to treating a terminally ill person. The starting point should begin with the empirical facts about patients who are in the last stage of their life, and where there is reasonable doubt about the benefits of the treatment they are receiving. Since normative conclusions should not be directly derived from empirical data, it is necessary to collect anthropological arguments first. It is only the concept of what a human being is that is fundamental to the applied bioethics, according to which we can formulate ethical conclusions. Finally, theology will come to the fore and it can bring new perspectives on death and what is beyond death boundaries.

Key words: futile (persistent) therapy, withholding treatment, withdrawing treatment, terminal phase of disease, right to a dignified death, quality of life, suffering, dying

Povzetek: V današnjem času se vprašanja, povezana z zadnjimi stadiji življenja, vse bolj postavljajo v središče problemov na področju življenja in zdravja, ki so med drugim posledica demografskih razmer v visoko razvitih družbah. V zadnjih de setletjih 20. stoletja je eksplozija terapevtskih možnosti na področju tehnične medicine povzročila, da se postavljajo takšna vprašanja vse pogosteje. Ali naj si ljudje prizadevajo za čim daljše življenje ali naj čim dlje živijo dostojanstveno in nato dostojanstveno umrejo? Kljub najbrž očitnemu odgovoru na zastavljeno vprašanje še vedno obstaja opazen medicinski in družbeni odpor do ukrepov, ki predvidevajo prekinitev brezplodne terapije. K takšnemu stanju verjetno prispeva več vzrokov, eden najpomembnejših dejavnikov pa je prepričanje, da govorimo pri tem o neki obliki evtanazije. Posledica tega je, da neozdravljivo bolne ohranjamo pri življenju s podaljševanjem brezplodne terapije, tudi če takšna terapija povečuje njihovo trpljenje in podaljšuje njihovo agonijo. Na tej podlagi je smiselno preučiti relevantne argumente, da bi tako dosegli ustrezen odnos do skrbi za neozdravljivo bolne. Izhodišče bi morala biti empirična dejstva o pacientih v zadnjem stadiju življenja in vprašanje, ali pri tem obstaja utemeljen dvom glede koristnosti terapije, ki so je deležni. Ker pa normativnih sklepov ne smemo neposredno izpeljevati iz empiričnih podatkov, je treba prej zbrati antropološke argumente. Zgolj koncept o tem, kaj človeško bitje sploh je, pomeni temelj aplikativne bioetike, v skladu s katerim lahko oblikujemo etične sklepe. Pri tem navsezadnje prihaja v poštev tudi teologija, ki lahko ponudi nove poglede na smrt in na tisto, kar je onkraj smrti.

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Ključne besede: neplodna (persistentna) terapija, zaustavitev zdravljenja, prekinitev zdravljenja, terminalna faza bolezni, pravica do dostojanstvene smrti, kakovost življenja, trpljenje, umiranje

- Tjaša Stepišnik Perdih, Pomen uglašenih odnosov
  The Importance of Attuned Relationships

Povzetek: Človek hrepeni po občutku sprejetosti in razumevanja, po tem, da je nekdo uglašen z njim. Izkušnja uglašenosti, ko se nekdo naravna, da je skladen z nami na čustveni, na miselni in na telesni ravni, daje upanje, da smo lahko sprejeti in ljubljeni točno takšni, kakor smo. Prve izkušnje uglašenosti pridobivamo v starševskem odnosu, ki pomeni model za vse nadaljnje odnose. Če so starši uglašeni, potem začutijo otroka v njegovih stiskah, strahovih, željah in v potrebah in se na to primerno odzovejo. To za otroka pomeni način za poznejše soočanje s težkimi situacijami in z neobvladljivimi čutenji. Najzgodnejšo izkušnjo (ne)uglašenosti tako nosi s seboj vse življenje. V članku pojasnjujemo, da sega pomen uglašenih odnosov od povsem fizičnega preživetja dojenčka, občutka bližine in povezanosti v partnerskem ali prijateljskem odnosu do korektivne izkušnje razvojnih primanjkljajev v terapevtskem odnosu. Utemeljujemo, da k tem odnosom sodi tudi odnos z Bogom. V krščanstvu, ki je personalizirana monoteistična vera, je namreč Bog predstavljen kot nekdo, ki je uglašen na človeka.

Ključne besede: uglašenost, starševski odnos, partnerski odnos, terapevtski odnos, odnos z Bogom, psihologija religije

Abstract: Man longs for acceptance and understanding, for the feeling of attunement. The experience of attunement, when someone aligns with us on the emotional, mental, and physical level, gives hope that we can be accepted and loved as we are. The first experience of attunement is attained in a parental relationship, which represents a model for all subsequent relationships. If the parents are attuned to their child, they feel his distress, fears, desires, and needs, and respond appropriately. This becomes a way for the child to deal with difficult situations and uncontrollable feelings later on. Therefore, he carries the earliest experience of (non)attunement with him all his life. The article explains that the significance of attuned relationships ranges from the entirely physical survival of the infant, the sense of intimacy and closeness in an intimate relationship or friendship, to the corrective experience of developmental deficits in a therapeutic relationship. We argue that a relationship with God also represents the example of an attuned relationship. In Christianity, which is a personalized monotheistic religion, God is presented as one who is attuned to man.

Key words: attunement, parental relationship, intimate relationship, therapeutic relationship, relationship with God, psychology of religion

- Mari Jože Osredkar, »S smrtjo se odnos spremeni, ne pa uniči«: življenje in teologija Guyja Lafona
  »Death Does Not Destroy the Relationship, but Changes It«: The Life and Theology of Guy Lafon

Povzetek: Guy Lafon, francoski teolog, duhovnik, dober človek, ponosen kristjan in prijatelj Slovencev, je za covidom-19 v devetdesetem letu starosti umrl 16. aprila 2020 v Parizu. Nekdanji študent École normale supérieur je kot profesor teologije deloval na Katoliškem inštitutu v Parizu. Veliko število knjig in člankov, ki jih je napisal, predstavlja njegovo posebno teološko misel, ki temelji na medosebnem odnosu, v katerem človek lahko prepozna odnos do Boga. Srčiko relacijske teorije najdemo v knjigi Le Dieu commun, ki je izšla leta 1981. V središču njegovega razmišljanja je vera, ki temelji na evangeljskem razodetju. V zadnjem obdobju raziskovanja se je osredotočil na razlaganje božje besede z vidika relacijske opredelitve človekovega bivanja: živeti pomeni, biti v odnosu; zunaj odnosa ni življenja. Njegovi učenci ohranjajo in razvijajo tako imenovani Lafonov način razmišljanja.

Ključne besede: Guy Lafon, razvoj relacijske teologije, Lafonovi učenci, Lafon in Slovenci

Abstract: Guy Lafon, a French theologian, priest, a good man, proud Christian, and friend of Slovenians, died from Covid-19 at the age of 90 on April 16, 2020 in Paris. A former student of the École Normale Supérieure, he worked as a professor of theology at the Catholic Institute of Paris. The large number of books and articles that he has written, stands for his own theological thought based on an interpersonal relationship in which one can recognize a relationship to God. The heart of relational theory is found in the book Le Dieu commun, published in 1981. In the center of his thinking is faith based on Gospel revelation. In the last period of his research, he focused on interpreting the word of God under the perspective of the relational definition among human beings: to live means to be in a relationship; there is no life outside the relationship. His students support and develop Lafon's way of thinking.

Key words: Guy Lafon, Development of Theology of Relationship, Lafon's Disciples, Lafon and Slovenians

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- Janez Vodičar, Kritika sekularizacij: tradicija kot pot do trdožive prihodnosti
  Critique of Secularization: Tradition as a Way to a Resilient Future

Povzetek: Sekularizacija je gibanje, ki naj bi sodobni družbi omogočilo demokratično ureditev in avtonomijo posameznika. Antropolog Talal Asad z genealoško metodo poskuša odkriti izvor in oblikovanje pojma sekularizem: sekularno umešča v odnos do religije in tradicije. Sekularno naj bi temeljilo na matematičnem razumevanju in utemeljitvi posameznika kot avtonomnega subjekta. To je pripeljalo do premika religije v zasebnost, religiozno pa pogosto le v verovanje, ki je utemeljeno zgolj z lastnim notranjim izkustvom. Telo in navade se zanemarjajo. Tradicija, ki je z učenjem življenja oblikovala navade, govorjenje in telesne odzive, je prav tako prezrta ali celo nezaželena. Izhajajoč iz teh ugotovitev skušamo nakazati, kako je tradicija, ki se prenaša preko socializacije, pri soočanju s krizami človeštva lahko v pomoč. Trdoživost posameznikov in skupnosti je odvisna od uspešnosti učenja iz izkušenj prejšnjih generacij in ustvarjalnega prevajanja tega znanja v konkretne življenjske situacije.

Ključne besede: sekularizacija, religija, Talal Asad, tradicija, socializacija, učenje, rezilienca

Abstract: Secularization is a movement that is supposed to enable a modern society to be a democratic community with the autonomy of the individual. Through a genealogical method, Talal Asad tries to discover the origin and formation of the concept of secularism. As an anthropologist, he places the secular in relation to religion and tradition. Secular is supposed to be based on a mathematical understanding and justification of the individual as an autonomous subject. This led to the shift of religion to privacy and often the understanding of religion only as a belief based exclusively on one's inner experience. Body and habits are neglected. Tradition that has once shaped habits, speech, and bodily responses through life learning is also ignored or even undesirable. From these findings, the article attempts to present how a tradition transmitted through socialization can help in dealing with the crises of humanity. The resilience of individuals and communities depends on the success of learning from experiences of previous generations and creative translation into a real-life situation.

Keywords: secularization, religion, Talal Asad, tradition, socialization, learning, resilience

- Bojan Žalec, Rezilienca, teologalne kreposti in odzivna Cerkev
  Resilience, theological virtues, and a responsive Church

Povzetek: Članek ima tri glavne dele. V prvem analiziramo pojem rezilience. Izraz ‚rezilienca' se uporablja v različnih vedah in na različnih področjih. Iz teh rab izluščimo jedrne značilnosti rezilience. Ugotavljamo, da pri rezilienci ne gre za golo odpornost na spremembe – ključne značilnosti rezilientnosti so prilagodljivost, zmožnost preobražanja ter odzivnost. Prav tako rezilientnost ne pomeni varnosti, zavarovanosti pred poškodbami in neranljivosti. Nasprotno, ugotavljamo, da človek lahko doseže rezilientnost predvsem zato, ker je ranljiv. Paradigma rezilientnosti je usmerjena na izzive dogodkov, ki so presenetljivi, še neznani in nepredvidljivi. Zato je rezilienca v svetu, ki je vedno bolj zapleten, nepregleden, nepredvidljiv, ki se izmika nadzoru in se zelo hitro spreminja, tako pomemben pojem. V drugem delu z vidika rezilientnosti obravnavamo kreposti vere, upanja, ljubezni in usmiljenosti. Ugotavljamo, da so vse štiri lahko pomembni pozitivni dejavniki rezilientnosti. Ta del po eni strani poglablja naše razumevanje omenjenih kreposti v luči rezilience, po drugi pa dopolnjuje naše razumevanje rezilience iz prvega dela. V tretjem delu apliciramo dognanja iz prvih dveh delov na vprašanje rezilientne Cerkve. Ugotavljamo, da je samo Cerkev, ki se odziva na konkretne probleme konkretnih ljudi, še posebno najšibkejših in najbolj ranljivih, skladna s svojim poslanstvom in rezilientna. Njena rezilientnost pa ne izvira iz togega vztrajanja na izročilu, ampak iz dejstva, da se je Cerkev ob vsem dolžnem spoštovanju tradicije hkrati znala tudi preobražati in prenavljati.

Ključne besede: rezilienca, kreposti, vera, upanje, ljubezen, usmiljenost, Cerkev

Abstract: The article has three main parts. In the first part, the author analyses the concept of resilience. The term ‚resilience' is used in different sciences and in different fields. The core resilience characteristics are extracted from these applications. The author finds that resilience is not about bare resistance to change, but that the key characteristics of resilience are adaptability, the ability to transform, and responsiveness. Likewise, resilience does not mean security, injury protection and invulnerability. On the contrary, the author finds that persons can achieve resilience only because they are vulnerable. The resilience paradigm focuses on the challenges of events that are surprising, yet unknown and unpredictable. This is why resilience is such an important concept in a world which is increasingly complex, non-transparent, unpredictable, eluding control and changing tremendously fast. In the second part of the article, the author deals with the virtues of faith, hope, charity (love), and mercy in terms of resilience. He finds that all four may be important positive factors of resilience. This part, on the one hand, deepens our understanding of the mentioned virtues in the light of resilience, and on the other hand, it complements our understanding of resilience from the first part. In the third part, the author applies the findings from the first two parts to the question of the resilient Church. He finds that only the Church which responds to concrete problems of concrete people, especially the weakest and most vulnerable, is consistent with its mission and resilient. Its resilience does not stem from a rigid insistence on tradition, but from the fact that the Church, with all due respect for tradition, was at the same time able to transform and renew itself.

Key words: resilience, virtues, faith, hope, charity (love), mercy, Church

- Branko Klun, Rezilienca in resonanca: V iskanju nove drže do sveta
  Resilience and Resonance: Searching for a New Attitude towards the World

Povzetek: Nemški sociolog Hartmut Rosa analizira razvoj modernosti s časovnega vidika pospeševanja. Čeprav se zdi, da nam današnja tehnologija prihrani veliko časa in povečuje naš nadzor nad svetom, pa v svojem življenju paradoksalno doživljamo vse večje pomanjkanje časa in nenehen časovni pritisk. Nedavna pandemija je tej spirali pospeševanja zadala velik udarec, saj je celotno družbeno in ekonomsko življenje privedla do skoraj popolne zaustavitve. To za nevzdržen tempo sodobnega življenja sicer ne more biti rešitev, kljub temu pa razkriva potrebo po globlji spremembi naše drže do sveta – in do življenja samega. Rosa to novo držo imenuje ‚resonanca'. Prispevek zoperstavlja pojem resonance danes zelo aktualnemu pojmu ‚rezilience' in obenem med resonanco ter nekaterimi sodobnimi filozofskimi pristopi, ki so temu Rosovemu pojmu zelo blizu, vzpostavlja dialog.

Ključne besede: rezilienca, resonanca, pandemija, Hartmut Rosa, pospeševanje, zaustavitev

Abstract: German sociologist Hartmut Rosa analyses the development of modernity under the temporal aspect of acceleration. Today, technology seems to help us save time and increase our control over the world, but, paradoxically, in our lives we are experiencing an ever-increasing lack of time, and constant time pressure. The recent pandemic has delivered a huge blow to this spiral of acceleration and has almost brought our entire social and economic life to a complete standstill. This cannot be a solution for the frenetic pace of contemporary life, but it nevertheless reveals the need for a deeper change in our attitude towards the world, and towards life itself. Rosa calls this new attitude ‚resonance'. In the present paper I want to contrast this notion of resonance with today's much advocated notion of ‚resilience', as well as establishing a dialogue between resonance and some current philosophical approaches which come very close to this concept of Rosa.

Keywords: Resilience, resonance, pandemic, Hartmut Rosa, acceleration, standstill

- Robert Petkovšek, »O pravi razdalji«: pogled z vidika mimetične teorije
  »On the Right Distance«: A View from the Perspective of Mimetic Theory

- Vojko Strahovnik, Jonas Miklavčič in Mateja Centa, Etični vidiki uporabe algoritemskega odločanja in ostalih sistemov UI v času pandemij oz. izrednih razmer
  Ethical Issues Related to the Use of AI-Based Algorithms in Pandemics and Other Public Health Emergencies

Povzetek: Netransparentnost delovanja je problem mnogih področij rabe umetne inteligence (UI) – tudi, in morda še posebej, sistemov algoritemskega odločanja. Problem ni le tehnične narave, temveč tudi etične. Kljub temu se algoritemski sistemi, ki temeljijo na umetni inteligenci, uporabljajo vse pogosteje in na vse več področjih. V pomoč so nam tudi v času izrednih razmer in trenutna pandemija COVID-19 ni izjema. V času te pandemije so se mnogi sistemi UI izkazali za izredno uporabne, vseeno pa njihova uporaba – v veliki meri tudi zaradi njihove pogosto netransparentne narave – odpira mnoga etična vprašanja. Postavljeni smo pred dilemo, ali je uporaba uspešnih sistemov, ki pa ne delujejo transparentno, lahko (v izrednih razmerah) etično sprejemljiva. Kot možni se kažejo predvsem trije odzivi: prilagoditev tradicionalnega pojmovanja transparentnosti pri odločanju, prilagoditev normativnih izhodišč ali pa omejitev uporabe netransparentnih sistemov algoritemskega odločanja.

Ključne besede: transparentnost, umetna inteligenca, etika izrednih razmer, pandemija, COVID-19

Abstract: Non-transparency is a problem in many areas of artificial intelligence - including, and perhaps especially, algorithmic decision-making systems. The problem is not only technical but also ethical. Nevertheless, algorithmic systems based on artificial intelligence are being used more and more frequently and in more and more areas. They also help us during emergencies, and the current COVID-19 pandemic is no exception. During this pandemic, many AI systems proved to be extremely useful, yet their use, largely due to their often-non-transparent nature, raises many ethical questions. We are faced with the dilemma of whether the use of successful systems that do not operate transparently can be ethically acceptable (in emergencies). The possible responses are threefold: the adaptation of the traditional notion of transparency in decision-making, the adaptation of normative basis and the restriction of the use of non-transparent algorithmic decision-making systems.

Key words: transparency, artificial intelligence, emergency ethics, pandemic, COVID-19

- Mari Jože Osredkar, »Kajti močan sem tedaj, ko sem slaboten« (2 Kor 12,10b)
  »When I am weak, I am strong« (2 Co 12:10b)

Povzetek: Koronavirus je spomladi 2020 ustavil svetovno gospodarstvo in promet, onemogočil je kulturne prireditve in zaprl cerkve. COVID-19 je napolnil bolnišnice in v marsikateri državi so mrtvašnice postale premajhne. Ni bilo cepiva ne zdravila in med ljudmi je ob nemoči zavladal strah. V članku razmišljamo o krhkosti človeka, ki je bil še nedavno prepričan, da je na tem svetu vsemogočen. Izhodišče razmišljanja je akademska debata med Georgeom Bataillem in Jeanom Daniéloujem, ki sta sredi prejšnjega stoletja v Parizu razpravljala o grehu in svetosti. Prišli smo do spoznanja, da je krhkost človeku koristna, ker ga vodi k D/drugemu, v občestvo. To pa je za človeka rešitev, ker mu omogoča preživetje. Tomaž Akvinski je prepričan, da je zlo prišlo na svet z Božjo privolitvijo. Človek, ki trpi, potrebuje pomoč drugega in Boga. Tako lahko v krhkosti prepoznamo nekaj dobrega, kar nam pošilja Bog. Vendar je krhkost rodovitna le v primeru, ko jo sprejmemo. Članek se zaključi z mislijo apostola Pavla, ki ga tudi naslavlja: »Kajti močan sem tedaj, ko sem slaboten« (2 Kor 12, 10b).

Ključne besede: Koronavirus, človekova krhkost, smisel trpljenja, Bog, občestvo

Abstract: In the spring of 2020, the coronavirus stopped the world economy and transport, disabled cultural events and closed churches. COVID-19 has filled hospitals, and, in many countries, morgues have become too small. There was no vaccine, no cure, and fear of helplessness reigned among the people. In this article, we reflect on the fragility of a man who, until recently, was convinced that he is omnipotent in this world. The starting point for reflection is the academic debate between George Bataille and Jean Daniélou, who in the middle of the last century discussed in Paris about sin and holiness. We have come to the realization that fragility is beneficial to man because it leads him to (O)other in communion. This is a solution for man because it allows him to survive. Thomas Aquinas is convinced that evil came into the world with God's consent. A man who suffers needs the help of another and God. Thus, in fragility, we can recognize something good that God is sending us. However, fragility is fertile only if we accept it. The article concludes with the thought of the Apostle Paul, who also addresses it: »Because when I am weak, I am strong« (2 Cor 12: 10b).

Key words: Coronavirus, human fragility, meaning of suffering, God, communion

- Janez Potisek in Mari Jože Osredkar, Jezik nasilja nekoč, svoboda izražanja danes
  Language of Violence in the Past, Freedom of Expression Today

Povzetek: V prvih letih tretjega tisočletja se je zaradi terorističnih napadov, ki so jih v zahodnem svetu izvedli islamski ekstremisti, tudi v Sloveniji razvnela razprava o povezanosti nasilja in religije. V spisih nemškega egiptologa Jana Assmanna najdemo razvoj misli od mišljenja, da je nasilje sestavni del monoteizma, do spoznanja, da nasilje v monoteizem ne spada. Kljub temu se del slovenskih razpravljavcev sklicuje zgolj na začetnega Assmanna in za vse zlo na svetu krivi monoteizem, medtem ko drugi del Assmannovo misel sprejema v celoti. V našem prispevku izpostavljamo pisanje Iztoka Simonitija, ki vir vsega zla prepoznava v Svetem pismu. Na vprašanje, zakaj Assmanna ne upošteva v celoti, smo odgovorili, da je razlog njegove obsodbe monoteizma v njegovem odnosu do Katoliške Cerkve, in svojo trditev podkrepili z navedki iz Simonitijevih spisov, ki odražajo njegovo neobvladano jezo in sovraštvo do Cerkve.

Ključne besede: nasilje, monoteizem, Jan Assmann, Iztok Simoniti, Katoliška Cerkev

Abstract: In the first years of the third millennium, due to terrorist attacks carried out by Islamic extremists in the Western world, an academic debate on the connection between violence and religion erupted also in Slovenia. In the writings of the German Egyptologist Jan Assmann, we find the development of thought from the idea that violence is an integral part of monotheism, to the realization that violence does not belong to monotheism. Part of the Slovene debaters refers only to the initial position of Assmann and blame monotheism for all the evil in the world, while others accept the whole development of the thinking of the German. In our paper, we highlight the writings of Iztok Simoniti, who identifies the source of all evil in the Bible. When asked why he does not accept Assmann in full, we answer that the reason for his condemnation of monotheism is in his relationship to the Catholic Church and we support this claim with quotations from Simoniti's writings reflecting his uncontrolled anger and hatred of the Church.

Key words: violence, monotheism, Jan Assmann, Iztok Simoniti, Catholic Church

- Ivan Platovnjak, Družine s predšolskimi otroki potrebujejo pri svojem poslanstvu posredovanja vere več razumevanja, sprejetosti in bližine v Cerkvi na Slovenskem
  Slovenian Families with Pre-school Children Need More Understanding, Acceptance and Closeness from the Church in Passing Their Faith Down to Their Children

Povzetek: Cerkev na Slovenskem je *pastoralno leto* 2018–2019 posvetila spremljanju družin s predšolskimi otroki. Pri tem je bila izvedena spletna anketna raziskava, ki naj bi pokazala, kakšne so izkušnje teh mladih družin, njihove želje in pričakovanja pri poslanstvu posredovanja vere svojim otrokom. V prvem delu razprave avtor predstavlja in analizira rezultate ankete in izpostavlja, kako so v teh družinah v ospredju potrebe po razumevanju, sprejetosti in bližini. V drugem delu pa prikazuje, kako naj bi pastorala Cerkve na Slovenskem na take potrebe družin odgovarjala in tako staršem s predšolskimi otroki pomagala pri njihovem posredovanju vere. Sklep na kratko predstavlja, kako lahko prenovljena pastorala vodi k živi veri oz. krščanski duhovnosti, ki omogoča staršem in vsem vernikom rast odpornosti (angl. *resilience*) in podporo, da se lahko konstruktivno soočajo z različnimi preizkušnjami – tudi takšnimi, kot jih povzročila pandemija COVID-19.

Ključne besede: Cerkev na Slovenskem, pastorala, družine s predšolskimi otroki, troedini Bog, zakramenti, občestvo, sprejetost, bližina, anketa, odpornost, duhovnost

Abstract: In the 2018–2019 pastoral year, the Catholic Church in Slovenia focused on accompanying families with pre-school children. In this context, a web-based survey was conducted, which should reveal the experience of young families, their wishes and expectations in their mission of passing down their faith to their children. In the first part of discussion, the author presents and analyses the survey findings, while highlighting that the need for understanding, acceptance and closeness is of central importance for these families. The second part explains how the pastoral care of the Church in Slovenia could address these needs and thus help parents with pre-school children in their faith transfer. The paper concludes with a brief description of how renewed pastoral care leads to genuine faith or Christian spirituality, which helps the parents and all believers boost their resilience and support. This way, they can tackle various challenges and trials, including those caused by the COVID-19 epidemic.

Keywords: Church in Slovenia, Pastoral Care of Families with Pre-school Children, God, Church, Eucharist, Acceptance, Survey, Resilience, Spirituality

- Erika Prijatelj, Pomen kontekstualne formacije za razvijanje človekove rezilientnosti
  The Importance of Contextual Formation for the Development of Human Resilience

Povzetek: Avtorica v prvem delu prispevka predstavlja razumevanje človekovega konteksta in prožne formacije z geštaltskega vidika. Pri tem namenja posebno pozornost konceptu lik – ozadje. V drugem delu spregovori o soočanju s polarnostmi v kontekstu pri razvijanju rezilientnosti in na tem mestu osvetljuje dinamiko človekovih slepih peg. V tretjem delu se posveča zdravemu in nezdravemu kontekstu kot sistemu ter njegovim implikacijam za človekovo rezilientnost.

Ključne besede: kontekstualna formacija, rezilientnost, prožnost, polarnost, inkluzivnost, geštaltski pristop

Abstract: In the first part, from a Gestalt perspective, the author presents an understanding of the human context and flexible formation and pays specific attention to the figure-ground concept. In the second part, she addresses facing polarities in the context of developing resilience. At this juncture, she sheds light on the dynamics of human blind spots. In the third part, she focuses on the healthy and unhealthy context as a system and its implications for human resilience.

Key words: Contextual formation, resilience, flexibility, polarity, inclusiveness, gestalt approach

- Roman Globokar, COVID-19, nacionalna država in družbeni nauk Cerkve
  COVID-19, the Nation State and the Social Doctrine of the Church

Povzetek: V odzivu na pandemijo COVID-19 so nacionalne države igrale ključno vlogo. Zdi se, da je proces globalizacije, ki je predvideval postopno zmanjševanje pomena nacionalnih držav, zašel v krizo. Pri iskanju razlogov za ponovno krepitev nacionalnih identitet v sodobnem globalnem kontekstu se bomo oprli na analizo, ki jo je objavil Francis Fukuyama v svoji zadnji knjigi *Identiteta*. Njegovo prepričanje je, da je nadaljnji razvoj demokratične družbe na globalni ravni, ki bo zagotavljal spoštovanje temeljnih človekovih pravic vseh ljudi, odvisen prav od obstoja nacionalnih držav. Podobno stališče zagovarja tudi družbeni nauk Cerkve, ki pri sodobnih globalnih izzivih – kot so varovanje okolja, migracije, obvladovanje pandemije – na podlagi načel subsidiarnosti in solidarnosti nacionalnim državam priznava pomembno vlogo pri zagotavljanju univerzalnega skupnega dobrega. Hkrati pa zavrača nacionalizem, ki poudarja egoistično skrb le za pripadnike lastnega naroda ter zanemarja vesoljno bratstvo in sestrstvo vseh ljudi.

Ključne besede: pandemija, globalizacija, nacionalna identiteta, subsidiarnost, skupno dobro, solidarnost, rezilientnost

Abstract: In the response to the COVID-19 pandemic, nation states played a key role. It seems that the process of globalisation, which foresaw a gradual reduction of the importance of nation states, has encountered a crisis. In searching for reasons for the resurgence of national identities in a modern global context, we will lean onto the analysis in Francis Fukuyama's newest book *Identity*. His belief is that the continued development of a democratic society on the global level, which will ensure the respect of fundamental human rights for everyone, depends especially on the existence of nation states. A similar viewpoint is shared by the social doctrine of the Church, which in modern global challenges, such as environmental protection, migrations, pandemic control, based on the principles of subsidiarity and solidarity, admits to nation states an important role in providing the universal common good. At the same time, however, he rejects nationalism which stresses egotistical care only for members of one's own nation and neglects the universal brotherhood and sisterhood of all people.

Key words: Pandemic, Globalisation, National Identity, Subsidiarity, Common Good, Solidarity, Resilience

- Tadej Strehovec, Institucionalna religijska rezilientnost v času pandemije koronavirusa v Sloveniji
  Institutional Religious Resilience Amid The Coronavirus Pandemic In Slovenia

Povzetek: Pojav institucionalne religijske rezilientnosti ima dolgo zgodovino. Opredeljuje odpornost ter prilagodljivost verskih skupnosti in vernikov na različne izredne razmere, kot so preganjanja, vojne, totalitarni sistemi itd. V takšnih položajih pride do omejitev v svobodi delovanja verskih skupnosti ter individualnega in kolektivnega vidika izražanja vesti in mišljenja. Izjema od takega razumevanja religijske rezilientnosti so epidemije in pandemije, ko se verske skupnosti omejijo same – in iščejo nove izraze izpovedovanja vere v razmerah, ko je javno izpovedovanje vere omejeno. V Sloveniji so se verske skupnosti v času epidemije koronavirusa (leta 2020) samoomejile in prenehale z javnim delovanjem, čeprav jih zakonodaja k temu ni zavezovala.

Ključne besede: Religijska rezilientnost, epidemija, svoboda vesti, verska svoboda, slovenska ustava, verske skupnosti

Abstract: The phenomenon of institutional religious resilience has a long history and defines the resilience and adaptation of religious communities and believers to various emergencies such as: persecutions, wars, totalitarian systems, etc. In such situations, there is a restriction of the freedom of religion and the individual and collective aspect of the expression of conscience and thought. The exception to such an understanding of religious resilience is a time of epidemics and pandemics, when religious communities limit themselves and seek new expressions of freedom of religion in situations where publicreligious practice is limited. In Slovenia, during the coronavirus epidemic (in 2020), religious communities limited themselves and ceased to operate in public, despite legislation that did not oblige them to do so.

Key words: Religious resilience, epidemic, freedom of conscience, religious freedom, Slovenian constitution, religious communities

- Stanislav Slatinek, Pastoralno-liturgična navodila slovenskih škofov v času razglasitve epidemije nalezljive bolezni SARS-CoV-2 in neposredno po njem
  Pastoral-Liturgical Instructions of Slovenian Bishops during the Proclamation of the Epidemic of the Infectious Disease SARS-CoV-2 and Immediately after It

Povzetek: Nedeljo, na katero se obhaja velikonočna skrivnost, je treba po apostolskem izročilu v celotni Cerkvi praznovati kot glavni zapovedani praznični dan. V nedeljo in na druge zapovedane praznike so se verniki dolžni udeležiti maše (kan. 1246 §1; 1247 ZCP). Dolžnosti posvečevanja nedelje, zlasti z udeležbo pri evharistiji in s počitkom, ki je prežet s krščanskim veseljem in z bratsko povezanostjo, ni težko razumeti, če upoštevamo različne razsežnosti tega dneva, ki jim bomo v razpravi namenili pozornost (DD, tč. 7). V razpravi želimo posebej izpostaviti empatično in zaščitniško držo slovenske škofovske konference, saj je s številnimi navodili v vernikih krepila odpornost (rezilientnost), da bi v času epidemije uspešno premagali svojo ranljivost, ohranili življenjsko odpornost, vzdržljivost, prožnost, optimizem ter človeško solidarnost. Navodila slovenskih škofov tako obravnavajo številne varnostne ukrepe v zvezi z javnim izpovedovanjem vere ter obhajanjem nedeljske in prazniške maše.

Ključne besede: nedelja, Cerkev, Slovenska škofovska konferenca, navodila, odpornost

Abstract: Sunday, on which the paschal mystery is celebrated, must be by apostolic tradition observed in the universal Church as the primordial holy day of obligation. On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass. (can. 1246 §1, 1247 CCL) The duty to keep Sunday holy, especially by sharing in the Eucharist and by relaxing in a spirit of Christian joy and fraternity, is easily understood if we consider the many different aspects of this day upon which the present discussion will focus our attention. (DD No. 7) In the discussion, we would like to emphasize the empathic and protective attitude of the Slovenian Bishops' Conference, as they strengthened the resilience of believers in order to successfully overcome their own vulnerability, maintain resilience, persistence, flexibility, optimism and human solidarity. The instructions of the Slovenian bishops deal with a number of security measures in connection with the public confession of faith and the celebration of Sunday and holiday masses.

Key words: Sunday, Church, Slovenian Bishops' Conference, instructions, resilience

- Tomaž Erzar, Stiska, iskanje opore, predanost in razvijanje odpornosti
  Distress, Seeking Support, Surrender, And Developing Resilience

Povzetek: V prispevku poskušamo odgovoriti na vprašanje, kakšni so pogoji, da ljudje lahko izražajo stisko na čustveno podprt način in iščejo oporo v smislu varnega navezovanja na bližnje. In še, zakaj v krščanskem izročilu izražanje stiske ter iskanje opore pogosto razumemo moralistično, in ne v novozaveznem duhu predanosti in zaupanja, kakor nakazujeta odlomka Lk 18, 35-43 in Lk 19, 1-10. Kadar se ljudje v stiski ne počutijo dovolj varne, da bi svojo nemoč razkrili, in se bojijo zavrnitve, pomoč zavračajo ali izkoriščajo. Moralistična drža do človeške stiske in iskanja opore predstavlja nereflektirano reakcijo na omenjeni način soočanja s stisko. V strahu, da bi ponujeno sočutje in podpora človeku v stiski spodbudila njegov egoizem in sebičnost, se moralist nanj jezi in izkorišča njegovo stisko za kritiko in poduk. Kadar so pretekle izkušnje s stiskami ljudi naučile, da je stiska kraj globoke povezanosti in bližine, lahko v stiski začutijo z njo povezana čustva in sprejmejo oporo: stiska lahko zanje predstavlja priložnost za osebno, medosebno in duhovno rast. V prispevku ugotavljamo, da človek v časih stiske razvije odpornost, kadar na podlagi pozitivne izkušnje iskanja opore razvija tudi vse večjo sposobnost predanosti, zaupanja in odpiranja Dobremu.

Ključne besede: stiska, soočanje, izražanje stiske, iskanje opore, moralizem, odpornost, predanost, Nova zaveza.

Abstract: In this article, we try to answer the question of what are the conditions for people to express distress in an emotionally supported way and seek support in terms of secure attachment to loved ones. And further, why in the Christian tradition the expression of distress and the search for support is often understood moralistically, rather than in the New Testament spirit of surrender and trust, as indicated by Luke 18: 35-43, and Luke 19: 1-10. When people in need do not feel safe enough to reveal their helplessness, and are afraid of rejection, they decline or exploit the offered help. The moralistic attitude towards human distress and the search for support represents an unreflected reaction to the aforementioned way of coping with distress. Fearing that compassion and support offered to a person in need would encourage one's egoism and selfishness, the moralist angrily uses his/her distress for criticism and unsolicited instruction. If, on the other hand, people have learnt from past experiences of distress that distress is a place of deep connection and closeness, they will be able to get in touch with the feelings associated with distress and accept help. Distress then presents them with an opportunity for personal, interpersonal, and spiritual growth. We suggest that people develop resilience in times of distress, when, based on a positive experience of seeking support, they also develop an increasing ability to surrender, trust and open up to the Good.

Key words: distress, coping, expression of distress, search for support, moralism, resilience, surrender, New Testament

- Tadej Stegu, Pandemija in oznanilo kerigme
  The Pandemic and the proclamation of the Kerygma

Povzetek: Pandemija COVID-19 razkriva veliko krhkost družbe in posameznikov, ki se nepričakovano znajdejo v neznani situaciji. V tej jim negativne novice, ki jih posredujejo mediji, povzročajo še večji strah. Posamezniku so lahko v takšnih razmerah v oporo različni dejavniki, ki vplivajo na krepitev njegove psihološke trdnosti in rezilientnosti. Prispevek raziskuje sodobne usmeritve kateheze v Katoliški Cerkvi; pri tem posebej osvetljuje kerigmatično katehezo, ki je usmerjena k poglabljanju osebne vere kot odnosa – kar verujočemu daje življenjsko trdnost tudi v času negotovosti ali stiske, ki zadene posameznika ali skupnost. Kerigmatično razsežnost kateheze kot eno najbolj pomembnih razsežnosti poudarja tudi novi „Pravilnik za katehezo“, ki postavlja glavne usmeritve kateheze v prihodnjih letih.

Ključne besede: Pandemija, kerigma, kerigmatična kateheza, rezilientnost, Pravilnik za katehezo

Abstract: The COVID-19 pandemic has revealed a great vulnerability of society and individuals who had been caught by it. The fear caused by this crisis is often augmented by the mass media spreading negative reports. However, even in such situations both individuals and communities can find faith related psychological support and resilience. The paper explores the modern trends of catechesis in the Catholic Church, with a special emphasis on the kerygmatic catechesis. This aims at deepening personal faith as a relationship, which gives the believer stability even in times of uncertainty or distress. The kerygmatic dimension of catechesis is also emphasized in the new „Directory for Catechesis“ which set out the main directions of catechesis in the coming years.

Keywords: pandemic, kerygma, kerygmatic catechesis, fortitude, Directory for Catechesis

- Andrej Šegula, Sledi rezilientnosti – pastoralna ranljivost in preživetje v času pandemije
  Traces of Resilience – Pastoral Vulnerability and Survival in the Time of the Pandemics

Povzetek: Časovni lok, ki se pne od časa pred pandemijo, od prvega do drugega vala bolezni, ki jo povzroča novi koronavirus, nam lahko pomaga pri razumevanju rezilientnosti, povezane z življenjem Cerkve in s pastoralno zaznamovanostjo. Da bi razumeli sedanji trenutek, je prav, da pogledamo v pastoralno življenje in delo pred pandemijo. Osredotočili se bomo na občestvo in oznanjevanje. Leta 2012 nam je dokument „Pridite in poglejte“ prinesel slovenski pastoralni načrt. Pandemija je v prvi vrsti prizadela občestvo – živo občestvo, ki je srčika pastoralne teologije. Oznanjevanje se je preselilo iz cerkva, iz učilnic na spletne aplikacije, ki so čez noč postale priporočljive. Nekaj povratnih informacij nam prinaša anketa, ki jo je v času pandemije izvedel prof. dr. Vinko Potočnik. Čeprav smo še vedno sredi procesa ‚ozdravljanja‘, se že sprašujemo, kaj nam je pandemija s svojo rezilientnostjo prinesla in kaj nam je odnesla. Med pozitivnimi stvarmi, ki jih je pandemija prinesla, so gotovo ‚rojstvo domače (družinske) Cerkve‘, ovrednotenje malih občestev, mesto medijev v procesu nove evangelizacije.

Ključne besede: pastorala, rezilientnost, občestvo, oznanjevanje, pandemija, družinska Cerkev

Abstract: The time span that reaches from the time before the pandemics over the first wave of the Coronavirus and all the way to the second can help us understand the resilience connected to the life of the Church and pastoral marking. To understand the present moment, we should examine the pastoral life and work prior to the pandemics. For this, we are going to focus on the religious community and preaching. In 2012, the document entitled „Pridite in poglejte“ [Come and See] brought us the Slovenian pastoral plan. First and foremost, the pandemics stroke the religious community, the living religious community, which is the heart of the pastoral theology. Preaching moved from churches and classrooms to website apps, which became recommendable overnight. We get some feedback information from the questionnaire prepared in the time of the pandemics by Prof. Vinko Potočnik, Ph.D. Even though we are still in the middle of the process of ‚healing‘, we have already begun to wonder what the pandemics with its resilience brought us and what it carried away. One of the positive things the pandemics brought is certainly ‚the birth of a domestic (family) Church‘, the evaluation of small religious communities, and the place of the media in the process of new evangelisation.

Keywords: pastoral care, resilience, religious community, preaching, pandemics, family Church

- Stjepan Štivić, Body in Temptation: An Attempt at Orientation in a Boundary Situation
  Telo v skušnjavi: poskus orientacije v mejni situaciji

Abstract: In this article, author seeks a point of reference regarding the status of the human body in times of health crisis caused by the pandemic. He finds that point in the notion of the boundary situation and through it, from a historical perspective, emphasizes the social and epidemiological features of a pandemic. The author asks about the meaning of the term ‚health crisis'. The author points out that this crisis is predicated upon a narrative predominantly about the body. Furthermore, the author sees the basis for this direction of the crisis narrative in the contemporary anthropological assumption about the body, which has the characteristics of Gnostic dualism. Finally, the author points out that this particular assumption can also become the guiding thread in devising the notion of a new normality through the way of permanent virtualization of real processes.

Key words: boundary situation, crisis, narrative, pandemic, body, new normality

Povzetek: V tem besedilu avtor išče referenčno točko glede stanja človeškega telesa v času zdravstvene krize, ki jo je povzročila pandemija. To točko najde v pojmu mejne situacije in skozi to z zgodovinskega vidika poudarja socialne in epidemiološke značilnosti pandemije. Avtor se sprašuje o pomenu izraza zdravstvena kriza. Avtor poudarja, da kriza temelji na narativu, ki se pretežno nanaša na telo. Poleg tega avtor vidi osnovo za to smer kriznega narativa v sodobni antropološki predpostavki o telesu, ki ima značilnosti gnostičnega dualizma. Na koncu avtor poudarja, da lahko ta predpostavka postane tudi vodilna nit pri oblikovanju pojma nove normalnosti s pomočjo trajne virtualizacije resničnih procesov.

Ključne besede: mejna situacija, kriza, pandemija, izolacija, telo, nova normalnost

- Simon Malmenvall, Samožrtvovanje in stanovitna ljubezen do bližnjega: mučeništvo Jovana Vladimirja iz Duklje in Magnusa Erlendssona z Orkneyjskih otokov
  Self-Sacrifice and Perseverant Love towards One's Neighbor: Martyrdom of Jovan Vladimir of Dioclea and Magnus Erlendsson of Orkney

Povzetek: Med zgodnjim 10. in zgodnjim 12. stoletjem so severno in vzhodno obrobje Evrope sestavljale politične tvorbe, ki so nedavno sprejele krščanstvo kot uradno vero. Tu se je razvila posebna vrsta čaščenja vladarskih svetnikov, ki so jih zaradi političnih ciljev umorili kristjani sami, ne pripadniki drugih religij iz sovraštva do krščanske vere kot take. Članek se posveča zgodovinski in teološki analizi primerov dveh umorjenih knezov: Jovana Vladimirja (umrl leta 1016/1018) iz Duklje, današnje Črne gore, in Magnusa Erlendssona (umrl leta 1115/1117) z Orkneyjskih otokov (tedaj del Norveške). Vsi ti svetniki se pred smrtno nevarnostjo niso zatekli k maščevanju ali bratomoru kot sredstvu boja za oblast, temveč so raje prostovoljno ostajali stanovitni v visokih krščanskih (moralnih) idealih, izhajajočih iz zapovedi ljubezni do Boga in bližnjega. To jih je vodilo k temu, da so sprejeli svojo smrt za mir v domovini in tako poudarili relativno vrednost politične oblasti. Obravnavani pojav je povezan še s samozavestjo cerkvene in politične elite obrobnih političnih tvorb – lastno nedavno pokristjanjeno domovino so želeli prikazati kot duhovno ‚zrelo', kar je bilo v veliki meri mogoče prav zaradi pojavitve domačih vladarskih svetnikov.

Ključne besede: Jovan Vladimir, Magnus Erlendsson, Duklja, Orkneyjski otoki, vladarski mučenci, samožrtvovanje, stanovitnost

Abstract: Between the early tenth and early twelfth century the northern and eastern periphery of Europe was composed of polities which had recently adopted Christianity as the official religion. Here a special type of sainthood emerged, characterized by a martyr's death caused out of political self-interest by Christians themselves, not by members of other religions as a result of hatred against the Christian faith as such. This article is dedicated to the historical and theological analysis of two murdered princes: Jovan (John) Vladimir (died in 1016/1018) from Dioclea, present-day Montenegro, and Magnus Erlendsson (died in 1115/1117) from the Orkney Isles, then part of Norway. In the face of mortal danger, all these saints did not resort to revenge or fratricide as a means of struggle for power, but rather voluntarily persevered in high Christian (moral) ideals, stemming from the imperative of love towards God and one's neighbor, by accepting their death for the benefit of peace in their homelands and thus accentuating the relative value of political power. This phenomenon is additionally connected with the self-esteem of the ecclesiastical and secular elite of the peripheral polities – they wanted to present their newly-Christianized homelands as religiously ‚mature', which was to a large extent possible due to the emergence of the local ruler saints.

Key words: Jovan (John) Vladimir, Magnus Erlendsson, Dioclea, Orkney Isles, ruler martyrs, self-sacrifice, perseverance

- Andrey V. Korzhuev, Nikolay N. Kosarenko, Irina I. Belozerova, Dmitry V. Bondarenko, Alfia M. Ishmuradova and Yulia N. Sushkova, The Dialogue between Religious Educational Tradition and Scientific Pedagogy of Morality: Cognitive Schemas in the Logic of Similarities and Differences
  Dialog med religioznim vzgojnim izročilom in znanstveno pedagogiko morale: kognitivni vzorci v okviru logike podobnosti in razlik

Abstract: The purpose of this article is to search for correlations that would be meaningfully verified and logically justified, such as pedagogical description of an individual's social behavior, which would be focused on a priori personal recognition of the religious form as the standard of building individual moral intentions and their social embodiment, and social behavior, emphasizing the conscious derivation of moral principles from non-religious human values and secular ethics. The authors substantiate the essential difference between religious and traditional scientific interpretation of the basic principles of moral behavior related to the degree and methods of individual's comprehension of the moral ‚proto-form'. It is substantiated that the religious form of moral behavior is characterized by a significant degree of inclusion of apriorism, which frees the individual from the need to independently seek the basic moral principles, confining him/herself to *a priori* faith in ‚religious maxims'. It is shown that the traditional scholarly intentional-and-semantic representation of morality presupposes 1) the ‚withdrawal' of moral positions from religious content by means of empirical, conceptual-and-theoretical and contextual ‚tools' and the resulting 2) independent construction by the individual of a moral improvement roadmap, which would enable non-religious multi-aspect reflection. This conclusion is supplemented by the identification of the correlation of religious and scholarly pedagogical interpretation of the concept of ‚tolerance'.

Key words: moral reflection, scientific pedagogy, religious tradition of worldview, authoritarian conscience, tolerance, logic of similarities and differences

Povzetek: Cilj tega članka je poiskati utemeljeno preverjene in logično upravičene korelacije (kakor denimo pedagoški opis posameznikovega obnašanja v družbi), ki so osredotočene na apriorno osebno prepoznavanje religijskih oblik kot merila za vzpostavljanje posameznikovih moralnih namenov in njihovega družbenega uveljavljanja ter na obnašanje v družbi ob poudarjanju zavestnega izpeljevanja moralnih načel iz nereligioznih človeških vrednot in sekularne etike. Avtorji jedrnato prikazujejo bistveno razliko med religiozno in tradicionalno znanstveno interpretacijo temeljnih načel moralnega ravnanja v razmerju do stopenj in metod posameznikovega razumevanja moralne ‚praoblike'. Ključna ugotovitev je, da je religiozna oblika moralnega ravnanja zaznamovana z očitno mero vključevanja vnaprejšnjih prepričanj, ki posameznika osvobajajo potrebe po samostojnem iskanju temeljnih moralnih načel in ga potrjujejo v vnaprejšnji veri v ‚religiozne maksime'. Članek prikazuje, da tradicionalna znanstvena (intencionalna in semantična) predstava o morali predpostavlja: 1. ‚umik' moralnih stališč iz religioznih vsebin s pomočjo empiričnih, konceptualno-teoretičnih in kontekstualnih ‚orodij'; 2. posledično posameznikovo oblikovanje načrta za moralno izboljšanje, ki omogoča nereligiozno in večplastno refleksijo. Omenjeni zaključek je dopolnjen s prepoznanjem korelacije med religiozno in znanstveno pedagoško interpretacijo koncepta ‚strpnosti'.

Ključne besede: moralna refleksija, znanstvena pedagogika, religiozno svetovnonazorsko izročilo, avtoritarna zavest, strpnost, logika podobnosti in razlik

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- Tomaž Erzar, Trije povezovalni momenti v terapevtskem procesu odpuščanja in krščanski model odpuščanja
  Three Connecting Moments in the Therapeutic Process of Forgiveness and the Christian Model of Forgiveness

Povzetek: Številne raziskave ugotavljajo, da so neodpuščanje, zamera in jeza tesno povezani s slabim telesnim in psihičnim zdravjem. Psihični obrambni mehanizmi izolirajo bolečino od ostalega doživljanja, toda s tem razcepijo notranji svet človeka in mu onemogočijo, da bi se dotaknil bolečih plasti doživljanja, ki so pod jezo. Terapevtski model odpuščanja poskuša odpraviti vlogo jezne žrtve in vsebuje dva koraka: razgradnjo jeze oziroma zdravljenje krivice ter sočutje do storilca. Koraka sta med seboj povezana s tremi pogoji: spomin na lastno krivičnost, izkušnja odpuščanja ter spoznanje o viru dobrega. Te tri momente najdemo tudi v krščanski viziji odpuščanja, v kateri lahko odpušča samo nekdo, ki mu je bilo prej odpuščeno. Kristjan v molitvi Oče naš izraža svojo odprtost do vira, od katerega prejema sočutje in tolažbo, ter ju posreduje naprej.

Ključne besede: krivica, vloga žrtve, koraki odpuščanja, pravo sočutje, krščanstvo

Abstract: Numerous studies have found that unforgivingness, resentment and anger are closely linked to poor physical and mental health. Psychic defense mechanisms tend to isolate the pain from the rest of the experience, thus spliting the inner world of the victim and blocking the access to the painful layers of experience beneath anger. Attempting to eliminate the role of an angry victim, the therapeutic model of forgiveness involves two steps, the dissolutionof anger or the healing of injustice, and compassion for the perpetrator. The steps are further connected with three moments: memory of one's own wrongdoing, the experience of being forgiven, and the recognition of the source of good. The same three moments are found in the Christian vision of forgiveness,in which only someone who was previously forgiven can forgive one's wrongdoers. In the prayer Our Father, Christians express their openness to the source of good, from which they receive compassion and comfort before they offer them to others.

Key words: injustice, victim role, steps of forgiveness, true compassion, Christianity

- Robert Petkovšek, Teologija pred izzivi sodobne antropološke krize: preambula apostolske konstitucije Veritatis gaudium
  Theology Facing the Challenges of the Modern Anthropological Crisis: Preamble of the Apostolic Constitution Veritatis Gaudium

Povzetek: Razprava analizira preambulo apostolske konstitucije Veritatis gaudium o cerkvenih univerzah in fakultetah, v kateri papež Frančišek podaja temeljne usmeritve cerkvenih in teoloških študijev v sodobnem kriznem času, za katerega sam meni, da ni doba sprememb, ampak sprememba dobe. Na mesto mojzesovske dobe stopa nova, digitalizirana, globalizirana doba. S tem se spreminja vloga teologije, ki se iz središča kulture seli na njeno obrobje, posledično pa se spreminja tudi podoba, ki jo je imel človek sam o sebi. V našem mojzesovskem izročilu je človek sebe razumel v teološki perspektivi kot ustvarjenega po Božji podobi. To humanistično izročilo stoji sedaj pred izzivi novih tehnologij, ki napovedujejo dobo post-resnice, post- ali trans-humanizma. V tej antropološki krizi je poslanstvo teologije, da z obrobja, na katerega jo je skupaj s humanističnim izročilom porinila nova tehnološka kultura, oznanja novi, bratski humanizem, ki daje besedo tudi najbolj obrobnim. Izhaja iz predpostavke svobode posameznika in posamičnih kultur, tudi tehnološke, svoje poslanstvo pa vidi v tem, da v duhu dialoga sodobno kulturo dela dojemljivo za resnico evangelija, ki človeka postavlja za cilj kulture, katere glavni elementi so iskanje resnice, dialog, upanje, celovitost in povezanost. To je temeljni cilj teološkega uma v sodobnem svetu.

Ključne besede: papež Frančišek, teologija, Veritatis gaudium, novi humanizem, dialog, upanje, cerkveni študiji

Abstract: The paper analyzes the preamble to the apostolic constitution Veritatis gaudium on ecclesiastical universities and faculties, in which Pope Francis outlines the basic orientations of ecclesiastical and theological studies in this time of crisis, which he considers to be not an era of changes but a change of eras. A new, digitized, globalized era is occupying a place of the Mosaic era, i.e. the era based on Torah, which has characterized our tradition. This changes the role of theology, which moves from the centre of culture to its periphery, and consequently changes as well the image that man has had of himself. In our Mosaic tradition, man understood himself in the theological perspective as created in the image of God. This humanist tradition now faces the challenges of new technologies that herald the era of post-truth, and post- or trans-humanism. In this anthropological crisis, the mission of theology is to proclaim a new, fraternal humanism from the periphery, to which, along with the humanist tradition, it has been pushed by a new technological culture. The specificity of the new humanism is to give voice even to the poorest. It presupposes freedom of the individual and of individual cultures, including technological ones, and sees its mission in approaching the modern culture in the spirit of dialogue in order to open it to the truth of the gospel, which reveals man as the goal of culture, of which main elements are the search for truth, dialogue, hope, integrity, and connectedness. This is the fundamental goal of the theological mind in the modern world.

Key words: Pope Francis, Theology, Veritatis gaudium, New Humanism, Dialogue, Hope, Church Studies

- Nikola Vranješ, On the Theological-Practical Importance of the Relation between a Scientific Paradigm of Understanding of Man, the World and the Universe and the Paradigm of Faith
  O teološko-praktičnem pomenu odnosa med znanstveno paradigmo razumevanja človeka, sveta in vesolja ter paradigmo vere

Abstract: One of the most actual theological and cultural questions nowadays is the question of a harmonious relation between the scientific-technological paradigm of the understanding of man, the world and the universe and the paradigm of faith. This question does not just have relevance of a biblical, dogmatic or ethical-moral nature, but it also has the relevance of a theological-practical or pastoral nature as well. This theological-practical field of discernment of the relation that is pointed out above is the primary object of this article. Undertaking a discernment of this kind, it is possible to start with the problem of the so-called cosmic pessimism. This problem has immeasurable consequences in the cultural and practical area of life and many other problems are connected to it. On the theological side of the coin, many segments of understanding the faith with respect to the paradigm of science today do not always show an attempt at the harmonious fitting of the elements of the faith into the totality of the realization of life. There is the issue of developing theology in the modern and postmodern periods and the often lack of recognition of the scientific picture of the world. There are also some other theological elements which are very challenging regarding this entire debate, such as the question of the motives for genuine moral living, relations to people with different beliefs and worldviews, some practical issues regarding the models of evangelization, and practical actions of the parish and the other Church communities, etc.

Key words: Faith, Science, Paradigm, Implications, Praxis

Povzetek: Eno izmed najbolj aktualnih teoloških in kulturnih vprašanj današnjegačasa je vprašanje skladnega odnosa med znanstveno-tehnološko paradigmo razumevanja človeka, sveta in vesolja ter paradigmo vere. To vprašanje ni relevantno zgolj z biblijskega, dogmatičnega ali etično-moralnega vidika, temveč je relevantno tudi po svoji teološko-praktični oziroma pastoralni naravi. Glavna tema pričujočega članka je prav teološko-praktično razločevanje glede zgoraj omenjenega področja. Pri izvajanju tovrstnega razločevanja je mogoče začeti s problemom t. i. kozmičnega pesimizma. Ta problem ima neizmerne posledice na kulturni in praktični ravni življenja, s čimer je povezana vrsta drugih problemov. Znotraj teologije današnjega časa je mogoče opaziti, da številni segmenti razumevanja vere v odnosu do znanstvene paradigme ne izražajo vedno prizadevanjapo skladni umestitvi verskih prvin v celoto polno uresničenega življenja. Tu se pojavlja vprašanje o razvoju teologije v moderni in postmoderni dobi ter pogosta odsotnost pripoznanja znanstvene podobe sveta. Pojavljajo se tudi druge teološke prvine, ki predstavljajo velik izziv za celotno razpravo, kakor denimo vprašanje razlogov za pristno moralno življenje, odnos do ljudi z drugačnim prepričanjem in svetovnim nazorom, praktična vprašanja glede modelov evangelizacijeter praktičnega delovanja župnije in drugih cerkvenih skupnosti itd.

Ključne besede: vera, znanost, paradigma, implikacije, praksa

- Luka Martin Tomažič, A Finnis-based Understanding of the Rule of Law and the Dialectical Method of Aquinas
  Razumevanje vladavine prava in dialektična metoda Akvinskega na osnovi Finnisa

Abstract: The paper investigates the possibility of a conception of the Rule of Law, based on Finnis' natural law theory. His claim that law exists in degrees, but has a focal meaning, is the starting point to the research. A contradiction regarding incommensurability of values in connection with the focal meaning of law is emphasized and an interpretive turn to his theory proposed. It is claimed that the substantive elements of the Rule of Law can be understood through his concept of common good. In order to assess the congruence of individual laws with the Rule of Law, supplementation with the dialectical method of Aquinas is proposed. Such an approach also enables the restatement of modern natural law on a theological foundation, which is, however, more nuanced than its older natural law counterparts.

Key words: natural law, Finnis, Aquinas, dialectics, interpretive turn, Rule of Law

Povzetek: Prispevek proučuje možnost zasnove vladavine prava, osnovane na Finnisovi naravnopravni teoriji. Izhodišče raziskave predstavlja njegova trditev, da pravo obstaja v odtenkih, vendar ima osrednji pomen. Izpostavljeno je protislovje med neprimerljivostjo vrednot in osrednjim pomenom prava, pri razlagi njegove teorije pa predlagamo obrat. Postavljena je trditev, da je vsebinske elemente vladavine prava mogoče razumeti skozi njegov koncept skupnega dobrega. Za oceno skladnosti posameznih delov prava z vladavino prava je predlagana dopolnitev z dialektično metodo Akvinskega. Tak pristop dodatno omogoča postavitev sodobnega naravnega prava na teološkem temelju, ki je bolj niansiran kot starejše naravnopravne teorije.

Ključne besede: naravno pravo, Finnis, Akvinski, dialektika, razlagalni obrat, vladavina prava

- Bernard Goršak, Ali je situacijska etika lahko krščanska etika?
  Can Situation Ethics Be Christian Ethics?

Povzetek: Posinodalna apostolska spodbuda Amoris laetitia papeža Frančiška je bila deležna precej kritik, povzetih tudi v pismu Correctio filialis de haeresibus propagatis. V prispevku se osredotočamo zgolj na vprašanja, ki se porajajo v zvezi z možnimi etičnimi interpretacijami nekaterih odlomkov te spodbude. Predmet našega zanimanja je vprašanje, ali se s tem dokumentom situacijska etika v okvirih katoliškega nauka ne samo dovoljuje, ampak postavlja kot eden izmed njegovih nosilcev? Na to se navezuje vprašanje, ali je situacijska etika, kot jo je utemeljil njen avtor J. Fletcher, sploh lahko krščanska etika oziroma, kateri so pogoji, da situacijska etika postane krščanska etika? Prispevek ponuja odgovore na navedena vprašanja predvsem v okvirih tako imenovane trilateralne krščanske situacijske etike, ki v ospredje postavlja odnos z drugim preko Boga. Zagovarjamo stališče, da je v Svetem pismu dovolj argumentov, ki potrjujejo tovrstni pristop k etičnemu vrednotenju.

Ključne besede: situacijska etika, trilateralna krščanska situacijska etika, krščanska morala

Abstract: The post-synodal apostolic exhortation Amoris Laetitia of the Pope Francis received much criticism, many of them included in in the letter Correctio filialis de haeresibus propagatis. In this article, we focus only on the questions,which arise in connection to possible ethical interpretations of some of the exhortation's passages. The subject of our interest is hence the question, whether, with this document, situation ethics has been, not only permitted within the Catholic teaching but rather affirmed as one of its pillars? This is linked to the question, whether the situation ethics, as outlined by its author, J. Fletcher, can be Christian ethic in a first place; and respectively, under what preconditions it may become Christian ethic? The article offers some answers to these questions, especially within the context of a so-called trilateral Christian situation ethics, which emphasizes the relationship with the other through God. We argue that the Holy Scripture includes grounds for sufficient arguments,which validate this kind of ethical appraisal.

Key words: situation ethics, trilateral Christian situation ethics, Christian morality

- Nik Trontelj, Aleš Ušeničnik (1868–1952): profesor na Teološki fakulteti v Ljubljani
  Aleš Ušeničnik (1868–1952): Professor at the Faculty of Theology in Ljubljana

Povzetek: Aleš Ušeničnik je bil učitelj filozofije na Teološki fakulteti v Ljubljani od njene ustanovitve do konca druge svetovne vojne. Pred ustanovitvijo Teološke fakultete je že od leta 1897 poučeval teologijo in filozofijo na Škofijskem bogoslovnem učilišču v Ljubljani. Po koncu prve svetovne vojne je sodeloval pri ustanovitvi Univerze v Ljubljani in v njenem okviru tudi Teološke fakultete. Leta 1919 je bil med prvimi učitelji, ki jih je kralj imenoval na položaj na Teološki fakulteti. Do upokojitve v letu 1938 je na Teološki fakulteti in Univerzi poleg učiteljskega dela večkrat opravljal tudi vodstvene službe. Z dolgoletnim učiteljskim delom in pomembnimi upravnimi službami se je pomembno zapisal v zgodovino slovenskega visokega šolstva in ljubljanske univerze. Prispevek je razdeljen na dva dela: najprej predstavljamo Ušeničnikovo izobraževanje in nato poučevanje na bogoslovnem učilišču. V drugem delu razprave pa obravnavamo njegovo delovanje na Teološki fakulteti: okoliščine njegovega imenovanja in učiteljsko delo. Pri predstavitvi učiteljskega dela opisujemo tudi vsebinsko zasnovo filozofskega seminarja in predavanj iz filozofije.

Ključne besede: Aleš Ušeničnik, Teološka fakulteta, Univerza v Ljubljani, krščanska filozofija, novosholastika

Abstract: Aleš Ušeničnik was a professor of philosophy at the Faculty of Theology in Ljubljana from its founding to the end of the Second World War. Since 1897 and prior to the founding of the Faculty of Theology, he had been teaching theological and philosophical subjects at the diocesan seminary college in Ljubljana. He participated in efforts for the establishment of the Faculty of Theology and the University of Ljubljana after the First World War. He was among the first professors who were appointed to the Faculty of Theology by the king in 1919. Before his retirement in 1938, he had also been serving in various leadership positions at the Faculty of Theology and University. With many years of teaching and leadership work, he left a significant mark in the development of Slovene higher education and the University of Ljubljana as its prominentcontributor. This article is divided into two parts. The first part discusses Ušeničnik's education and his teaching years at the diocesan seminary college. The focus in the second part of the article is on his work at the Faculty of Theology, including the circumstances of his appointment and professorship. A special emphasis is given to the presentation of a subject matter of philosophical seminars and lectures in philosophy.

Key words: Aleš Ušeničnik, Faculty of Theology, University of Ljubljana, Christian philosophy, Neo–scholasticism

- Maria Carmela Palmisano, La testimonianza nella successione profetica in 2 Re 2,1-18
  Pričevanje pri preroškem nasledstvu v 2 Kr 2,1-18
  Testimony within the Apostolic Succession in 2 Kings 2,1-18

Riassunto: L'articolo discute il ruolo della testimonianza oculare all'interno della successione profetica, usando come testo esemplificativo quello della conclusione della missione profetica di Elia nel passo che narra del suo rapimento al cielo in un carro di fuoco (2 Re 2,1-18). Dopo aver presentato la struttura della pericope e una breve analisi delle singole unità, l'articolo considera alcuni punti di contatto tra il ciclo di Elia e le tradizioni mosaiche, quindi mette in luce l'aspetto della testimonianza oculare all'interno della successione profetica ponendo il testo in relazione con passi scelti del NT. Lo studio ribadisce l'importanzadi tenere conto, nell'analisi lessicografica di un determinato campo semantico, di quei testi che, pur non utilizzando il vocabolario tipico di quell'area semantica, possono significativamente arricchirne la comprensione.

Parole chiave: ciclo di Elia, Eliseo, successione profetica, testimonianza oculare, trasfigurazione, risurrezione, ascensione al cielo, testimonianza della Chiesa

Povzetek: Članek obravnava vlogo očividnega pričevanja znotraj preroškega nasledstva, pri čemer kot referenčni primer uporablja besedilo o sklepu Elijevega preroškega poslanstva v odlomku, ki pripoveduje o njegovem vzetju v nebo na ognjenem vozu (2 Kr 2,1-18). Po predstavitvi strukture odlomka in po kratki analizi njegovih posameznih enot se članek posveča nekaterim povezavam med Elijevim ciklom in mojzesovskimi izročili, s čimer osvetljuje vidik očividnega pričevanja znotraj preroškega nasledstva in s čimer obravnavano besedilo postavlja v razmerje z izbranimi novozaveznimi odlomki. Raziskava v okviru leksikografske analize določenega semantičnega polja poudarja pomembnost upoštevanja tistih besedil, ki, četudi v njih ni mogoče zaslediti značilnega izrazja tega semantičnega področja, lahko bistveno obogatijo razumevanje dane tematike.

Ključne besede: Elijev cikel, Elizej, preroško nasledstvo, očividno pričevanje, spremenjenje, vstajenje, vnebovzetje, pričevanje Cerkve

Abstract: This article discusses the role of the ocular testimony within the prophetic succession by using the exemplary text on the conclusion of the prophetic mission of Elias as narrated in the passage about his rapture in heaven on the chariot of fire (2 Kings 2,1-18). After presenting the structure of the passage discussed and short analysis of its single units, this article addresses some meeting points between the cycle of Elias and Mosaic traditions, i.e. shedding the light on the aspect of the ocular testimony within the prophetic succession by relating the text discussed with the chosen passages from the New Testament.In the context of the lexicographic analysis of a determined semantic field, this study emphasizes the importance of these texts which can, although not using the vocabulary typical of the given semantic area, significantly enrich the comprehension of this subject.

Key words: cycle of Elias, Elisha, prophetic succession, ocular testimony, transfiguration, resurrection, assumption, testimony of the Church

- Vladan Tatalović, Prioritizing the Synchronic Approach to the Johannine Son of Man: John 1,51 as a Case Study
  Prednostna izbira sinhronega pristopa k janezovskemu Sinu človekovemu: Jn 1,51 kot študija primera

Abstract: By noting the absence of the interaction between historical and literary analysis in the exegesis of the Johannine Son of Man, this study proposes prioritizing synchronic approach. When the methodological weaknesses of the historical-critical analysis in reaching a consistent explanation of the JohannineSon of Man is highlighted, its tendency to seek a common denominator within the complex Son of Man debate is noted. Along those lines, it is suggested that the Gospel narrative should take over that role. After considering the hermeneutical implications of such a move, the example of verse 1,51 is presentedas a case study.

Key words: Fourth Gospel, Son of Man, synchronic approach, narrative

Povzetek: Pričujoča razprava – zavedajoč se odsotnosti sodelovanja med zgodovinsko in literarno analizo pri eksegezi janezovskega Sina človekovega – zagovarja prednostno izbiro sinhronega pristopa. Potem ko poudari metodološke slabosti zgodovinsko-kritične analize pri doseganju dosledne razlage janezovskega Sina človekovega, izpostavi težnjo po iskanju skupnega imenovalca, ki poteka znotraj večplastnih razprav o Sinu človekovem. V tem smislu predlaga, da bi osrednjo vlogo morala prevzeti sama evangeljska pripoved. Po opravljenem prikazu hermenevtičnih posledic tovrstnega premika, je vrstica Jn 1,51 predstavljena kot študija primera.

Ključne besede: četrti evangelij, Sin človekov, sinhroni pristop, pripoved

- Janez Ferkolj, Ljubezen do Boga in do Cerkve pri Henriju de Lubacu
  Love Towards God and the Church in the Life of Cardinal Henri De Lubac

Povzetek:V štirih poglavjih pričujočega besedila bralca vabimo k razmisleku o pomenu globoke vere in zakoreninjenosti v Jezusu Kristusu. To omogoča sinovsko ljubezen do Cerkve in ponižno zvestobo do njenega nauka, stkanega skozi stoletja. Cerkev nas skozi stiske časa po svojem učiteljstvu usmerja k živemu izročilu cerkvenih očetov, čistih izvirov iz katerih nam je kardinal Henri de Lubac zajel dediščino vsebin, s katerimi bomo mogli verovati Cerkev v današnjem času.

Ključne besede:Jezus Kristus, Cerkev, vera, sv. Ignacij Lojolski, evharistija, prijateljstvo, cerkveni očetje

Abstract:In four sections of this article we try to invite the reader at reflexion about the sense of deep faith and our rootage in Jesus Christ. This allows us a filial love towards the Church and a humble fidelity to its teaching, formed during the centuries. The Church leads us with her magisterium to a live testimony of Church's fathers and to the pure sources, from which the Cardinal Henri de Lubac took the heritage by which we may believe the Church nowadays.

Key words: Jesus Christ, Church, faith, St. Ignatius Loyola, Eucharist, friendship,Church's father

- Miran Kelvišar, Teološka antropologija pri prof. Antonu Strletu
  Theological Anthropology by Prof. Anton Strle

Povzetek: Teološka antropologija spada med mlajše teološke vede. Prispevek obravnava odnos prof. Strleta do teološke antropologije. Najprej podaja razumevanje njene definicije, ki izhaja iz biblično-kristološke osnove in na osnovi zadnjega cerkvenega zbora predstavlja pet Strletovih vidikov teološke antropologije. Prikazana je problematika teološke antropologije, ki obsega Strletov odnos do Bultmannove in Rahnerjeve zahteve po teologiji, ki naj bi bila bolj antropološka in transcendentalna. V to problematiko je A. Strle vključeval tudi kritično obravnavani odnos med teološko antropologijo ter drugimi teološkimiin humanističnimi vedami. Prispevek izpostavlja, da je Strletova teološka antropologija kristocentrična, da je človek poklican v občestvo z Bogom in da se skrivnost človeka razodeva v Kristusu, poslednjem Adamu.

Ključne besede: Anton Strle, človek, kristocentričnost, teološka antropologija, teologija

Abstract: Theological anthropology is one of the youngest theological sciences. The article deals with the relationship of Professor Strle to theological anthropology. It begins by first discussing the understanding of its definition, which derives from the biblical Christological basis, and, on the basis of the last church assembly, represents Strle's five aspects of theological anthropology. The problems of theological anthropology, which comprise Strle's relation to Bultmann and Rahner's demand for theology, which is supposed to be more anthropological and transcendental, are presented. Regarding this issue, Strle, as a responsible and moderate theologian, also included a critically considered relationshipbetween theological anthropology and other theological and humanistic sciences. The article reveals that Strle's theological anthropology is Christocentric,that a person is called to commune with God and that the mystery of man is revealed in Christ, the last Adam.

Key words: Anton Strle, man, Christocentric, Theological anthropology, Theology

- Marija Pehar, Immaculata-Doctrine and the New Evangelization
  Nauk o Brezmadežni in nova evangelizacija

Abstract: This paper theologically articulates the Immaculata-doctrine of the Church and its dogmatic implications through Mariology and Ecclesiology. Moreover, the paper is following the soteriological relevance of the Christian dogmas, according to which they speak of revealed truth about affirmation of the human being. Accordingly, through theology we are able to get an insight to content significantfor the Christian anthropology, which then also point back to theology as its authentic ground.It is primarily about the theological content of the dogma of Mary's Immaculate Conception, according to which Mary, mother of Jesus, is holy and immaculate (sancta et immaculata). Although the Immaculate-doctrine firstly concerns Mary, it was theologically accepted from a very early stage as a doctrine of the Church that had an emphasis in anthropological implications. This paper brings to question these anthropological implications as well, especially the contemporary relativization of sin and human sinfulness, where Immaculata-doctrine is seen, not in contrast to human nature, but as the one that deeply belongs to it. In that context, the old doctrine and its content can now be seen as precious and has a valuable meaning even in modern times, especially if accepted as the key of the new awoken evangelization.

Key words: Immaculata, Mary, Church, sin, holiness, humanity

Povzetek: Članek teološko naslavlja cerkveni nauk o Brezmadežni in njegove dogmatične implikacije v okviru mariologije in ekleziologije. Članek nadalje sledi prepričanju o odrešenjski relevantnosti krščanskih dogem, v skladu s katerim dogme govorijo o razodeti resnici glede potrditve vrednosti človeškega bitja. Na tak način lahko prek teologije dobimo vpogled v vsebine, ki so pomembne za krščansko antropologijo, ta pa v obratni smeri kaže na teologijo kot svojo pristno podlago. Tu gre predvsem za teološko vsebino dogme o Marijinem brezmadežnem spočetju, po kateri je Marija, Jezusova mati, sveta in brezmadežna (sancta et immaculata). Čeprav nauk o Brezmadežni v prvi vrsti zadeva Marijo, je bil že v najzgodnejših časih teološko sprejet kot nauk Cerkve s poudarjenoantropološkimi implikacijami. Članek naslavlja tudi tovrstne antropološke implikacije, zlasti sodobno relativizacijo greha in človeške grešnosti, pri čemer nauk o Brezmadežni ni razumljen kot nasprotje človeške narave, temveč kot nekaj, kar k njej najgloblje sodi. V tem kontekstu se lahko stari nauk in njegova vsebina izkažeta kot dragocena in pomembna tudi za sodobnost, zlasti če sta sprejeta kot ključ novo obujene evangelizacije.

Ključne besede: Brezmadežna, Marija, Cerkev, greh, svetost, človeštvo

- Tomasz Jakubiak, Reception of Vatican Council II Decrees and the Choice of Godparents in the Latin Church
  Recepcija dekretov drugega vatikanskega koncila in izbira botrov v latinski Cerkvi

Abstract: The nature of tasks facing godparents in the Catholic Church seems to substantiate the view that affiliation to a non-Catholic Church or communityrenders one incapable of being entrusted with the role of a godparent in the Catholic Church. Such possibility is not provided for in the Code of Canon Law. Considering numerous doubts concerning the matter, it is necessary to identify criteria to be used on the ecumenical plane when entrusting non-Catholicswith the role of a witness or godparent. In view of the above, the goal of analyses performed for the purposes of this article was to identify norms in the legal system of the Catholic Church (in particular Latin Church) which provide for the possibility of Christians who are not members of the Catholic community to be admitted to the role of godparents or witnesses at baptism.

Key words: non-Catholics, godparent, Christian witnesses of baptism, ecumenism

Povzetek: Zdi se, da narava nalog, s katerimi se v katoliški Cerkvi soočajo botri, pogojuje pogled o neprimernosti vloge botra v katoliški Cerkvi pri tistih, ki pripadajo nekatoliški Cerkvi ali skupnosti. Te možnosti Zakonik kanonskega prava ne predvideva. Ob upoštevanju številnih zadržkov glede obravnavane zadeve je nujno potrebno prepoznati merila, ki naj se na ekumenski ravni uporabljajo pri zaupanju vloge priče ali botra nekatolikom. V luči omenjenega je cilj v tem članku opravljenih analiz prepoznanje norm znotraj pravnega sistema katoliške Cerkve (zlasti latinske Cerkve), ki dajejo kristjanom, ki niso pripadniki katoliške skupnosti, možnost oziroma dovoljenje za opravljanje vloge botra ali krstne priče.

Ključne besede: nekatoliki, boter, krščanska krstna priča, ekumenizem

- Dejan Pacek, Odziv oblasti na pastoralno dejavnost Katoliške Cerkve v Sloveniji v letih 1965–1975 (2. del)
  Government's Response to Pastoral Activities of the Catholic Church in Slovenia in 1965–1975 (Part Two)

Povzetek: Katoliška cerkev v Sloveniji je zaradi uresničevanja sklepov drugega vatikanskega koncila, normalizacije odnosa med Jugoslavijo in Svetim sedežem ter sočasnega nastopa liberalnega obdobja v jugoslovanski notranji politiki po letu 1965 opazno prenovila in intenzivirala pastoralno dejavnost. To je vodilo v konflikt s komunistično oblastjo, saj je postal ogrožen njen dotedanji monopol nad slovensko družbo na področju urbanizma, vzgoje in izobraževanja, dobrodelnosti in dejavnega organiziranja ljudi. Članek obravnava odziv slovenske oblasti na pastoralo Katoliške cerkve med letoma 1965 in 1975 v luči njenih dveh temeljnih dejavnosti: diakonije in koinonie. V zvezi s prvo je predstavljen odziv oblasti na organizirano karitativno dejavnost Cerkve, pri drugi pa je predstavljenodziv oblasti na pojav župnijskih pastoralnih svetov.

Ključne besede: Katoliška cerkev v Sloveniji, pastorala, diakonija, karitativna dejavnost, Ognjišče, koinonia, župnijski pastoralni svet, Komisija za verska vprašanja

Abstract: Slovenian Catholic Church has noticeably renewed and intensified its pastoral activities after 1965 due to the Second Vatican Council conclusions, more stable relations between Yugoslavia and the Holy See and the contemporary era of liberalism in the country. This situation led to a conflict with the communistgovernment, as its monopoly over urbanism, educational system, charitablenessand social organization was at risk. The article covers the government's response to pastoral work of the Catholic Church in Slovenia between 1965 and 1975, characterised by its two main activities: diakonia and koinonia. Considering diakonia, the article introduces the government's response to organised charitable work of the Catholic Church. Considering koinonia the article discusses the government's response to arising parish pastoral councils.

Key words: Catholic Church in Slovenia, pastoral, diakonia, charitable work, Ognjišče, koinonia, parish pastoral council, Office for Religious Affairs

- Aleksandr Andreev and Yulia S. Andreeva, Reunification of the Uniates of Malorossiya (Ukraine) and Belarus with the Russian Orthodox Church: A View from Inside (Based on Memoirs of the Late 18th Century
  Reunifikacija maloruskih (ukrajinskih) in beloruskih uniatov z Rusko pravoslavno Cerkvijo: pogled od znotraj (na podlagi spominov s konca 18. stoletja)

Abstract: The purpose of this article is to provide an objective study of the process of the return of the Uniates (Greek Catholics) to the Russian Orthodox Church in lands which departed from the Polish Commonwealth to the Russian Empire. Historiography has strengthened the view that the transitions of the Uniates to Orthodoxy have always been voluntary and even desirable. At the same time, historians utilized numerical data on conversions to Orthodoxy, very rarely utilizing primary sources. The analysis of memoirs (the writings of governmentofficials on whom the implementation of the policy of religious appeals depended) undertaken in this article, shows that, in fact, there were protests from the Uniate population against violent Orthodoxy. The systemic approach (the method of structural systematization) is utilized in our work, making it possible to examine interconfessional relationships both from the positions of representatives of the authorities and from the Uniate community.

Key words: Uniates, Russian Orthodox Church, Malorossiya, Belarus, inter-confessional relations, reunification

Povzetek: Namen tega članka je ponuditi objektivno študijo o procesu vrnitve uniatov (grkokatolikov) v Rusko pravoslavno Cerkev na ozemljih, ki so pripadla Ruskemu imperiju in so bila prej del poljsko-litovske države. Zgodovinopisje je doslej poudarjalo stališče, da so bili prehodi uniatov v pravoslavje vselej prostovoljni in celo hoteni. Obenem so se zgodovinarji sklicevali na numeričnepodatke o spreobrnitvah v pravoslavje, vendar so pri tem zelo redko uporabljali primarne vire. Analiza spominov (zapisov državnih uslužbencev, od katerih je bilo odvisno uresničevanje verske politike), ki se jim v tem članku posvečamo, pa v resnici kaže na proteste uniatskega prebivalstva proti nasilnemu pravoslavju. V tem delu uporabljamo sistemski pristop (metodo strukturne sistematizacije), s katerim je mogoče preučiti medkonfesionalne odnose tako s stališča predstavnikov oblasti kakor tudi uniatske skupnosti.

Ključne besede: uniati, Ruska pravoslavna Cerkev, Mala Rusija, Belorusija, medkonfesionalni odnosi, reunifikacija

- Iva Nežič Glavica, Vloga izkustvenega učenja v geštalt pedagoškem modelu učenja in poučevanja po Albertu Höferju
  The Role of Experiential Learning in the Gestalt Pedagogical Model of Teaching and Learning by Albert Höfer

Povzetek: Dr. Albertu Höferju (avstrijskemu profesorju, psihoterapevtu in duhovniku) je v 80. letih prejšnjega stoletja skupaj s sodelavci uspelo integrirati izkustveno učenje v svoj gestalt pedagoški model, s katerim je prenovil koncept religioznega pouka v avstrijskih šolah. Velik prispevek njegovega pedagoškega modela je predvsem v tem, da je v izkustveni krogotok učenja poleg kognitivne,afektivne in telesne ravni znal umestiti še duhovno-religiozno dimenzijo. Höferjev model ne želi učencu posredovati zgolj novega verskega znanja, temveč si prizadeva, da se učenec ob pridobljenem znanju tudi duhovno-religioznorazvija in raste. V ta namen se na premišljen in senzibilen način poslužuje izkustvenih in gestalt pedagoških metod, s katerimi učenec vzpostavlja poglobljen odnos do učne vsebine, ki ga nagovarja na eksistencialni ravni in ga posledičnoodpira za osebno doživljanje Transcendence.

Ključne besede:Albert Höfer, izkustveno učenje, gestalt pedagogika, celostna osebna izkušnja, izkustvo vere, religiozna edukacija

Abstract: : In the 1980s Albert Höfer, an Austrian pedagogue, psychotherapist and priest, together with his coworkers successfully integrated experiential learning into his gestalt pedagogical model, with which he renovated the concept of religious classes in Austrian schools. The greatest contribution of his pedagogical model is in the fact that he was able to include the spiritual and religious dimensions in the experiential cycle of learning and place them besides the cognitive, affective, and physical dimensions. Höfer's model does not want to offer a student only new religious knowledge but also encourage the student to grow and develop spiritually and religiously. To achieve this, the model uses experiential and gestalt pedagogical methods in a thought-over and sensible manner. In this way, students can develop an in-depth relationship with the content of learning, which speaks to them on an existential level and opens them up to personally experience the transcendent.

Key words: Albert Höfer, experiential learning, gestalt pedagogy, holistic personal experience, the experience of faith, religious education

- Dragomir Sando, Understanding the Basis of Upbringing and Education in the Orthodox Church
  Razumevanje temeljev vzgoje in izobraževanja v pravoslavni Cerkvi

Abstract: Authentic Christianity has its own concept of upbringing and education,based on the Biblical perspective of man and of entire reality, and developed and elaborated during past centuries through practice and experience. The upbringing offered by the modern culture has always been and still is predominantly humanistic. The ideal of upbringing and its goals, as well as the methods of education, depend on basic presumptions of such culture. Like everything else, pedagogical thought depends on the apprehension of the world, of man and of their final goals. The term »education« comprehended this way gets completely new, different contents and meaning. It is not just a mere acquisition of knowledge from one or several fields, but it has more of an anthropological and ethical and even deep spiritual meaning. Educational – to put it differently – formation means renewal of God's image in man, its discovery and further development. Simple people, uncontaminated by superficial experience of solely intellectual upbringing, have never forgotten that deep ethical meaning of the world image which also implies organic relation between education and ethics, education and spiritual life in general.

Key words: Church, education, upbringing, liturgy, spirituality

Povzetek: Pristno krščanstvo pozna svoje lastno pojmovanje vzgoje in izobraževanja, temelječe na biblijskem pogledu na človeka in na celotno resničnost, ki se je v preteklih stoletjih razvilo in izostrilo skozi prakso in izkušnjo. Vzgoja, ki jo ponuja moderna kultura, je bila in je še vedno pretežno humanistična. Ideal vzgoje in njenih ciljev – prav tako vzgojnih metod – je odvisen od temeljnih predpostavk tovrstne kulture. Kakor vse drugo, je tudi pedagoška misel odvisna od razumevanja sveta, človeka in njegovih končnih ciljev. Tako razumljen izraz »vzgoja« dobiva povsem nove, drugačne vsebine in pomene. Ne gre zgolj za pridobitev znanja z enega ali več področij, temveč ima to poudarjeno antropološki, etični in celo globok duhovni pomen. Vzgojna formacija – če uporabimo drugačen izraz – pomeni prenovitev božje podobe v človeku, njeno odkritje in nadaljnje razvijanje. Preprosti ljudje, ki so obvarovani površne izkušnje izključno intelektualne vzgoje, niso nikoli pozabili na tisti globlji etični pomen podobe sveta, ki med drugim predvideva organski odnos med vzgojo in etiko, vzgojo in duhovnim življenjem nasploh.

Ključne besede: Cerkev, izobraževanje, vzgoja, liturgija, duhovnost

Pojdi na vrh / Go to the Top

- Anže Cunk, Človek je po svoji naravi ustvarjen k stremljenju po večni lepoti
  Man Was in His Nature Created to Strive for Eternal Beauty

Povzetek: Človek je ustvarjen po Božji podobi, o čemer lahko beremo v Svetem pismu, v poročilu o stvarjenju. To je eden izmed glavnih razlogov, da že po svoji naravi stremi k večni Lepoti, ki je Bog sam. Človekova lepota je bila pogosto navdih številnim avtorjem. Tako v naši razpravi želimo najprej prikazati nekatere temeljne vidike razumevanja lepote skozi zgodovino, postaviti njeno izhodišče v Boga Stvarnika ter na koncu pokazati in poudariti, kako se ta lepota odraža v bogoslužju, ki je izraz našega največjega češčenja in zahvaljevanja. Ker pa je pri bogoslužju prostor samo za najlepše in najplemenitejše, kar človek lahko podari Bogu, je toliko pomembneje, da ga ohranimo čisto in neokrnjeno v duhu liturgične prenove II. vatikanskega cerkvenega zbora ter vanj ne vnašamo trenutnih »modnih muh«, ki ustvarjajo zmedo, razklanost in ga na koncu siromašijo.

Ključne besede: bogopodobnost, lepo, velika teorija, Stvarnik, skrivnost, plemenita lepota, bogoslužje

Abstract: Man was created in the image and likeness of God as it is described in the Book of Genesis. This is one of the main reasons that man in his nature strives toward the eternal beauty which is God himself. Man's beauty has often been an inspiration to numerous authors. Thus, the objectives of this discussion are to depict some fundamental aspects of understanding of beauty through history, to expose its basis in God the Creator, and to finally show and emphasize how this beauty is reflected in the liturgy which is the expression of man's greatest adoration and celebration of God. Liturgy is the place for the most beautiful and noble of what man can offer to God. Therefore, it is of great importance to keep the liturgy pure and unblemished in the spirit of the renewal called for by the Second Vatican Council and to avoid the implementation of shortlived trends which eventually impoverish liturgy by generating confusion and disunity.

Key words: the likeness of God, beauty, the great theory, Creator, mystery, noble beauty, liturgy

- Domen Kušar, Razumevanje posebnosti arhitekture cerkve sv. Mihaela na Barju arhitekta Jožeta Plečnika v luči kronike gradnje
  Understanding the Unique Architectural Features of the Church of St. Michael in the Marshes by Architect Jože Plečnik in Light of the Annals of Construction

Povzetek: Cerkev svetega Mihaela je za slovenske razmere zelo netipična. Je ena redkih »lesenih« cerkva v Sloveniji, kar velja zlasti za notranjščino. Druga posebnost je bogoslužni prostor, ki je dvignjen nad pritličje. Cerkev je v letih pred drugo svetovno vojno načrtoval arhitekt Jože Plečnik. Celotno gradnjo je v svojem dnevniku natančno dokumentiral arhitektov nečak, trnovski kaplan Karel Matkovič, ki je za postavitev cerkve tudi najbolj zaslužen. V dnevniku opisuje razmeroma burno dogajanje ob njeni gradnji ter razmere in okoliščine, ki so gradnjo cerkve spremljale in sooblikovale. Cerkev je bila zgrajena z minimalnimi sredstvi in ob nasprotovanju dela domačinov. Arhitekturni presežek je arhitekt Plečnik dosegel z uporabo sicer cenenega lokalnega gradbenega materiala, a hkrati z uporabo preverjenih kompozicijskih načel. Plečnik je za cerkev naredil več različnih načrtov, ob tem pa daroval tudi del opreme in denar iz zapuščine brata Andreja. Zato se ponuja teza, da je cerkev pravzaprav zapuščina oziroma dar širše družine Plečnik.

Ključne besede: cerkev sv. Mihaela, Plečnik, kronika gradnje, arhitektura, kompozicija

Abstract: The church of St. Michael in the Ljubljana Marshes is highly unusual for Slovenia. It is one of the country's few churches with wooden elements on the exterior walls and the interior furnished in wood. Another unique feature is the church aisle itself, which is elevated above the ground floor. The church was designed by architect Jože Plečnik before the start of World War II. The process of construction was documented in detail in the journal of the architect's nephew, the Trnovo curate Karel Matkovič, who also has the most credit for the church being built at all. His journal describes the turbulent events surrounding the construction, as well as the circumstances that affected and contributed to it. The church was built with minimal funds and despite the opposition of some of the locals. Plečnik was able to create an outstanding architectural wonder using cheap local materials and employing tried and tested principles of composition. Plečnik drew up several plans for the church. He also donated some of the furnishings and money he inherited from his brother Andrej. This could lead to the conclusion that the church is the legacy of or a gift from the extended Plečnik family.

Key words: church of St. Michael, Plečnik, annals of construction, architecture,composition

- Marko Erzar, Klara Hrovat, Zarja Klun, Maja Maraž, Kristjan Mihelič in Drago Švajger, Aktivno ustvarjanje glasbe kot način za zmanjševanje socialne anksioznosti mladostnikov – pilotska raziskava
  Active Music Making as a Route to Diminished Social Anxiety among Adolescents – A Pilot Study

Povzetek: V članku, ki temelji na pilotski raziskavi Aktivno ustvarjanje glasbe kot način za zmanjševanje socialne anksioznosti mladostnikov, smo raziskovali, kakšen vpliv ima glasba na možgane mladostnikov in kako lahko to znanje uporabimo za čustveno opismenjevanje mladostnikov, ki so bili vključeni v raziskavo. V začetnem delu članka smo se osredotočili na mladostnika in razvoj mladostniških možganov ter na pomen glasbe v tem ključnem obdobju razvoja. Nato smo se osredotočili na glasbo in pozitivne učinke, ki jih ima na človeške možgane, ter na možnost povezave med glasbo in učenjem čustvene regulacije.Glasba je že od nekdaj tisto, kar ljudi povezuje, saj je že sam glas prvi stik z muzikaličnostjo, ki nas obdaja od spočetja naprej. Glas v sebi nosi različne čustvene nianse, sporoča, v kakšnem fizičnem in čustvenem stanju je naš sogovornik,ter predstavlja most med posameznikom in soljudmi. Skupina mladostnikov, ki je sodelovala v naši raziskavi, se je učila uporabljati ravno glas kot orodje za čustveno oporo. Skozi vaje kultiviranja glasu kot notranje moči človeka so se hkrati učili tudi čustvene regulacije, krepili občutek za jaz, spoznavali sami sebe, presegali pričakovanja, ki so jih imeli o sebi, obenem pa se zabavali in gradili svoj izraz v skupini. Raziskovali smo še, na kakšen način lahko uporabljamo pevske in instrumentalne tehnike v terapevtske namene – čeprav naša raziskava ni bila namenjena raziskovanju učinkov terapije z glasbo. Vseeno pa smo ob oblikovanju pevskih in igralnih delavnic za mladostnike ugotovili, da je bil naš cilj dosežen – glas in učenje ob glasbi smo uporabili kot terapevtsko intervencijopri delu z mladimi, kjer se je pokazalo, da sta se stanje socialne anksioznosti in zadržanosti zmanjšala.

Ključne besede: glasba, mladostniki, socialna anksioznost, izražanje, razvoj

Abstract: In this article, based on the pilot study Active music creation as a way of reducing the social anxiety of adolescents, we have explored the importance of music on the minds of adolescents and how this knowledge can be used for the emotional literacy of adolescents who participated in the study. In the first part of the article, we focused on adolescents and the development of an adolescent brain, and what music means in this crucial period of development. Furthermore, we focused on the music and its positive effects on the human brain, and how we can connect music with the teaching of emotional regulation. Music has always been what connects people since the voice itself is the first contact with the musicality that surrounds us from the conception onwards. The voice itself carries all emotional nuances, it communicates in what physical and emotional condition a speaker is and offers a bridge between »us« and »others«. A group of adolescents who participated in our study learned to use their voices as a tool that offers emotional support. Through the exercises of cultivating this inner strength (their voice), they also learned emotional regulation, strengthening the sense of »self«; they were learning who they were, exceeded the expectations they had about themselves, and at the same time enjoyed themselves and built their own expression in the group. We also explored how we can use singing and instrumental techniques for therapeutic purposes, although our research was not intended to examine the effects of music therapy. Nevertheless, when creating singing and acting workshops for adolescents, we realized that our goal was achieved.

Using the voice and learning with music were used as a therapeutic intervention in working with young pe-ople and the levels of social anxiety and restraint were shown to have decreased.

Key words: music, adolescents, social anxiety, expression, development

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- Uvod
  Editorial (Branko Klun in Luka Trebežnik)
- Jean-Luc Marion, Razodetje kot fenomen in njegovo odprtje
  The Phenomenological Openness of Revelation

Povzetek: Kako se Razodetje manifestira na način nujnega nasprotovanja apriornim pogojem izkustva? Skozi kakšne paradokse se izvrši ta prot-iizkušnja? S temi teološkimi vprašanji se ni moč soočiti, če ne obvladamo možnosti fenomenalnosti, ki je lastna nasičenim fenomenom. In ne smemo se pretvarjati, da jih lahko hitro rešimo na način, ko pod krinko teoloških kategorij uporabljamo pojme in formule, ki izhajajo iz filozofije v njenem metafizičnem stanju. Zato moramo poskusiti opisati proti-izkušnjo Razodetja kot paradigmatičnega nasičenega fenomena.

Ključne besede: razodetje, fenomenologija, teologija, nasičeni fenomen, proti-izkušnja, paradoks

Abstract: How does Revelation make itself manifest by contradicting, as it must, the a priori conditions of experience? By what paradoxes is this counter-experience accomplished? These theological questions cannot be confronted without mastering the possibility of a phenomenality of saturated phenomena. And we must not claim to resolve them too quickly, by mobilizing, under the cover of theological categories, concepts and formulas that are derived directly from philosophy in its metaphysical state. Therefore we must try to describe the counter-experience of Revelation as a paradigmatic saturated phenomenon.

Key words: revelelation, phenomenology, theology, saturated phenomenon, co-unterexperience, paradox

- Emmanuel Falque, The Original Injury or the Trauma of Love
  Izvorna ranjenost in travma ljubezni

Abstract: The »trauma of love« is often thought of as a lack, a privation, or as a weakness. This consideration leads to a kind of irenicism where life is considered without wounds and love is thought of as merely being a fusion, or an integrity lacking any exemplar. And sometimes in accepting the harsh reality within the act of love we can give it so much meaning that its impossibility fails to hurt us or even shock us. Everything happens as if in phenomenology, of course, but so also in hermeneutics, and even in psychoanalysis everything must be »signified« so that nothing remains outside of the meaning that we've attributed to it. Not converting too quickly the »trauma of love« into the »love of trauma« amounts to accepting there to be an original injury that makes no sense, so then allowing for love to return and remain in a new way.

Key words: trauma, love, phenomenology, hermeneutics, psychoanalysis, sin, injury

Povzetek: Pri »travmi ljubezni« pogosto pomislimo na neko umanjkanje ali na šibkost. Takšen pogled vodi v irenizem, ki življenje vidi brez bolečin in ljubezen enači z zlitjem ali s celostjo, ne da bi bil takšen vzor kadarkoli dosežen. In če kdaj sprejmemo trdo resničnost dejanja ljubezni, temu pripisujemo tako velik pomen in smisel, da nas njegova nezmožnost ne more več raniti ali šokirati. Zdi se, da mora tako v fenomenologiji kot v hermenevtiki in tudi v psihoanalizi vse »pomeniti« do te mere, da nič ne ostane zunaj pomena in smisla, ki ga želimo pripisati. Ne da bi prehitro obrnili »travmo ljubezni« v »ljubezen do travme« tu zagovarjamo sprejetje izvorne ranjenosti, ki nima pomena in smisla, toda v katero se ljubezen naseli in v njej biva na drugačen način.

Ključne besede: travma, ljubezen, fenomenologija, hermenevtika, psihoanaliza, greh, rana

- James Mensch, Non-Useless Suffering
  Je trpljenje res nekoristno?

Abstract:What does it mean to suffer? How are we to understand the sufferings we undergo? Etymologically, to suffer signifies to undergo and endure. Is there a sense, a purpose to our sufferings or does the very passivity, which they etymologically imply, robs them of all inherent meaning? In this paper, I shall argue against this Levinasian interpretation. My claim will be that suffering, exhibits a meaning beyond meaning, one embodied in the unique singularity of our flesh. This uniqueness is, in fact, an interruption. It signifies the suspension of all systems of exchange, all attempts to render good for good and evil for evil. It is in terms of such suspension that suffering – particularly as found in selfless sacrifice – finds its »use«. This »use« involves the possibility of forgiveness.

Key words: suffering, passivity, Levinas, meaning, flesh, sacrifice, forgiveness

Povzetek:Kakšen pomen ima trpljenje? Kako naj razumemo trpljenje, ki ga prestajamo? Etimološko beseda trpljenje pomeni prestajanje in prenašanje. Ima trpljenje smisel in smoter ali pa je že trpnost (pasivnost), ki jo trpljenje etimološko vključuje, nekaj kar ga oropa vsakega inherentnega pomena? V tem članku bom ugovarjal tovrstni Levinasovi interpretaciji. Zagovarjam tezo, da trpljenje nosi pomen onkraj pomena – namreč tisti pomen, ki je utelešen v edinstveni singularnosti našega telesa. Ta edinstvenost dejansko predstavlja neko prekinitev. Označuje suspenz vseh menjalnih sistemov, vseh poskusov vračati dobro za dobro in zlo za zlo. V okvirih takšnega suspenza trpljenje, še zlasti v nesebičnem žrtvovanju, dobi »koristnost«. Takšna »koristnost« prinaša možnost odpuščanja.

Ključne besede: trpljenje, pasivnost, Levinas, pomen, telo, žrtev, odpuščanje

- Erwin Dirscherl, The Ethical Significance of the Infinity and Otherness of God and the Understanding of Man as »Inspired Subject«: Emmanuel Levinas as a Challenge for Christian Theology
  Etični pomen neskončnosti in drugosti Boga ter razumevanje človeka kot »navdihnjenega subjekta«: Emmanuel Levinas kot izziv za krščansko teologijo

Abstract: The thinking of E. Levinas deeply influences the actual debates in Christian systematic theology. In catholic thinking, we know the norm of the Lateran Council in 1215: You cannot discern a similarity between God and man without discerning a greater dissimilarity between them. Do we take this norm seriously in our metaphysical ontology and theology? The otherness and goodness of God is the main problem in Levinas' philosophy and with regard to the catastrophes of the two world wars and the Shoa in the twentieth century he asks, what the significance of the talking about God in present times could be. Ethics has to become the »prima philosophia« because all our thinking and acting has an ethical significance and thus we may not forget this. Therefore, infinity and otherness receive an ethical meaning and constitute our responsibility as »inspired subjects« for the whole world. In the tradition of Jewish thinking, Levinas combines the unicity of each man and the universality of human responsibility for all people. In the face of the other, who is suffering, we are confronted with the face of God himself. What can we learn from Levinas today?

Key words: Infinity of God, Otherness, Levinas, Talking about God, Ethics, Anthropology

Povzetek: Misel E. Levinasa v veliki meri zaznamuje sodobne razprave s področja krščanske dogmatične teologije. V katoliški misli poznamo določbo Lateranskega koncila (iz leta 1215), da ne moremo izraziti nobene podobnosti med Bogom in človekom, ne da bi morali ob tem priznati še večjo nepodobnost med njima. Ali to določilo v naši metafizični ontologiji in teologiji jemljemo resno? Drugost in dobrost Boga predstavlja glavni problem v Levinasovi filozofiji in z ozirom na katastrofe obeh svetovnih vojen ter holokavsta v dvajsetem stoletju se Levinas sprašuje, kakšen pomen ima lahko govor o Bogu v sodobnem času. Etika mora postati »prva filozofija«, saj ima vse naše mišljenje in delovanje etični pomen, na katerega ne smemo pozabiti. Tako neskončnost kot drugost dobita etični pomen in vzpostavljata našo odgovornost, ki jo kot »navdihnjeni subjekti« nosimo za ves svet. Opirajoč se na tradicijo judovske misli Levinas spaja edinstvenost slehernega človeka in univerzalnost njegove odgovornosti za vse ljudi. Pred obličjem drugega, ki trpi, se nahajamo pred obličjem samega Boga. Česa se lahko naučimo od Levinasa danes?

Ključne besede: Božja neskončnost, drugačnost, Levinas, govor o Bogu, etika, antropologija

- Reinhold Esterbauer, The Flesh of Creation: Notes on Maurice Merleau-Ponty
  Telesnost stvarjenja: Zapiski o Mauriceu Merleau-Pontyju

Abstract: Unlike Emmanuel Levinas, who rewrites the concept of creation in general and – in his sense – transfers it from ontology to ethics, Maurice Merleau-Ponty does not deal with this central Christian concept in detail. But it seems to be possible to gain important impulses for the further development of the theological idea of creation from his philosophy as well. If one conceives his concept of the flesh – which he develops in late philosophy – as the concept of an ontology that goes beyond traditional metaphysics, conclusions – which redefine the Christian concept of creation – can be drawn from his book »The Visible and the Invisible« as well as from his lectures on natural philosophy.

Key words: Merleau-Ponty, nature, creation, flesh, ontology.

Povzetek: Za razliko od Emmanuela Levinasa, ki na novo in celovito opredeli pojem stvarjenja ter ga v skladu s svojim pristopom prenese iz ontologije v etiko, se Maurice Merleau-Ponty s tem osrednjim krščanskim pojmom ne ukvarja podrobneje. Toda zdi se, da lahko v njegovi filozofiji najdemo pomembne spodbude za nadaljnji razvoj teološke ideje stvarjenja. Če koncept telesa/mesa, ki ga razvije v svojem poznem filozofskem delu (še zlasti v delu »Vidno in nevidno« ter v predavanjih o filozofiji narave), dojemamo znotraj takšne ontologije, ki gre onkraj tradicionalne metafizike, lahko potegnemo sklepe, ki na novo opredeljujejo krščansko pojmovanje stvarjenja.

Ključne besede: Merleau-Ponty, narava, stvarjenje, telesnost, ontologija.

- Luka Trebežnik, Being on the Brink of the Future: Jacques Derrida and Poetics of Waiting
  Na pragu prihodnosti: Jacques Derrida in poetika čakanja

Abstract: Religious anticipations are generally manifested in the form of a messianic promise or an apocalyptic warning in a vision of impending judgment. The majority of the socalled secular philosophies mirror this kind of religious prognosis as well, sometimes resulting in a utopic or dystopic vision of the future and other times in a purely formal scheme that remains endlessly open towards the other, but practically does not offer any content at all. The future is often regarded (quasi)religiously since it cannot appear as such and become present. That is why Jacques Derrida methodically distinguishes between two modes of the future – for him, the established future (le future), the future of the timetables that could be represented and anticipated, belongs to the present, while the »real« future (l'avenir) always remains and must remain in deferral. That is the reason that he almost exclusively describes the relation of expectation towards the absent future in religious terms: promise, call, covenant, and prayer. This paper contrasts his use of a messianic vocabulary with some influential contemporary philosophers, and takes into account a linguistic background of messianic thinking.

Key words: future, anticipation, deferral, Derrida, messianism, parabolic speech

Povzetek: Religijska pričakovanja so običajno izražena v obliki mesijanskih obljub ali pa preko apokaliptičnih svaril pred bližajočo se sodbo. Tudi večina tako imenovanih sekularnih filozofij odseva tovrstna religiozna predvidevanja, včasih kot utopične ali distopične vizije sveta, drugič pa nastopajo le kot gola formalna shema, ki ostaja neskončno odprta za drugost, a ob tem ostaja praktično nedoločljiva in brez sleherne vsebine. Prihodnost pogosto motrimo (kvazi)religiozno, saj ne more nastopiti kot taka in tako postati prisotna. Zato Jacques Derrida metodično razlikuje med dvema modusoma prihodnosti – zanj ustaljena prihodnost (le future), prihodnost urnikov, ki jo moremo reprezentirati in pričakovati, spada k sedanjosti, medtem ko »pristna« prihodnost (l'avenir) vselej ostaja in mora ostati v odlogu. Zato Derrida odnos pričakovanja z odsotno prihodnostjo skoraj izključno opisuje z religijskimi koncepti: obljuba, klic, zaveza in molitev. Pričujoči članek zoperstavlja njegov mesijanski besednjak nekaterim vplivnim sodobnim filozofom in premišljuje lingvistično ozadje mesijanskega mišljenja.

Ključne besede: prihodnost, pričakovanje, odlog, Derrida, mesijanizem, parabolični govor

- Christian Rößner, Mysticism instead of Metaphysics: Marion's Phenomenology of Revelation
  Mistika namesto metafizike: Marionova fenomenologija razodetja

Abstract: In a dense and important text that has recently been published in the Vienna Yearbook for Philosophy, Jean-Luc Marion treats the topic of the complex relationship between phenomenology and theology by inquiring into the philosophical status of mysticism. Whereas the concept and meaning of the mystical commonly have become problematic and suspicious, Christian faith remains based on the »revelation of the mustêrion« (Rom 16, 25). If, in this sense, theology is always already a mystical one, it has to take into account the specific phenomenality of such a manifestation of the mystery the Bible is testifying. By learning from phenomenology to better see what there is being given, theology can help phenomenology to become cleareyed and to be no longer blinkered by transcendental restrictions of classical apriori-metaphysics.

Key words: mysticism, metaphysics, phenomenology, revelation, God

Povzetek: V zgoščenem in pomembnem članku, ki je nedavno izšel v Wiener Jahrbuch für Philosophie, Jean-Luc Marion obravnava področje kompleksnega odnosa med fenomenologijo in teologijo skozi raziskovanje filozofskega statusa mistike. Medtem ko sta v splošnem pojem in pomen mističnega postala problematična in sumljiva, pa krščanska vera ostaja utemeljena v »razodetju skrivnosti (mysterion)« (Rim 16,25). Če je v tem smislu teologija že vedno mistična, mora upoštevati specifično pojavnost (fenomenalnost) takšnega razodevanja skrivnosti, o kateri pričuje Sveto Pismo. Teologija se od fenomenologije uči bolje videti to, kar se daje, s svoje strani pa fenomenologiji pomaga, da ta razširi svoj pogled in se ne pusti utesnjevati skozi transcendentalne omejitve klasične apriorne metafizike.

Ključne besede: mistika, metafizika, fenomenologija, razodetje, Bog

- Branko Klun, Transcendence and Acknowledgment: Questioning Marion's Reversal in Phenomenology
  Transcendenca in priznanje: Vprašanja glede Marionovega obrata v fenomenologiji

Abstract: Marion gives a new interpretation to the phenomenological notion of givenness (of a phenomenon) by attributing to this phenomenon a »self« which is, in a certain sense, independent from and prior to its reception by the subject (as »the gifted one«, adonné). In this way, Marion pleads for a phenomenological turn which can also be described in terms of counter-intentionality and counter-method. However, this turn is not a logical necessity, but a (rationally grounded) decision which the subject, or adonné has to make. In this paper I would like to interrelate this decision to the notion of acknowledgement. The adonné, by acknowledging the priority of givenness over its own receiving capacities, adopts the attitude of humility in every relation to reality (not understood ontologically, but in its »saturated« phenomenality). This attitude is of fundamental importance with regard to (the possibility of) the phenomenon of revelation.

Key words: Phenomenology of Religion, Marion, Levinas, Transcendence, Givenness, Counter-Intentionality

Povzetek: Marion poda novo razlago fenomenološkega pojma danosti (nekega fenomena), ko fenomenu pripiše nasebnost, ki je neodvisna in predhodna sprejetju s strani subjekta (kot »obdarjenega«). Na tej osnovi zagovarja fenomenološki obrat, ki ga opiše tudi s pojmi proti-intencionalnosti in proti-metode. Toda ta obrat ni logična nujnost, temveč (razumsko utemeljena) odločitev, ki jo mora napraviti subjekt (oziroma obdarjeni). V tem prispevku želim povezati to odločitev s pojmom priznanja. Ko obdarjeni prizna prioriteto danosti pred sposobnostjo lastnega sprejetja, zavzame držo ponižnosti v odnosu do resničnosti (pri čemer slednje ne gre razumeti ontološko, temveč v njeni »nasičeni« fenomenalnosti). Takšna drža je temeljnega pomena za odnos do (možnosti) fenomena razodetja.

Ključne besede: fenomenologija religije, Marion, Levinas, transcendenca, danost, proti-intencionalnost

- Bojan Žalec, Between Secularity and Post-Secularity: Critical Appraisal of Charles Taylor's Account
  Med sekularnostjo in postsekularnostjo: kritična ocena pojasnitve Charlesa Taylorja

Abstract: The article deals with Charles Taylor's account of the secular age. In the first part, the main constituents of Taylor's narrative account are presented: the central concepts, distinctions, definition of the subject, the aims etc. The author pays special attention to the notions of secularity, secular age, religion, and transcendence. In the second part, Taylor's genealogy of the secular age is outlined and comparatively placed in the context of other main relative forms of genealogical account. Because our age is an age of authenticity, a special section is devoted to it. The final section presents some reproaches to Taylor and evaluates their strength and the value of Taylor's contribution. Besides, some speculative »forecasts« about secularity and post-secularity in Europe, the USA, and at the global scale are presented (by reference to Taylor's account). The author concludes that despite some (serious and cogent) reproaches and second thoughts about Taylor's account, it is doubtless one of the major achievements in the area that manifests features of a paradigmatic work. It helps us a lot to understand the condition of religion not only in the past and today, but also gives us directions and guidelines, conceptual and methodological tools, and ideas to more clearly discern the forms and condition of religion in the future.

Key words: Charles Taylor, secularization, secular age, religion, transcendence, genealogy, authenticity, post-secularity.

Povzetek: Članek se ukvarja s pojasnitvijo sekularne dobe, ki jo zasledimo v delu Charlesa Taylorja. V prvem delu so predstavljeni glavni elementi Taylorjeve narativne pojasnitve: središčni pojmi, razlikovanja, opredelitev predmeta, nameni itd. Avtor posveti posebno pozornost pojmom sekularnosti, sekularne dobe, religije in presežnosti. V drugem delu oriše Taylorjevo genealogijo sekularne dobe, ki jo primerjalno umesti v kontekst drugih glavnih relevantnih oblik genealoške pojasnitve. Ker je naša doba doba pristnosti, ji avtor posveti poseben razdelek. Zadnji razdelek predstavi nekatere kritike Taylorja, ovrednoti njihovo težo, pa tudi vrednost Taylorjevega prispevka. Poleg tega so podane – v nanašanju na Taylorjevo pojasnitev – spekulativne »napovedi« o sekularnosti in post-sekularnosti v Evropi, ZDA in na globalni ravni. Avtor zaključi, da je Taylorjeva pojasnitev, kljub nekaterim (resnim in tehtnim) očitkom ter pomislekom, nedvomno izjemen dosežek. Izkazuje značilnosti paradigmatičnega dela. Ne samo da nam zelo pomaga razumeti položaj religije v preteklosti in danes, ampak nam daje tudi usmeritve in smernice, pojmovna in metodološka orodja ter ideje za jasnejše razbiranje oblik in položaja religije v prihodnosti.

Ključne besede: Charles Taylor, sekularizacija, sekularna doba, religija, presežnost, genealogija, pristnost, postsekularnost

- Lenart Škof, On two Unpleasant Gestures: Rethinking Marion's Critique of Nietzsche and Heidegger in The Idol and Distance
  Dve neprijazni gesti: premislek ob Marionovi kritiki Nietzscheja ter Heideggra v Maliku in razdalji

Abstract: This paper deals with an analysis of Jean Luc Marion's The Idole and Distance in light of his criticism of Nietzsche and Heidegger. Two unpleasant remarks of [should this be »by« or »about«] Marion are critically confronted and discussed from the point of view of his idea of the distance and idolatry. We argue for a different genealogy of the fatherly distance, one that is more attuned to the original Nietzschean thought and sensitive to the idea of the child. On the other hand, from Marion's criticism of »elemental« ontology of Being in Heidegger we try to argue for another possibility of onto(theo)logy in light of the proximity of the elements and God-Being within the Heideggerian ontologicalfield of Fourfold and Ereignis. In our elaborations, we also invoke contemporary Mormon philosophical theology as an example of a post-Christian thought, being able to address some of the key questions that were haunting Marion in his criticism of both philosophers. From the Fatherly distance in Marion and his charges of idolatry towards various thinkers we thus aim to arrive to the newly coneptualized material and elemental onto(theo)logy of God-Being.

Key words: J.-L. Marion, F. Nietzsche, M. Heidegger, R. Rorty, idol, distance, revelation, Mormonism, materialism

Povzetek: Članek se ukvarja z analizo Marionovega dela Malik in razdalja v luči njegove kritike Nietzscheja in Heideggra. V njem se kritično odzovemo na dve neprijazni pripombi ter o njima razpravljamo na podlagi Marionove misli o razdalji in malikovalstvu. Prizadevamo si za drugačno genealogijo od tiste, ki vodi v Očetovsko razdaljo, genealogijo, ki je bolj primerna za tematizacijo izvirne Nietzschejeve misli o ideji otroka. Po drugi strani na podlagi Marionove kritike elementarne ontologije pri Heideggru razmišljamo o drugačni možnosti onto(teo)logije – takšni, ki lahko vztraja v luči bližine elementov ter Boga-Biti znotraj heideggerjanskega ontološkega polja četverja ter dogodja. V razpravo kritično vpeljemo sodobno mormonistično filozofsko teologijo, ki kot vzorčni primer postkrščanske misli lahko pomaga razrešiti nekatere ključne dileme Marionove misli, ki preganjajo tega filozofa. Iz Očetovske razdalje in iz Marionovih znanih obtožb na temo idolatrije se tako v sklepu premaknemo k na novo utemeljeni materialni in elementarni onto(teo)logiji Boga-Biti.

Ključne besede: J.-L. Marion, F. Nietzsche, M. Heidegger, R. Rorty, malik, razdalja, razodetje, mormonizem, materializem

- Jason W. Alvis, Anti-Event: A Case for Inconspicuousness in Religious Experience
  Proti-dogodek: zagovor neopaznega pri religiozni izkušnji

Abstract: It generally goes assumed that philosophical movements provide the fundamental inspiration and content for new theological reflection. Yet it also is the case that some philosophical concepts are secularized Christian theological concepts. Contemporary »postmodern« philosophy, for example, holds to the idea of »the event« as essential to its parting ways with the Modern philosophical tradition; an idea that is strikingly similar to how individual experiences of »revelation« have been understood in the Christian tradition, both as a personal and political phenomenon/phenomenality. Further, remaining unreflectively and theoretically beholden to the idea of the event may actually entail falling into its more negative form, the »spectacle«. By calling into question some of the negative potentials that clinging to such a notion could pose, this paper proposes a developed notion of »inconspicuous« as a means of countering such negative potentials. It engages the work of Heidegger, Debord, Janicaud and others in order to provide another angle by which it is possible to interpret the by now well-known »Theological Turn in French Phenomenology«. If over-reliance upon the concept of »the event« may fall prey to overemphasizing the outsourcing of imagination to a third party so that an agent might benefit from the novelty of surprise, difference, and newness, then both theological and philosophical engagements with »the event« run the risk also of becoming a »spectacle«.

Keywords: inconspicuous, spectacle, religion, event, phenomenology

Povzetek: Običajno se predpostavlja, da filozofska gibanja prinašajo temeljni navdih in vsebino novim teološkim razmišljanjem. Toda istočasno drži, da so premnoga filozofska pojmovanja le sekularizirana različica krščanskih teoloških pojmov. Sodobna »postmoderna« filozofija, na primer, kot točko razhajanja z novoveško modernim filozofskim izročilom izpostavlja idejo »dogodka«, ki močno spominja na način, kako so bile posamezne izkušnje »razodetja« razumljene v krščanskem izročilu tako na ravni osebnega kot tudi političnega fenomena/fenomenalnosti. Poleg tega pa lahko nereflektirana teoretična privrženost ideji dogodka vodi k njegovi negativni različici – dogodku kot »spektaklu«. Z izpostavitvijo nekaterih negativnih potencialov, ki jih nosi nekritično oklepanje pojma dogodka, ta članek ponuja koncept »neopaznosti« kot možnost zoperstavitve tovrstnim negativnim potencialom. Članek premišljuje dela Heideggerja, Deborda, Janicauda in drugih ter ponuja nov zorni kot za soočenje z dobro znanim »teološkim obratom v francoski fenomenologiji«. Pretirano poudarjanje pojma »dogodka« lahko vodi v prekomerno pomembnost domišljijskih podob, ki si jih želijo tretje osebe, da dogodek zaradi novosti, presenečenja in drugačnosti pridobi na privlačnosti. Toda s tem tako teološko kot filozofsko ukvarjanje z »dogodkom« tvega, da se pretvori v »spektakel«.

Ključne besede: neopazno, spektakel, religija, dogodek, fenomenologija

- Mateja Centa, Umetnost življenja in kognitivno-izkustveni model čustev in čustvenosti
  The Art of Life and Cognitive-Experiential Model of Emotions and Emotionality

Povzetek: V prispevku izpostavimo, kašno vlogo imajo doživljanje, izražanje, razumevanje in oblikovanje čustev pri vzpostavljanju dobrega življenja. Ob tem kot privzet pristop k čustvom in čustvenosti uporabimo kognitivno teorijo čustev, hkrati pa tudi splošni, antropološki pogled na človeka kot odnosno in dialoško bitje. Doživljanje in razumevanje čustev se pokaže kot ključni gradnik za vzpostavitev umetnosti življenja, pri tem pa opozorimo, da do sedaj oblikovane teorije umetnosti življenja ta vidik čustev in čustvenosti postavljajo bolj ob stran, posebno v zvezi z vprašanjem neposrednega kultiviranja čustev oziroma celostnosti in pravilnosti čustvenega doživljanja. Kot model, ki ustreza temu izzivu, predlagamo sintezo kognitivne teorije čustev in geštalt pedagogike; imenujemo ga kognitivno-izkustveni model čustev in čustvenosti. Na njegov pomen opozorimo tako, da ob koncu zarišemo ključne gradnike umetnosti življenja in v njihovem okviru nakažemo vlogo kognitivno-izkustvenega modela čustev in čustvenosti za oblikovanje celostnosti in pravilnosti čustvenega doživljanja.

Ključne besede: umetnost življenja, dobro življenje, čustva, geštalt pristop, kognitivna teorija čustev, kognitivno-izkustveni model čustev osebnostna rast, identiteta

Abstract: In the paper we emphasize the role played by experiencing, expressing, understanding and shaping emotions in establishing a good life. As a default approach to emotions and emotions we pressupose the cognitive theory of emotions, as well as the general, anthropological view of man as a relational and dialogic being. Experience and understanding of emotions is posed a key building block for the creation of the art of life. However, we also draw attention to the fact that the so theories of the art of life put this aspect of emotions and emotions more on the side, especially when it comes to questions of direct cultivation of emotions, and unity and correctness of emotional experience. As a model that answers this challenge, we propose the synthesis of the cognitive theory of emotions and gestalt pedagogy, which we call a cognitive-experiential model of emotions and emotionality. We demonstrate its significance by ending up with the foundational elements of the art of life and and we point out the role of the cognitive-experiential model of emotions and emotionality to create the unity and correctness of emotional experience.

Key words: art of life, good life, emotions, gestalt approach, cognitive theory of emotions, cognitive-experiential model of emotions, personal growth, identity

- Matjaž Celarc, Christ as the Goal of the Law (Rom 10,4): Christ as the Converging Point in the History of Salvation.
  Kristus – namen postave (Rim 10,4): Kristus kot združevalna točka zgodovine odrešenja.

Abstract: The article attempts to present Paul's argument in the Letter to the Romans that Christ is the goal of the Law and the culmination of all Israel's expectations, as suggested by the propositio Rom 10,4. The article highlights Paul's thought that Judaism and Christianity are not at odds but are part of God's plan that leads to Christ from the Law. The author uses the approaches of rhetorical analysis and intertextual reading. An analysis of structure, vocabulary and subject matter shows how all Paul's thought supports the idea of the continuity of the salvation history of Christ. Not less crucial is the inter-textual approach, which shows how Paul bases his thought on the Old Testament parallels tied to the theme of the covenant that characterizes deuteronomistic and prophetic thought. The article points to an additional historical literary parallel to Luke, who presents Christ in the Apostolic Works as the fulfilment of Messianic expectations. The article shows how Paul invites his contemporaries and today's readers to discover in Christ the key to the history of salvation.

Keywords: Letter to the Romans, Law, Christ, relations with Judaism

Povzetek: Članek poskuša predstaviti Pavlovo argumentacijo v Pismu Rimljanom, da je Kristus cilj postave in vrhunec vseh pričakovanj Izraela, kakor nakazuje propositio v Rim 10,4. Članek izpostavi Pavlovo misel, da si judovstvo in krščanstvo nista v nasprotju, temveč sta del božjega načrta, ki od postave vodi h Kristusu. Avtor članka pri tem uporabi pristope retorične analize in intertekstualnega branja. Analiza strukture, besedišča in tematike pokaže, kako celotna Pavlova misel podpira idejo kontinuitete zgodovine odrešenja, ki teži h Kristusu. Pri tem je ključen tudi intertekstualni pristop, ki pokaže, kako Pavel svojo misel utemeljuje s starozaveznimi vzporednicami, vezanimi na tematiko zaveze, ki zaznamuje devteronomistično in preroško misel. Članek pokaže na dodatno zgodovinsko literarno vzporednico z Lukom, ki v Apostolskih delih Kristusa predstavi kot izpolnitev mesijanskih pričakovanj. Članek pove tudi, kako Pavel svoje sodobnike in sedanje bralce vabi, da bi v Kristusu odkrili ključ zgodovine odrešenja.

Ključne besede: Pismo Rimljanom, postava, Kristus, odnos z judovstvom

- Irena Avsenik Nabergoj, Narodi, religije in misijon v dokumentih drugega vatikanskega koncila
  Nations, Religions and Mission in Documents of the Vatican Council II

Povzetek: Z izbruhom prve in druge svetovne vojne in z nastopom globalizacije, ki je zajela ves svet, je vodstvo Cerkve moralo odgovoriti na izziv gospodarskega, političnega, vzgojnega in kulturnega sodelovanja med vsemi narodi. Ta izziv je koncilske očete drugega vatikanskega zbora tako pritegnil, da so v primarnih virih Svetega pisma in cerkvenih očetov poiskali besedila, ki najbolj jasno in enoumno govorijo o misijonski naravi Cerkve kot vesoljnega občestva ljudi, podobno ali enako hrepenečih po sreči in ljubezni, pa tudi enako ali podobno trpečih zaradi zemeljske omejenosti človekovega življenja. Vračanje v duhovne vire Svetega pisma, ki vrh svojega sporočila doseže v zapovedi ljubezni do Boga in do sočloveka, omogoča nenehno prečiščevanje hermenevtike misijona, tako na strokovni ravni kakor tudi na ravni živete resnice po vzoru božje ljubezni do vseh ljudi na svetu. Članek po kronološkem redu obravnava koncilske dokumente, ki izražajo nove poglede koncilskih očetov na vlogo narodov, religij in misijona v perspektivi svetopisemskega razodetja: Konstitucijo o svetem bogoslužju; Izjavo o razmerju Cerkve do nekrščanskih verstev; Dogmatično konstitucijo o Cerkvi; Odlok o misijonski dejavnosti Cerkve in Pastoralno konstitucijo o Cerkvi v sedanjem svetu.

Ključne besede: misijonsko poslanstvo Cerkve, mejniki misijona skozi zgodovino, prenova v razmerju do tradicije, skupno jedro vseh religij, dialog

Abstract: With the outbreak of the First and Second World War and with the onset of globalization that engulfed the whole world, the leadership of the Church had to respond to the challenges of economic, political, educational and cultural cooperation among all nations. These challenges attracted the fathers of the Second Vatican Council so much, that in the primary sources of the Holy Scriptures and the Church fathers they found texts that speak most clearly and unambiguously about the missionary nature of the Church as the universal communion of people who in the similar or same way yearn for happiness and love, but also in the similar or same way suffer from the earthly limitations of the human life. The return to the spiritual sources of the Bible, which reaches the summit of its message in the commandment of love for God and the fellow men, enables the constant purification of the hermeneutics of the mission, both on the professional level and on the level of living the truth according to the pattern of God's love for all people in the world. The article deals with the chronological order of the conciliar documents reflecting the new views of the Council fathers on the role of nations, religions and mission in the perspective of biblical revelation: Constitution on the Sacred Liturgy; Declaration on the Relation of the Church to non-Christian Religions; Dogmatic Constitution on the Church; Decree on the Church's Missionary Activity; Pastoral Constitution on the Church in the Modern World.

Key words: The Missionary Mandate of the Church, Milestones of the Missions throughout History, Renewal in the Relation to Tradition, Common core of all Religions, Dialogue

- Irena Marković, Pomen Baragovega misijonskega delovanja pri uresničevanju Zakona o izselitvi Indijancev iz leta 1830
  The Significance of Baraga's Missionary Work in the Implementation of the Indian Removal Act of 1830

Povzetek: Prispevek obravnava izselitveno politiko ZDA do indijanskih plemen vzhodno od reke Misisipi, ki je bila utemeljena z nakupom Louisiane leta 1803 in z izvajanjem »civilizacijskega načrta«. S tem načrtom so bili postavljeni temelji za politiko zvezne vlade do Indijancev in za njihovo izselitev zahodno od reke Misisipi. S sprejetjem Zakona o izselitvi Indijancev leta 1830 se je začelo obdobje sistematičnega nasilnega izseljevanja Indijancev zahodno od reke Misisipi, ki so bili deležni etnocidnih pritiskov takratne uradne ameriške politike. Leta izvajanja tega zakona se časovno prekrivajo z začetki delovanja slovenskega misijonarja in škofa Ireneja Friderika Baraga (1797–1868) med Indijanci. Uspeh njegovega delovanja in njegovih naslednikov se ne kaže le v širjenju krščanskega nauka in pismenosti med Otavci in Očipvejci, ampak tudi v njihovem prilaganju belskemu načinu življenja; prav zato vlada ZDA pretežnega dela teh dveh indijanskih plemen ni izselila zahodno od reke Misisipi na podlagi Zakona o izselitvi Indijancev leta 1830.

Ključne besede: ZDA, misijonar in škof Irenej Friderik Baraga, Otavci in Očipvejci, »civilizacijski načrt«, Zakon o izselitvi Indijancev iz leta 1830

Abstract: This article discusses the US relocation policy towards the Native American tribes living east of the Mississippi River, based on the purchase of Louisiana in 1803 and the implementation of the "civilization program." This program laid the basis for the federal government's policy towards the Indians and for their removal west of the Mississippi River. Indian removal Act of 1830 thus represents the beginning of a removal period – a systematic and violent deportation of Indian people from east of the Mississippi River to the lands west (Indian Territory) as a part of the official US policy. The years of implementation of this law overlap with the beginnings of the activities of the Slovene missionary and Bishop Irenaeus Frederic Baraga (1797–1868) among the Indian peoples. The success of his work and that of his successors does not appear only in the spread of Christianity and literacy between the Native American tribes Ottawa and Ojibwe, but also in their adaptation to the lifestyle of the white settlers. This resulted in the decision of the US government not to follow the Removal Act regarding these two tribes and, therefore, not removing them west of the Mississippi River.

Key words: USA, missionary and Bishop Irenaeus Frederic Baraga, Native American tribes Ottawa and Ojibwe, "civilization program", Indian Removal Act of 1830

- Matjaž Klemenčič, David Hazemali in Matevž Hrženjak, Slovenska župnija Presvetega srca Jezusovega v Barbertonu, Ohio, skozi zgodovino
  The History of the Slovene Parish of the Sacred Heart of Jesus in Barberton, Ohio

Povzetek: V prispevku je obravnavana zgodovina slovenske etnične župnije presvetega Srca Jezusovega v Barbertonu, Ohio, ki so jo ustanovili tam živeči člani slovenske priseljenske skupnosti. Prispevek temelji na izčrpnem arhivskem gradivu clevelandske škofije in na znanstveni literaturi. Slovenska priseljenska skupnost v mestu Barberton, Ohio, je postala konec drugega desetletja 20. stoletja številčno in finančno dovolj močna, da je lahko podprla ustanovitev etnične župnije. V 85-letni zgodovini te barbertonske župnije je tamkajšnjim faranom uspelo zgraditi tri cerkve in župnijsko šolo, v župniji pa se je izmenjalo dvanajst duhovnikov; od tega jih je imelo enajst slovenske korenine. Župnija je bila skupaj s tamkajšnjim slovenskim narodnim domom središče slovenske narodnostne in kulturne dejavnosti v mestu. Z njeno pomočjo se je slovensko-ameriška skupnost v mestu obdržala do današnjih dni. Zaradi spremenjenih razmer – amerikanizacija potomcev tretje in četrte generacije – je župnija presvetega Srca Jezusovega začela izgubljati etnično naravo, v začetku 21. stoletja pa je ob združitvi s tamkajšnjo poljsko etnično župnijo prenehala obstajati. Takšno usodo posameznih etničnih župnij lahko zasledimo tudi v nekaterih drugih do sedaj raziskanih slovenskih naselbinah v ZDA.

Ključne besede: Barberton, presveto Srce Jezusovo, etnična župnija, clevelandska škofija, farni odbor, barbertonski Slovenci, Združene države Amerike

Abstract:This article deals with the history of the Slovene ethnic parish of the Sacred Heart of Jesus in Barberton, Ohio, founded by the members of the Slovene immigrant community of Barberton. It is based on exhaustive archival sources of the Cleveland Diocese and the newest scholarly literature. The Slovene immigrant community in Barberton, Ohio, became numerous and financially strong enough at the end of the second decade of the 20th century to support the establishment of an ethnic parish. In the 85-year history of the Slovene ethnic parish in Barberton, the local parishioners managed to build three churches and a parish school, with 12 priests in succession, 11 of which were of Slovene descent. The parish, along with the Slovene national home in Barberton, was the center of Slovene ethnic and cultural activities in the city. The parish, together with other ethnic institutions, enabled for the preservati-on of the Slovene-American community in the city to the present day. Due to altered circumstances – the Americanization of the 3rd and 4th generation of Slovene immigrants – the parish of the Sacred Heart of Jesus began to lose its ethnic character, and at the beginning of the 21st century it merged with the Polish ethnic parish, thus ceasing to exist. Such fate of individual ethnic parishes is also that of some other researched Slovene settlements in the United States.

Keywords: Barberton, Sacred Heart of Jesus, ethnic parish, Cleveland Diocese, parish pastoral council, Slovenes of Barberton, United States of America

- Quang Hung Nguyen, Nikolay N. Kosarenko, Elmira R. Khairullina in Olga V. Popova, The Relationship between State and Catholic Church in Postcolonial Vietnam: The Case of Christian Village of Phung Khoang
  Odnos med državo in katoliško Cerkvijo v postkolonialnem Vietnamu: primer krščanske vasi Phung Khoang

Abstract: Christian missionaries found Vietnam a spiritual country, and many Vietnamese converted to Christianity. On the other hand, during history, the Christian religious identity has brought various tensions due to the issues of colonialism, nationalism, and communism. Most Vietnamese Christians lived in pure Christian villages (lang cong giao toan tong) or mixed villages with Christians accounting for about a half of the population (lang cong giao xoi do). They have played an important role in the social, economic and cultural life of these villages. This article presents the historical background of a mixed village called Phung Khoang, contrasting the Christian vs. non-Christian cultural-religious views, and then discussing both the collaboration and tension played out over various historical periods.

Key words: Phung Khoang, Christianity, Vietnamese Catholic Christians, Christian missionaries

Povzetek: Krščanski misijonarji so Vietnam doživljali kot duhovno dovzetno deželo in veliko Vietnamcev se je spreobrnilo v krščanstvo. Po drugi strani je krščanska verska istovetnost – zaradi kolonializma, nacionalizma in komunizma – skozi zgodovino povzročala različne napetosti. Večina vietnamskih kristjanov je živelo v povsem krščanskih vaseh (lang cong giao toan tong) ali mešanih vaseh, v katerih so kristjani sestavljali približno polovico prebivalcev (lang cong giao xoi do). Kristjani so igrali pomembno vlogo v družbenem, v gospodarskem in v kulturnem življenju teh vasi. Članek prikazuje zgodovinsko ozadje mešane vasi Phung Khoang, pri tem se posveča primerjavi med krščanskimi in nekrščanskimi kulturno-verskimi nazori, nato pa razpravlja tako o sodelovanju kakor tudi o napetostih, ki so se dogajale v različnih zgodovinskih obdobjih.

Ključne besede: Phung Khoang, krščanstvo, vietnamski katoliški kristjani, krščanski misijonarji

- Robert Petkovšek, Vloga teološkega študija v Ljubljani pred in po ustanovitvi Univerze v Ljubljani
  The Role of Theological Studies in Ljubljana Before and After the Foundation of the University of Ljubljana

Povzetek: Prispevek prinaša pregled razvoja teološkega študija v Ljubljani od njegovih začetkov v Jezuitskem kolegiju (1619) in v okviru Univerze v Ljubljani (1919), katere soustanoviteljica je bila tudi Teološka fakulteta. Študij teologije je bil prvi organiziran visokošolski študij v Ljubljani, ki je ustvaril okvir za poznejši nastanek in razvoj drugih znanstvenih disciplin. Posebno pomembno vlogo so imeli profesorji teologije pri ustanovitvi in predvojnem razvoju Univerze v Ljubljani. Po vojni je bila Teološka fakulteta štirideset let izključena iz Univerze in iz javnega prostora. V Univerzo je bila ponovno vključena leta 1992. Teološki študij, ki je znanstveno preučevanje vere, je bil vedno odprt tudi v vsakokratno kulturno, družbeno in politično okolje, ki ga je kritično sooblikoval in izboljševal. S svojim specifičnim epistemičnim statusom ima teologija tudi danes nenadomestljivo funkcijo na družbeno-kulturni, na cerkvenostno-duhovni in na etično-politični ravni.

Ključne besede: Teološka fakulteta v Ljubljani, Univerza v Ljubljani, Jezuitski kolegij v Ljubljani, teologija, študij teologije

Abstract: The article brings an overview of the development of theological studies in Ljubljana from its beginnings in the Jesuit College (1619) and then within the University of Ljubljana, co-founded by the Faculty of Theology (1919). First studies organized as higher education studies in Ljubljana were in theology. These initial theological studies created a framework for the subsequent establishment and development of other scientific disciplines in the next centuries. In 1919, professors of theology played a significant role in the founding and the pre-war development of the University. After the war, the Faculty of Theology was excluded from the University and the public space for forty years. It again became a member of the University in 1992. Theology, defined as a scientific approach to faith, has always been open to the particular cultural, social and political environment, which it has critically co-created and improved. With its specific epistemic status, theology today has an irreplaceable function in the socio-cultural, church-spiritual and ethical-political contexts.

Key words: Faculty of Theology in Ljubljana, University of Ljubljana, Jesuit College in Ljubljana, Theology, Theological Studies

- Barbara Simonič, Elżbieta Osewska in Tanja Pate, Partnersko nasilje v krščanskih družinah in vloga vere
  Partner Violence in Christian Families and Role of Faith

Povzetek: Nasilje v partnerskih odnosih je oblika družinskega nasilja, ko v intimnem odnosu fizična ali psihična nasilna dejanja izvaja partner ali zakonec nad drugim partnerjem ali zakoncem, žrtve pa so lahko tudi preostali družinski člani. Njegova razširjenost je zaskrbljujoča in ni omejena le na specifične okoliščine. Najde se tudi v krščanskih družinah, to pa je pravzaprav zaskrbljujoče, saj bi pričakovali, da verno okolje spodbuja in omogoča varne in ljubeče odnose. V prispevku, v katerem smo z metodo sistematičnega pregleda literature analizirali 28 različnih raziskav o partnerskem nasilju v krščanskih družinah, predstavljamo ugotovitve, ki nakazujejo, kako napačno razumljena in zlorabljena uporaba krščanskega izročila in prakse – v povezavi z drugimi dejavniki – lahko pospešuje oziroma ohranja nasilje v zakonskem in partnerskem odnosu in kako ustrezno živeta in razumljena krščanska vera in duhovnost zagotavljata zaščito in podporo pri preprečevanju nasilja.

Ključne besede: družinsko nasilje, partnersko nasilje krščanska vera, zloraba vere, duhovnost, religiozno soočanje

Abstract: Intimate partner violence is a form of domestic violence where, in an intimate relationship, physical or psychological acts of violence are perpetrated by a partner or spouse over another partner or spouse; victims may be other family members too. Its prevalence is worrying and is not limited to specific circumstances. It also occurs in Christian families, which is actually a concern, as one would expect a religious environment to encourage and provide safe and loving relationships. In this article, where 28 different studies on partner violence in Christian families using the method of systematic literature review were analyzed, we present findings that show which aspects of the Christian tradition and practices, in correlation with other factors, promote or perpetuate partner violence within marriage and partnership. On the other hand, we emphasize those aspects which represent protection and support in the prevention of violence.

Key words: family violence, partner violence, Christianity, abuse of religion, spirituality, religious coping

- Bojana Filej in Boris Miha Kaučič, Vpliv duhovnosti na kakovost življenja starejših v domačem in institucionalnem okolju
  The Influence of Spirituality on the Quality of Life of the Elderly in the Domestic and Institutional Environment

Povzetek: Duhovnost je večdimenzionalni koncept, ki usmerja človekovo življenje, se s starostjo krepi in vpliva na kakovost življenja. Z raziskavo smo želeli ugotoviti, kakšen je vpliv duhovnosti na kakovost življenja in ali molitev vpliva na preprečevanje osamljenosti starih ljudi v domačem in v institucionalnem okolju. Raziskava temelji na kvantitativni metodi, v raziskavo smo zajeli 656 starih ljudi v domačem in v institucionalnem okolju. Za pridobivanje podatkov o kakovosti življenja smo uporabili standardizirani vprašalnik Svetovne zdravstvene organizacije WHOQOL-BREF, za pridobivanje podatkov o osamljenosti pa Oldwellactive (A self-rated welness profile for the assessment of wellbeing and wellness activity in older people). Ugotovili smo, da se stari ljudje ne počutijo osamljeno in da so nekoliko bolj osamljeni v institucionalnem okolju (PV=3,71) kakor v domačem okolju (PV=3,90). Molijo tisti, ki so pogosteje osamljeni in ki niže ocenjujejo kakovost življenja. Molitev ne vpliva na preprečevanje osamljenosti. Duhovni dejavnik je za stare ljudi najpomembnejši dejavnik, ki vpliva na njihovo kakovost življenja.

Ključne besede: stari ljudje, duhovnost, molitev, kakovost življenja

Abstract: Spirituality is a multi-dimensional concept that directs human life, increases with age and affects the quality of life. With this research, we wanted to find out the impact of spirituality on the quality of life and whether prayer can have an influence on the prevention of loneliness of elderly people in the domestic and institutional environment. The research is based on a quantitative method. The survey involved 656 elderly people in the domestic and institutional environment. To obtain data on the quality of life, we used the standardized WHOQOL-BREF questionnaire of the World Health Organization, while for obtaining data on loneliness the Oldwellactive questionnaire was used (A self-rated wellness profile for the assessment of wellbeing and wellness activity in older people). We found out that elderly people do not feel lonely and that they somewhat feel lonelier in the institutional environment (AV = 3.71) than in the home environment (AV = 3.90). We have also found out that people who pray are mostly those who feel lonely more often and who have an esteemed lower quality of life. Prayer does not affect the prevention of loneliness. The spiritual factor is the most important factor that affects the quality of life for the elderly people.

Key words: elderly people, spirituality, prayer, quality of life

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- Uvod / *Editorial* (Bojan Žalec)

- Branko Klun, Transhumanizem in transcendenca človeka
  Transhumanism and Human Transcendence

Povzetek: Transhumanizem pripisuje človeku sposobnost, da preseže (transcendira) svoje sedanje stanje in doseže novo transhumano oz. posthumano stanje. Kakšno razumevanje transcendence je v ozadju teh trditev? Ali lahko vzpostavimo odnos med takšnim pogledom na preseganje sebe (samotranscendenco)človeka na eni in tradicionalnim filozofskim govorom o človekovi transcendenci, ki ga srečamo tako v klasični metafiziki kot v modernih, postmetafizičnihpristopih, na drugi strani? Da bi lahko primerjali in ovrednotili različna stališča, je najprej potreben kritičen razmislek o njihovih ontoloških in antropološkihpredpostavkah, še zlasti kadar se te predpostavke jemlje za nekaj samoumevnega, kot to velja za transhumanizem.

Ključne besede: transhumanizem, transcendenca, samotranscendenca, metafizika, antropologija

Abstract: Transhumanism ascribes to human beings the capacity to transcend their current condition and to attain a new trans- or posthuman state. Which understanding of transcendence lies beneath these claims? How can we relate this position on the ability of human self-transcendence to the traditional philosophical discourse on man's transcendence in both classical metaphysics and modern, post-metaphysical approaches? To compare or evaluate different positions requires a critical reflection about their ontological and anthropologicalpresuppositions, especially when they are taken for granted, as is the case with transhumanism.

Keywords: Transhumanism, transcendence, self-transcendence, metaphysics, anthropology

- Vojko Strahovnik, Vrline in transhumanistična nadgradnja človeka
  Virtues and Transhumanist Human Augmentation

Povzetek: Moralni transhumanizem je program, ki si prizadeva za moralno izboljšanje oziroma nadgradnjo človeka s pomočjo sodobnih tehnologij. V prispevku se posvečamo etičnim vprašanjem in izzivom, ki jih transhumanizem odpira – še posebej vprašanju, ali je mogoče nadgraditi tudi etične vrline. Moralni transhumanizem se namreč za doseganje tega cilja opira predvsem na gensko tehnolo-gijo. Ob tem izpostavljamo, da je ena izmed temeljnih značilnosti človeške moralne misli občutljivost na razloge. Nadgradnja etični vrlin bi to občutljivost (lahko) zmanjšala, obenem pa bi okrnila tudi avtonomijo in svobodo posameznika.

Ključne besede: etika, transhumanizem, vrline, razlogi, avtonomija

Abstract: Moral transhumanism is a project that seeks to morally enhance or upgrade human beings through the use of modern technologies. The paper addresses the ethical issues and challenges posed by transhumanism, and especially the question of whether ethical virtues can be enhanced. Moral transhumanism relies primarily on genetic technology to achieve this goal. It should be indicated that one of the fundamental characteristics of human moral thought is sensitivity to reasons. Enhancing ethical virtues would diminish this sensitivity while at the same time, also compromising the autonomy and freedom of the individual.

Keywords: ethics, transhumanism, virtues, reasons, autonomy

- Roman Globokar, Normativnost človeške narave v času biotehnološkega izpopolnjevanja človeka
  Normativity of Human Nature in the Age of Biotechnological Human Enhancement

Povzetek: Človek od nekdaj teži k izpopolnjevanju svojih naravnih danosti. Sodobna biotehnologija omogoča spreminjanje genske zasnove človeka, s tem pa dobi namera po izboljševanju človeka povsem novo razsežnost. V razpravi skušamo odgovoriti na vprašanje, koliko lahko danes še govorimo o normativnosti človeške narave in predvsem kakšen status ima človeška biološka narava v etičnih dilemah glede uporabe biotehnologije. Naša glavna sogovornika sta Hans Jonas in Jürgen Habermas, ki zagovarjata načelo previdnosti pri posegih v človekovo genetsko zasnovo, saj je to preveliko tveganje za prihodnost pristnega človeškega življenja. Samo sklicevanje na naravnost po našem mnenju ne nasprotuje vsakemu posegu v človeško biološko zasnovo, zagovarjamo možnost terapevtskih posegov, nasprotujemo pa biotehnološkemu izpopolnjevanju (enhancement) človeka. Z upoštevanjem naravnosti želimo poudariti izvornost, samoraslost, spontanost in nerazpoložljivost vsakega človeškega individuuma, ki so podlaga njegovi avtonomiji, svobodi in moralni odgovornosti.

Ključne besede: izpopolnjevanje, transhumanizem, človeška narava, Hans Jonas, Jürgen Habermas, načelo previdnosti

Abstract: Man always strives towards perfecting their natural abilities. Modern biotechnology allows human modification down to the genetic level, giving a whole new dimension to human improvement. In this discussion, we aim to answer the question to which degree we can still even talk about the normativity of human nature and especially what status human biological nature has in ethical dilemmas about the use of biotechnology. Our main interlocutors are Hans Jonas and Jürgen Habermas, who support the precautionary principle in regard to intervening on the genetic level, since this means too high a risk for the future of authentic human life. Referring to naturalness itself does not oppose, in our opinion, to every interference on the human biological foundation,allows for the possibility of therapeutic procedures, but it opposes human biotechnological enhancement. By considering naturalness, we wish to emphasizethe originality, spontaneity and unavailability of every human individuum, which represent the foundation of their autonomy, freedom, and moral responsibility.

Keywords: enhancement, transhumanism, human nature, Hans Jonas, Jürgen Habermas, precautionary principle

- Bojan Žalec, Liberalna evgenika kot uničevalka temeljev morale: Habermasova kritika
  Liberal Eugenics as a Destroyer of the Foundations of Morality: Habermas' Critique

Povzetek: Tema članka je liberalna evgenika in njena sprejemljivost z etičnega in moralnega vidika. S tem vprašanjem se je prodorno in odmevno ukvarjal Jürgen Habermas. Avtor predstavi njegove pomisleke in ugovore proti liberalni evgeniki. Habermas liberalno evgeniko opredeli kot prakso, ki posege v genom zarodka prepušča presoji staršev. Zanimajo ga moralne posledice takšnih posegov. Glavna nevarnost je uničenje vzajemnega priznavanja članov družbe kot avtonomnih in odgovornih delovalcev, ki so si v obeh omenjenih pogledih enakovredni. To priznavanje pa je sam temelj naše moderne zahodne moralne slovnice. Habermas v tem kontekstu opozori na pomen razvijanja etike vrste, ki posreduje med moralo in etiko. Središčni pojem njegove etike vrste je zmožnost, biti avtentičen (zmožnost biti to, kar sem, nem. Selbstseinkönnen). V tem pogledu se naveže na Kierkegaardovo pometafizično etiko sebstva. Avtor v članku opozori še na druge vire Habermasove misli, pojasni relevantne pojmovne distinkcije ter izlušči in premisli Habermasove glavne ugovore. Ti ugovori so: 1. liberalnoevgenični posegi mentalno načnejo poseganca, njegovo zavest o sebi kot avtonomnem, odgovornem in enakovrednem subjektu; 2. pravica in odgovornost, biti avtor svojega lastnega življenja, pripadata samo osebi sami; 3. ne moremo vnaprej vedeti, kaj je dobro za osebo; 4. poseganec mora imeti možnost reči: »Ne!« Avtor sklene z ugotovitvijo, da prenatalni genetski posegi ne smejo biti prepuščeni (samo)volji posameznikov, ampak se mora to vprašanje zakonsko urejati na podlagi javne razprave, v kateri lahko sodelujejo vsi člani družbe.

Ključne besede: liberalna evgenika, Jürgen Habermas, etika vrste, avtentičnost, avtonomnost, odgovornost, enakovrednost, ogroženost temeljev moralne slovnice zahodne družbe

Abstract: The topic of the article is liberal eugenics and its acceptability from the ethical and moral point of view. Jürgen Habermas has dealt with this issue penetratingly and resoundingly. The author presents his concerns and objections towards liberal eugenics. Habermas defines liberal eugenics as a practice that leaves encroachments on the genome of an embryo to the discretion of parents. He is interested in the moral consequences of such interventions. The main danger is the destruction of the reciprocal recognition of members of society as autonomous and responsible agents who are equal in both of these respects. This recognition, however, is the very foundation of our modern Western moral grammar. In this context, Habermas points to the importance of developing species ethics that mediates between morality and ethics. The central notion of his species ethics is the ability to be authentic (the ability to be oneself, Ger. Selbstseinkönnen). In this respect, he refers to Kierkegaard's postmetaphysical ethics of the self. The author draws attention to other sources of Habermas' thought, explains relevant conceptual distinctions, and shells out and reflects on Habermas' main objections. They are as follows: 1. liberally eugenic interventions mentally eat away the person being subjected to them, their awareness of themselves as an autonomous, responsible and equal subject; 2. the right and responsibility to be the author of one's own life belong to the person alone; 3. we cannot know in advance what is good for a person; 4. the person must be given a possibility to say »No!«. In conclusion, the author establishes that prenatal genetic interventions should not be left to (arbitrary) will of individuals, but that this issue should be regulated by law preceded by a public debate in which all members of society can participate.

Keywords: liberal eugenics, Jürgen Habermas, species ethics, authenticity, autonmy, responsibility, equality, jeopardy of the foundations of the moral grammar of Western society

- Borut Pohar, Transhumanizem v službi človekove odgovornosti do stvarstva
  Transhumanism in the Service of Human's Responsibility for Creation

Povzetek: Transhumanizem mnogi verniki zavračajo kot utopijo ali poskus zasesti mesto Boga. Vendar je že konec 19. stoletja pravoslavni teolog Nikolaj Fjodorovič Fjodorov gojil zamisel, da bi lahko človek s pomočjo znanosti postal uspešen sodelavec Boga pri odrešenju stvarstva. Njegova vizija transhumanizma oz. teologije, ki iz njega izhaja, je sicer skladna z vsemi viri katoliške teologije: Svetim pismom, tradicijo, razumom in verskim izkustvom. Tako Sveto pismo kot tudi sodobno cerkveno učiteljstvo namreč ljudem nalagata odgovornost do stvarstva, kar vključuje tudi njegovo obrambo pred uničenjem, hkrati pa je vizija človeka pri Fjodorovu v skladu z razumom in verskim izkustvom. Vendar je njegovo vizijo treba nujno prilagoditi katoliški zmerni srednji poti, ki se izogiba ekstremnim pozicijam in zagovarja previdnost. Vizija Fjodorova je koristna tako za kolektivni optimizem kot tudi za gojenje mednarodnega sodelovanja, ki je ena od glavnih poti k miru.

Ključne besede: transhumanizem, Nikolaj Fjodorovič Fjodorov, odrešenje, stvarstvo, glavni viri katoliške teologije

Abstract: Transhumanism is rejected by many believers as utopian or as an attempt to occupy the place of God. However, as early as at the end of the 19th century, Orthodox theologian Nikolai Fyodorovich Fyodorov cultivated the idea that man could, through science, become collaborator of God in the salvation of the world. His vision of transhumanism or theology that comes from it, is consistentwith all four main sources of Catholic theology: Scripture, tradition, reason in religious experience. Both the Bible and also modern Church teaching give humanity the task of responsibility for Creation, which also includes defense against it's destruction. Fyodorov's vision of man is also in accordance with reason and religious experience. However, his vision needs to be adapted to the Catholic Moderate Middle Way, which avoids extreme positions and advocates caution. Fyodorov's vision is also useful for both collective optimism and international collaboration, which is one of the main paths to peace.

Keywords: transhumanism, Nikolai Fyodorovich Fyodorov, salvation, Creation, main sources of catholic's theology

- Mari Jože Osredkar, Religija kot izziv za transhumanizem
  Religion as a Challenge for Transhumanism

Povzetek: V razpravi najprej pokažemo, da sprejetje omejenosti in odpoved samemu sebi vodi k polnosti življenja. Religije najprej vernikom zapovedujejo naj sprejmejo naravne omejenosti. Potem pa jih vzpodbujajo k dodatnim odpovedovanjem. S tem nam kažejo, da odpoved človeku koristi za kvaliteto njegovega življenja. Religije se kažejo v odnosu do transhumanizma kot popolno nasprotje. Verstva namreč učijo, da omejitve ne zmanjšujejo kvalitete človekovega življenja kot uči transhumanizem, prav nasprotno, sprejetje omejenosti omogoča preseganje biološkega življenja.

Ključne besede: transhumanizem, religija, evangelij, odpoved, življenje v obilju

Abstract: In our discussion, we show first that accepting limitations and being in self-denial is the path to the fullness of life. Religions initially inform members to accept their natural limitations. In addition, they later encourage them to self-impose additional limitations. The goal here is that resignation is beneficial for the person, for his quality of life. In relation to Transhumanism, religions thus show the paradox. Religious doctrines reveal that there are not limitationsthat diminish the quality of life, as Transhumanism teaches, but on the contrary, the acceptance of limitations makes it possible to overcome natural life.

Keywords: Transhumanism, religion, Gospel, resignation, life in its fullness

- Ivan Platovnjak in Tone Svetelj, To Live a Life in Christ‘s Way: the Answer to a Truncated View of Transhumanism on Human Life
  Živeti življenje na Kristusov način: odgovor na okrnjen pogled transhumanizma na človekovo življenje

Abstract: The rise of transhumanism reopens the perennial question about the essence of being human, this time exposed to the intentional transformation of human nature through the advancement of modern technology. This transformation includes options from how to overcome certain biological limitationsto the creation and expansion of a new global mind and deepening of human consciousness. The authors believe that living a life in Christ's way is the true answer to a truncated view of transhumanism on human life. First, they briefly present two basic ways of understanding transhumanism and its tenuous view of man and his life. Then they show how transhumanistic ideas can be a challenge to Christianity. In the final chapter, they offer a holistic understanding of Jesus Christ as the true human being and the true God. They also posit that Jesus Christ and the life of Christians in His way can be found as the answer to an abbreviated view of transhumanism on human life.

Keywords: Transhumanism, Transformation, Jesus Christ, Christianity, Body, Incarnation, Christ’s death and resurrection

Povzetek: Vzpon transhumanizma ponovno odpira večno vprašanje o bistvu človeka. Z njim je izpostavljeno namerni transformaciji zaradi napredka modernih tehnologij. Ta transformacija vključuje možnosti od tega, kako presegati določene bioloških danosti, pa vse do širitve novega globalnega uma in poglobljenečloveškega zavesti. Avtorja menita, da je živeti življenje na Kristusov način pravi odgovor na okrnjen pogled transhumanizma na človekovo življenje. Najprej na kratko predstavita dve temeljni smeri razumevanja transhumanizma in njegov okrnjen pogled na človeka in njegovo življenje. Nato prikažeta, kako so lahko transhumanitstične ideje izziv za krščanstvo. V zadnjem poglavju pa pokažeta, kako lahko prav v celostnem razumevanju Jezusa Kristusa kot pravega človeka in pravega Boga ter življenja kristjanov na njegov način najdemo odgovor na okrnjen pogled transhumanizma na človekovo življenje.

Ključne besede: transhumanizem, transformacija, Jezus Kristus, krščanstvo, telo, učlovečenje, Kristusovo življenje, smrt in vstajenje

- Tadej Stegu, Transhumanizem in krščanska antropologija
  Transhumanism and Christian Anthropology

Povzetek: Transhumanizem se v svojih skrajnih oblikah predstavlja kot nadomestekvsega, kar človek išče v različnih oblikah religioznosti. Po mnenju transhumanistov naj bi se zaradi bliskovitega razvoja in napredka znanosti že kmalu sam dokopal do dokončnih odgovorov na svoja temeljna vprašanja in omejenosti:postal naj bi nesmrten, brez omejitev in brez vsega, kar ga danes še omejuje in uničuje. Takšne obljube transhumanizma so za krščansko antropologijo izziv, ki ji lahko pomaga prečistiti razumevanje svojih temeljnih elementov in jih še jasneje opredeliti v odnosu do cenenih elementov naravne religioznosti, ki človeku obljublja tolažbo in ga sili v hlapčevski odnos do transcendentnega. Pristna krščanska antropologija človeku pomaga prepoznavati prazno obljubo transhumanizma – da bo »kakor Bog« –, ki jo kot stalno skušnjavo prepoznamo že v prvih poglavjih Geneze. Kristjan, ki se jasno zaveda svoje identitete – da je že »kakor Bog« –, lahko mirno zavrne utopični privid nesmrtnosti in božanstva,kakor mu ju obljublja transhumanistična ideologija.

Ključne besede: transhumanizem, singularnost, religioznost, antropologija, transcendenca, krščanstvo

Abstract: In its most extreme form, transhumanism presents itself as a substitute for everything that one seeks in various forms of religiosity. According to transhumanists, the rapidly developing science will soon find final answers to our fundamental questions and remove all limitations: we will become immortal and free of restrictions and of everything else that still hinders and destroys us today. Although such promises present a challenge to Christian anthropology, they can help it to understand better and define its fundamental positions, including the hollow expectations of natural religiosity, which promises us earthly consolation and compels us into a servile attitude towards the Transcendent. Genuine Christian anthropology helps us to recognize the fake promise of transhumanism – »you will be like God« – which is a constant temptation in the first chapters of Genesis. Christians who are aware of their true identity – i.e. that we are already »like God« – can firmly reject the utopian illusion of immortality and divinity proposed by transhumanist ideology.

Keywords: transhumanism, singularity, religiosity, anthropology, transcendence, Christianity

- Janez Vodičar, Transhumanizem in katoliška vzgoja
  Transhumanism and Catholic Education

Povzetek: Transhumanizem želi doseči polnost človeka z uporabo sodobne znanosti. Vzgojo in izobraževanje razume kor pot, ki naj bi privedla do trenutka singularnosti, v katerem se bo vse, kar je človeka bremenilo, končno tudi uničevalo, razrešilo v trenutku. Takrat bo tudi odpravljena potreba po vzgoji. Katoliško razumevanje človekove nepopolnosti in odrešenja je drugačno. Kristus je pot naše uresničitve. Pri tem je potrebna vzgoja, ki izhaja iz svetosti vsakega posameznika in ga vodi k odprtosti za polnost osebe, odrešene v Kristusu. Kljub tej jasni razliki je transhumanizem s svojo zavzetostjo za napredek tehnologij, ki bi človeku pomagale premagati njegove lastne omejitve, lahko katoliški vzgoji spodbuda k večji pozornosti do narave. V članku predstavimo te spodbude in didaktično zasnujemokatoliško vzgojo na premagovanju antropocentrizma. Po drugi strani pokažemo,kako lahko transhumanizem s krščansko vizijo stvarstva dopolnimo z vzgojo za odgovorno in svobodno osebnost.

Ključne besede: transhumanizem, katoliška vzgoja, oseba, antropocentrizem, singularnost, naravoslovje

Abstract: Transhumanism aims to achieve the full development of a human being through modern science. The process of education is the path that is supposed to lead to the moment of singularity where it will be solved, in a moment, all that has been terrifying and also destroying humanity till now. At that time, the need for education will be eliminated. The Catholic understanding of man’s imperfectionand of its salvation is different. Christ is the way of our accomplishment. It requires education that stems from the holiness of every individual and leads to openness for the fullness of the person saved in Christ. Despite this clear distinction, trans-humanism, with its commitment to the advancement of technologies that would help a person to overcome his own limitations, can encourage Catholic education to pay more attention to nature. In the article, we present these stimulations and design didactically how Catholic education can overcome anthropocentrism. On the other hand, we show how transhumanism can be supplemented by the Christian vision of Creation with the education of a responsible and free person.

Keywords: transhumanism, Catholic education, person, anthropocentrism, singularity, natural sciences

- Andrej Šegula, Transhumanizacija v športu in pastorala
  Transhumanisation in Sport and Pastoral Care

Povzetek: Šport je sestavni del našega življenja. Od nekdaj se je človek ukvarjal z gibanjem (tek, lov ...), ki je nato preraslo v začetek športnega udejstvovanja kot reakcije in njegove institucionalizacije. Danes se vse bolj srečujemo z vprašanjem, kje so meje športa. Do kod sega njegovo služenje zdravju in dobremu počutju, saj to sodi v okvir »humanega športa«. Ko preide v sredstvo (ekonomsko, rekordno ...) za doseganje rezultatov ne glede na sredstva, govorimo o transhumanizaciji športa. V tem kontekstu lahko razumemo dokument Dati vse od sebe, s katerim Cerkev želi odpreti vrata športu. Spregovori o definiciji športa, o njegovi zgodovini, pa tudi o »nevarnostih«. Na koncu pokaže polja možne pastorale (Cerkev v športu in šport v Cerkvi). Ko razmišljamo o viziji znotraj transhumanizacije športa, nastopi vprašanje, kaj lahko naredimo in česa ne. Ali bomo samo pasivni opazovalci, nasprotniki ali soustvarjalci?

Ključne besede: šport, evangelizacija, papež Frančišek, pastorala, transhumanizacija

Abstract: Sport is a component part of our lives. People have always undertakensome sort of movement (running, hunting, etc.), which later grew into the beginning of sport as recreation and its institutionalisation. Today, we are increasingly faced with the question of where the limits of sport are. How far does its service to human health and well-being reach, which belong within the framework of “humane sports”? When it becomes a means (economic, record, etc.) for the achievement of results regardless of the means, we can speak about the transhumanisation of sport. The document entitled Dare il meglio di se, with which the Church wishes to open its doors to sport, can be understood in this context. It speaks about the definition of sport, its history, and its “dangers”. To-wards the end, it indicated fields of possible pastoral care (the Church in sport and Sport in the Church). When we think about the vision within the transhumanisation of sport, we are faced with the question of what we can and what we cannot do. Are we going to be just passive observers, opponents, or co-creators?

Keywords: sport, Evangelisation, Pope Francis, pastoral care, transhumanisation

- Simon Malmenvall, Onkraj geografskih in kulturnih meja: podoba »drugega« v staroruskem potopisu na ozadju katoliško-pravoslavnih odnosov
  Transcending Geographical and Cultural Borders: Image of the »Other« in the Rus' Travel Diary on the Background of Catholic-East Orthodox Relations

Povzetek: Članek temelji na vzhodnoslovanskem potopisu z naslovom Življenje in romanje Danijela, igumana z Ruske zemlje, sestavljenem na začetku 12. stoletja. Danijelovo Romanje se umešča v začetno obdobje frankovske vladavine nad Palestino in pomeni najzgodnejši znani potopis vzhodnoslovanske srednjeveške literature. Obravnavano besedilo med drugim pričuje o Danijelovi podobi o samem sebi in o njegovem dojemanju »drugega«, ki zadeva predvsem katoliško-pravoslavne odnose v Jeruzalemskem kraljestvu. V skladu z opravljeno zgodovinsko in teološko analizo Romanja je katoliško-pravoslavne odnose v Jeruzalemskem kraljestvu mogoče opredeliti kot dvoumne: po eni strani je očitna jasna ločitev med »pravovernimi« in »Latinci«, po drugi pa je opazno strpno sobivanje pri ohranja-nju spomina na kraje, povezane z biblijskimi dogodki. Na tej podlagi je Danijelovo Romanje primerjano s političnimi in kulturnimi okoliščinami v takratni Kijevski Rusiji, ki so pogojevale odnos staroruske elite do katoliške Cerkve. Tudi v tem primeru je mogoče opaziti dvoumno stanje: na deklarativni ravni polemični spisi kijevskih metropolitov pričujejo o negativnem stališču do »latinskih herezij«, po drugi strani pa odločitve staroruskih knezov potrjujejo njihovo pragmatično voljo po sodelovanju s sosednjimi katoliškimi političnimi tvorbami (Švedska, Poljska, Ogrska) pri oblikovanju dinastičnih porok in vojaških zavezništev.

Ključne besede: katoliško-pravoslavni odnosi, Stara Rusija, Jeruzalemsko kraljestvo, srednjeveška romanja, transkulturnost

Abstract: This article is based on the East Slavic travel diary titled Life and Pilgrimage of Daniel, Hegumen of the Land of Rus'written at the beginning of the 12th century. Daniel's Pilgrimage is placed within the initial period of the Frankish rule over Palestine and represents the earliest known travel diary in the East Slavic medieval literature. The text discussed, among other things, brings the testimony about Daniel's self-image and his perception of the »other« concerning mainly the Catholic-East Orthodox relations in the Kingdom of Jerusalem. According to the historical and theological analysis of the Pilgrimage, the Catholic-East Orthodox relations in the Kingdom of Jerusalem can be defined as ambiguous: on the one hand, a clear distinction between the »Orthodox« and »Latins« is obvious, while, on the other, a tolerant coexistence in preservingthe memory of the places connected with the Biblical events is noticeable. On this basis, Daniel's Pilgrimage is compared to the political and cultural circumstances in the Kievan Rus' of the time conditioning the attitude of the Rus' elite towards the Catholic Church. In this case, again, an ambiguous situation can be seen: on a declarative level, the polemical writings of the Kievan metropolitanstestify about a negative position on the »Latin heresies«; on the other hand, decisions of the Rus' princes confirm their pragmatic willingness to cooperate with the neighboring Catholic polities (Sweden, Poland, Hungary) in forming dynastic marriages and military alliances.

Keywords: Catholic-East Orthodox relations, Rus', Kingdom of Jerusalem, medieval pilgrimages, transculturality

- Stanislav Slatinek, Pravica do pravične sodne odločitve ob sumu spolne zlorabe mladoletne osebe
  The Right to the Fair Judicial Decision When Suspecting Sexual Abuse of an Underage Person

Povzetek: Katoliška Cerkev (KC) je v zadnjih dvajsetih letih deležna številnih obtožb, da so nekateri kleriki iz vrst kardinalov, škofov, duhovnikov in diakonov storili kaznivo dejanje spolne zlorabe mladoletne osebe. Prve ukrepe zoper ta dejanja je sprejel že papež Janez Pavel II. Tudi njegova naslednika, papež Benedikt XVI. in papež Frančišek, sta uvedla številne norme, da so ob potrditvi suma spolne zlorabe mladoletne osebe storilci primerno kaznovani. Čeprav so to »hudo kazniva dejanja« (De gravioribus delicta), KC ne podpira medijskega sojenja oziroma hitre medijske objave imena in priimka osumljenega klerika, ampak zagovarja, da je treba vsak sum spolne zlorabe mladoletne osebe obravnavati v skladu s pravnimi standardi. Vsak sum spolne zlorabe mladoletne osebe je treba prijaviti pristojnim civilnim in cerkvenim oblastem, sprožiti pravni (kazenski ali administrativni) postopek in zagotoviti pravično sodno odločitev. Potrjene spolne zlorabe je treba kaznovati, nedolžnega klerika pa oprostiti in mu povrniti dobro ime.

Ključne besede: katoliška Cerkev, spolna zloraba, mladoletna oseba, kazniva dejanja, duhovnik

Abstract: Over the past 20 years, the Catholic Church (CC) has received numerousaccusations that some clergy, including cardinals, bishops, priests, and deacons, have committed the sexual abuse of a minor. The first steps against these acts were already taken by Pope John Paul II. Also his successors, Pope Benedict XVI and Francis, have introduced a number of norms that, in the event of a suspected sexual abuse of a minor, properly punish the perpetrators. Although these are »serious crimes« (De gravioribus delicta), the CC does not support the tri-als trough media, ie. swift media posts of the suspected cleric's name and surname, but advocates that any suspected sexual abuse of a minor should be treated in accordance with legal standards. Any suspected sexual abuse of a minor should be reported to the competent civil and ecclesiastical authorities,then a legal (criminal or administrative) procedure should be initiated in order to ensure a fair court decision. Confirmed sexual abuse should be punished.The innocent cleric should be pardoned and given back his good name.

Keywords: Catholic Church, sexual abuse, minor, crimes, priest

- Piotr Roszak and Tomasz Huzarek, Seeing God: Thomas Aquinas on Divine Presence in the World
  Gledati Boga: Tomaž Akvinski o Božji navzočnosti v svetu

Abstract: How to recognize the presence of God in the world? Thomas Aquinas' proposition, based on the efficient, exemplary and intentional causality, including both the natural level and grace, avoids several simplifications, the consequence of which is transcendent blindness. On the one hand, it does not allow to fall into a panentheistic reductionism involving God into the game of His variability in relation to the changing world. The sensitivity of Thomas in interpreting a real existing world makes it impossible to close the subject in the ''house without windows'', from where God can only be presumed. On the other hand, the proposal of Aquinas avoids the radical transcendence of God, according to which He has nothing to do with the world.

Keywords: transcendence, Thomas Aquinas, First Cause, Panentheism, Post-theism

Povzetek: Kako prepoznati Božjo navzočnost v svetu? Predpostavka Tomaža Akvinskega, ki temelji na vzročnosti učinka, primera in namena ter vključuje tako raven narave kot milosti, se izogne vrsti poenostavitev, katerih posledica je slepota za transcendentno. Po eni strani Tomaževa predpostavka ne dovoljuje, da bi zapadli v panenteistično redukcijo, ki Boga potiska v igro njegove spremenljivosti v razmerju do spreminjajočega se sveta. Tomaževa občutljivost za interpretacijo stvarno obstoječega sveta preprečuje, da bi subjekt zaprli v »hišo brez oken«, od koder bi o Bogu lahko zgolj domnevali. Po drugi strani pa Tomaževa predpostavka preprečuje radikalno transcendenco Boga, v skladu s katero Bog nima s svetom nič opraviti.

Ključne besede: transcendenca, Tomaž Akvinski, prvi vzrok, panenteizem, postteizem

- Maciej Raczyński-Rożek, The Church as the Realization of the Nature of Man in »Deus Semper Maior« by Erich Przywara
  Cerkev kot uresničenje človeške narave v »Deus Semper Maior« Ericha Przyware

Abstract: Today's culture of Western Europe has commonly rejected God and Christianity and considers this state of affairs to be the best state conducive to the development of individuals and societies. Among those who have kept faith in the transcendent God, many present the attitude of »God – yes, the Church – no«, considering individuality in faith as the best way to happiness. The answer to these extremely common attitudes today is the concept of Analogia Entis by Erich Przywara and its application in reflection on man and the Church. The article considers the vision described in the three-volume interpretation of Spiritual Exercises of Ignatius Loyola published by Przywara and titled Deus semper maior. This work can be called the synthesis of his theology which the author himself describes as the practical application of his analogous method.

Keywords: Przywara, man, Church, analogy

Povzetek: Današnja zahodnoevropska kultura je Boga in krščanstvo po večini zavrnila; takšno stanje ocenjuje kot najboljši pogoj za razvoj posameznika in družbe. Med tistimi, ki so vero v transcendentnega Boga ohranili, jih veliko zagovarja odnos »Bog – da, Cerkev – ne«, pri čemer individualno razlaganje vere razumejo kot najboljšo pot k sreči. Odgovor na takšno držo, ki je danes zelo pogosta, ter možnost njegove uporabe pri razmišljanju o človeku in Cerkvi ponuja koncept analogia entis Ericha Pryzware. Prispevek obravnava pogled, navzoč v interpretaciji duhovnih vaj Ignacija Lojolskega, ki ga je Przywara objavil v treh zvezkih, in sicer z naslovom Deus semper maior. To delo lahko označimo za sintezo njegove teologije, sam avtor pa ga opredeljuje kot praktično uporabo svoje analogične metode.

Ključne besede: Przywara, človek, Cerkev, analogija

- Michal Valčo, Katarína Valčová, Daniel Slivka, Nina I. Kryukova, Dinara G. Vasbieva and Elmira R. Khairullina, Samuel Štefan Osusky's Theological-Prophetic Criticism of War and Totalitarianism
  Osuskýjeva teološko-preroška kritika vojne in totalitarizma

Abstract: This article analyzes the thought legacy of Samuel Štefan Osuský (1888–1975), a famous Slovak philosopher and theologian, pertaining to his fight against totalitarianism and war. Having lived during arguably the most difficult period of (Czecho-)Slovak history, which included the two world wars, the emergence of independent Czechoslovakia in 1918, its fateful, forceful split by Nazi Germany in 1939, followed by its reestablishment after WWII in 1945, only to be afflicted again by a new kind of totalitarianism on the left, it is no surprise that Osuský aimed his philosophical and theological criticism especially at the two great human ideologies of the 20th century – Fascism (including its German, racial version, Nazism, which he preferred to call »Hitlerism«), and Communism(above all in its historical shape of Stalinist Bolshevism). After exploring the human predicament in »boundary situations,« i.e. situations of ultimate anxiety, despair but also hope and trust, religious motives seemed to gain the upper hand, according to Osuský. As a »rational theist,« he attempted to draw from theology, philosophy and science as complementary sources of wisdom combining them in his struggle to find satisfying insights for larger questions of meaning. Osusky's ideas in his book War and Religion (1916) and article The Philosophy of Bolshevism, Fascism, and Hitlerism (1937) manifest the much-needed prophetic insight that has the potential to enlighten our own struggle against the creeping forces of totalitarianism, right and left that seek to engulf our societies today.

Keywords: Samuel Štefan Osuský, communism, bolshevism, Nazism/Hitlerism,anthropology, war

Povzetek: Članek analizira miselno zapuščino Samuela Štefana Osuskýja (1888–1975), znanega slovaškega filozofa in teologa, ki se nanaša na njegov boj proti totalitarizmu in vojni. Osuský je živel v najtežjem obdobju (češko-)slovaške zgodovine. V njem sta se zgodili dve svetovni vojni in potem, 1918., nastanek neodvisne Češkoslovaške, ki pa jo je 1939. silovito in usodno razklala nacističnaNemčija. Po drugi svetovni vojni, leta 1945, je bila Češkoslovaška ponovno vzpostavljena, a jo je takoj spet prizadela nova vrsta totalitarizma, tokrat levega. Zato nas ne preseneča, da je Osuský svojo filozofsko in teološko kritiko usmeril zlasti v dve veliki človeški ideologiji 20. stoletja: fašizem (vključno z njegovo nemško, rasno različico, nacizmom, o katerem je raje govoril kot o »hitlerizmu«)in komunizem (predvsem v njegovi zgodovinski obliki stalinističnega boljševizma). Zdi se, da je Osuský, po raziskovanju človeške stiske v »mejnih situacijah«,tj. v razmerah skrajne tesnobe, obupa, pa tudi upanja in zaupanja, dal prednost verskim temam. Kot »racionalni teist« je poskušal črpati iz teologije, filozofije in znanosti kot komplementarnih virov modrosti, ki jih je povezoval v svojem prizadevanju, da bi našel zadovoljive odgovore na večja vprašanja smisla. Osuskýjeve ideje, iz njegove knjige Vojna in religija(1916) ter članka Filozofija boljševizma, fašizma in hitlerizma (1937), razodevajo prepotreben preroški uvid, ki lahko razsvetli naš lasten boj proti potuhnjenim silam totalitarizma, desnega in levega, ki danes poskušajo zavladati naši družbi.

Ključne besede: Samuel Štefan Osuský, komunizem, boljševizem, nacizem/hitlerizem, antropologija, vojna

- Nik Trontelj, Delovanje p. Benigna Snoja med slovenskimi izseljenci v Egiptu
  Fr. Benigen Snoj's Work among the Slovene Emigrants in Egypt

Povzetek: Ob koncu 19. stoletja je v Egiptu živelo več tisoč slovenskih izseljencev, zlasti deklet in žena, ki so bile gospodinjske pomočnice pri premožnih družinah. Med Slovenci v Egiptu so po letu 1894 delovali slovenski frančiškani. Med njimi je bil pomemben p. Benigen Snoj, ki je v dvanajstih letih delovanja v Egiptu (1901–1913) pustil pomemben pečat, saj je ob p. Hubertu Rantu šele organiziral versko in narodno življenje Slovencev v Egiptu. V Aleksandriji (1901–1909) je poleg širokega pastoralnega dela sodeloval kot odbornik v društvu Slovenska palma ob Nilu, ki je organiziralo azil za brezposelna dekleta. Leta 1902 je ustanovil versko in domoljubno društvo Krščanska zveza Slovenk. Po njegovi zaslugi je od leta 1907 dalje delovala slovenska šola, ki so jo po njegovem povabilu vodile slovenske šolske sestre sv. Frančiška Kristusa Kralja. Tudi v Kairu (1909–1913) je vodil razna društva in leta 1910 gostil slovenske romarje v Sveti deželi. Prispevek na podlagi časopisnih objav, strokovne literature in arhivskega gradiva predstavi pastoralno in narodno delovanje p. Benigna Snoja med slovenskimi izseljenci v Egiptu.

Ključne besede: Benigen Snoj OFM (1867–1942), frančiškani, Egipt, Sveta dežela, izseljenci, aleksandrinke

Abstract: At the end of the 19th century several thousand Slovene emigrants were living in Egypt, especially females, who worked for wealthy families as maids. Slovene Franciscans were working among Slovenes in Egypt since 1894. Fr. Benigen Snoj was a notable Franciscan who left a great mark during his 12–year work in Egypt (1901–1913) as he, along with Fr. Hubert Rant, only organized the religious and national life of Slovenes in Egypt. In addition to his pastoral work in Alexandria (1901–1909), he was also a board member in the association Slovene Palm on the Nile which organized an asylum for unemployed women. He founded a religious and patriotic Christian Association of Slovene Women in 1902. By the Snoj's merit, a Slovene school started to work in 1907. It was governed by the Slovene School sisters of St. Francis of Christ the King who were invited to Alexandria by Snoj. He also managed various associations in Cairo (1909–1913) and hosted Slovene pilgrims in the Holy Land in 1910. This article presents pastoral and national awakening work of Fr. Benigen Snoj among the Slovene emigrants in Egypt based on newspaper articles, professional literature and archival sources.

Keywords: Benigen Snoj OFM (1867–1942), Franciscans, Egypt, Holy Land, emigrants, Alexandrian women

- Ljubo Lah, Romanska arhitektura v Burgundiji – odkrivanje, raziskovanje in dokumentiranje
  Romanesque Architecture in Burgundy – Identification, Research, and Documentation

Povzetek: Romanika je prvi mednarodni vseevropski umetnostni slog, ki je pred približno tisoč leti preplavil domala vso sedanjo Evropo in se takrat razvil v vseh socialnih plasteh prebivalstva. Izhaja iz samostanske umetnosti. Samostani so bili v tistem času središča, iz katerih se je širila ne samo vera, temveč tudi znanje in vse upodabljajoče umetnosti. Burgundija je zagotovo eno od jeder, od koder se je širil prvi od velikih slogov evropske umetnosti; v Evropi velja za območje z največjo gostoto spomenikov romanskega izvora. Neposredne vplive romanskihprincipov gradnje je prek tujih mojstrov mogoče zaznati tudi na območju današnje Slovenije. Vsakoletne interdisciplinarne delavnice v organizaciji francoskegaMednarodnega centra za študije kulturne dediščine v pokrajini Charolais-Brionnais v Burgundiji (fr. Centre International d'Etudes des Patrimoines Culturels du Charolais-Brionnais – C.E.P) omogočajo študentom arhitekture z različnih univerz po Evropi preučevanje in dokumentiranje romanske arhitekture v samem izvoru. Z izmerami in nedestruktivnimi analitskimi metodami ugotavljanja stavbnega razvoja dveh romanskih arhitektur iz naselij Chassenard in Ballore se je pod mentorskim vodstvom spoprijela tudi skupina študentov Fakultete za arhitekturo iz Ljubljane. V interdisciplinarni raziskavi so bile na novo identificirane sestavine romanskega izvora in opredeljeni poznejši posegi v obravnavana spomenika, to pa vse skupaj pomeni originalne in izvirne raziskovalne dosežke.

Ključne besede: romanska arhitektura, romanika, dokumentiranje, Burgundija, Chassenard, Ballore

Abstract:The Romanesque art is the first international pan-European artistic style that spread throughout entire Europe a thousand years ago and subsequently developed in all social layers of the population. It originates in monastic art. At that time, the monasteries were the centres of religion, knowledge as well as all performing arts. Burgundy is indisputably considered as one of the cores of this first great European artistic style and its expansion throughout Europe. Furthermore, the aforementioned French region is also renowned for having the highest density of Romanesque monuments. In Slovenia, the direct influence of the Romanesque construction principles can be perceived through the works of various foreign experts. The annual interdisciplinary workshops organised by the French International Centre for Cultural and Heritage Studies of Charolais-Brionnais region in Burgundy (Centre International d ‘Études des Patrimoines Culturels du Charolais-Brionnais – CEP) allow the architecture students from various universities throughout Europe to study and document the very essence of the Romanesque architecture. A group of students of the Faculty of Architecture, University of Ljubljana, also embarked on a project of measurements and non-destructive analytical methods to determine the building development of two Romanesque architectural projects in the communes of Chassenard and Ballore under the adequate professional mentorship. The interdisciplinary study has managed to re-identify the components of the

Romanesqueorigins as well as define the subsequent interventions in the two examinedmonuments, which together represent the original research achievements.

Keywords: Romanesque architecture, Romanesque art, recording, Burgundy, Chassenard, Ballore

- Sonia Vaupot, The Relationship between the State and the Church in Vietnam through the History of the Society of Foreign Missions of Paris
  Odnos med državo in Cerkvijo v Vietnamu skozi zgodovino Družbe zunanjih misijonov (Pariz)

Abstract: Religion and the Catholic Church have played an important role in Vietnamese history. The article examines the development of the Catholic Church in Vietnam, from the 17th Century to the 20th Century, based on reports published by the Society of Foreign Missions of Paris (M.E.P.) who contributed to the evangelization of many Asian countries. In this contribution, we will highlight the work and the development of the M.E.P through their reports. We will also focus on the relationship between the states who played a specific role in the history of the Catholic Church in Vietnam, from the creation of the M.E.P. until the period of post-colonization, with specific reference to the attitude of different states throughout the history of Vietnam. The survey of the activities of Catholics in Vietnam suggests that French missionaries were well organized and proactive throughout the centuries, and that the adoption of Christianity in Vietnam was achieved through cooperation between the M.E.P and the Vietnamese population.

Keywords: Church history, Catholic Church, Vietnam, French Indochina, French missionaries

Povzetek: Religija in katoliška Cerkev sta igrali pomembno vlogo v zgodovini Vietnama. Članek obravnava razvoj katoliške Cerkve v Vietnamu, od 17. do 20. stoletja, na podlagi poročil, ki jih je objavila pariška Družba zunanjih misijonov (v francoščini M.E.P.). Družba je prispevala k evangelizaciji mnogih azijskih držav. Najprej bomo predstavili delo in razvoj Družbe M.E.P. skozi njena poročila. Osredotočili se bomo tudi na odnose z državo, od ustanovitve Družbe M.E.P., ki je odigrala posebno vlogo v zgodovini katoliške Cerkve v Vietnamu, do obdobja po francoski kolonizaciji. Poudarili bomo odnos, ki so ga imele različne države skozi zgodovino Vietnama. Raziskava katoliških dejavnosti v Vietnamu kaže, da so bili francoski misijonarji skozi stoletja dobro organizirani in proaktivni ter da je bilo sprejetje krščanstva v Vietnamu doseženo s sodelovanjemmed Družbo M.E.P. in vietnamsko populacijo.

Ključne besede: zgodovina Cerkve, katoliška Cerkev, Vietnam, Francoska Indokina, francoski misijonarji

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- ***Uvod** / Editorial **(Irena Avsenik Nabergoj)***

- Irena Avsenik Nabergoj, Temeljne literarne oblike v Svetem pismu
  Foundational Literary Forms in the Bible

Povzetek: Sveto pismo je zbirka knjig različnih literarnih vrst in zvrsti. Številne prvine osnovnih literarnih oblik posameznih svetopisemskih besedil kažejo na skupen kulturni in literarni izvor v okviru literarne tradicije starega Bližnjega vzhoda, celota posameznih besedil, njihovo mesto v posameznih knjigah in mesto posameznih knjig v celoti bibličnega kanona pa kažejo na številne specifične vidike biblične teologije. Svetopisemske knjige razodevajo edinstveno dialektiko odnosov med Bogom, Izraelom, narodi in posamezniki glede na stopnjo človekove vere in pokorščine božjim zapovedim in navdihom. Težnja po čistosti odnosov je pisatelje Svetega pisma navdihovalo tudi k težnji po najpreprostejših literarnih oblikah za izražanje človekovih spoznanj in čustev ter življenjske resničnosti. Članek obravnava nekatere temeljne literarne oblike v Svetem pismu v njihovi vlogi celostne predstavitve vidne resničnosti in neposredne resnice, da bi bolj jasno zaznali razloge za značilno večpomenskost svetopisemskih pripovedi, pregovorov, prilik, govorov, biografij in drugih literarnih vrst in zvrsti. Njegov namen je nakazati, kako celostno vrednotenje literarne kakovosti svetopisemskih besedil omogoča bolj zanesljivo ugotavljanje vloge posameznih jezikovnih in literarnih prvin besedila. Duhovni pomen celote svetopisemskega besedila kaže tudi na njegov univerzalni pomen in nadčasovno aktualnost. Tako prepoznamo večstransko vlogo metafor, simbolov, slogovnih in retoričnih figur v strukturi večjih literarnih enot. Presojanje posameznih figur samih na sebi ne bi imelo velikega pomena v raziskovanju sporočilnosti Svetega pisma. Ni torej pomembna »literarna arheologija« iskanja fragmentov, ampak prepoznavanje materialne in duhovne sublimnosti, pomenske čistosti in skrivnostnosti intuicij, čustev, misli in namenov, ki jih izražajo večpomenske konvencionalne in izvirne literarne sestavine besedil v njihovi skladni literarni strukturi.

Ključne besede: biblična pripoved, biblična poezija, literarne vrste in zvrsti, preroštvo, modrostna literatura, evangeliji, slog in retorične figure, oblike paralelizma

Abstract: The Bible is a collection of books of various literary modes and genres. Many elements of the basic literary forms of individual biblical texts point to a common cultural and literary origin within the literary tradition of the ancient Middle East, a whole of individual texts, their place in individual books, and the place of individual books in the whole Bible canon indicates a number of specific aspects of biblical theology. The biblical books reveal the unique dialectics of relations between God, Israel, nations, and individuals according to the level of human faith and obedience to God's commandments and inspiration. Striving for the purity of relationships inspired the writers of the Bible also the aspiration of the simplest literary forms for expressing human insights and feelings and reality in the world. The article selectively addresses the basic literary forms in the Scriptures in their role as an integral representation of visible reality and outright truth in order to better understand the reasons

for the typical multifarious meanings of biblical narratives, proverbs, parables, speeches, biographies and other literary genres. The purpose of the article is at least to indicate how a comprehensive evaluation of the literary quality of biblical texts allows more reliable identification of the role of individual linguistic and literary elements of the text. The inner spiritual significance of the whole text also reflects its universal significance and timeless actuality. Thus, we recognize the multifaceted role of metaphor, symbols, stylistic and rhetorical figures in the structure of major literary units. The judging of individual figures on themselves would not have great significance in the study of the message of the Bible. It is not therefore the question of »literary archeology« of the search for fragments, but of recognition of material and spiritual sublimity, semantic purity and mystery of intuitions, emotions, thoughts and intentions expressed by multipurpose conventional and original literary components of texts in their harmonious literary structure.

Keywords: biblical narrative, biblical poetry, literary modes and genres, prophecy, wisdom literature, gospels, style and rhetorical figures, forms of parallelism

- Jože Krašovec, Božja pravičnost med kaznovanjem in odpuščanjem v hebrejski Bibliji
  God's Justice between Punishment and Forgiveness in the Hebrew Bible

Povzetek: Pojem pravičnosti sodi med najpomembnejše pojme Svetega pisma. Teocentrična podlaga Svetega pisma pa kaže, da pomembnosti pojma pravičnosti ne merimo po odnosu človeka do Boga, temveč po odnosu Boga do Izraela in do sveta. Božja pravičnost ima drugačna teološka merila kakor človeška pravičnost, zato je teže odgovoriti na specifično vprašanje, kaj je božja pravičnost, kakor na splošno vprašanje, kaj je pravičnost. Končno govorimo tu o vprašanju božjega bistva, njegove oblasti in obsega njegovih dejavnosti. Zgolj slovarski pristop bi v najboljšem primeru privedel do navideznega odgovora. Treba je upoštevati vse razpoložljive pojmovne zmožnosti, vse ravni semantičnih polj in vse razsežnosti intertekstualnih razmerij, da bi dali polno veljavo celoti miselnega in religioznega sveta hebrejskega Svetega pisma. Če osnovni pomen korena ṣdq in njegovih izpeljanih oblik v odnosu Boga do človeka spominja na splošni pomen pojma milosti odrešenja, potem lahko dojamemo, zakaj tudi razlogi za povračilo in kazen odpirajo možnost za božje usmiljenje in odpuščanje. Namen tega prispevka je, pokazati, kako pomembno je dejstvo, da v Svetem pismu razsežnosti božje pravičnosti ne izražajo abstraktni koncepti, temveč semantična polja znotraj literarnih struktur literarnih vrst in zvrsti. To je vprašanje, kako medsebojno delujejo temeljne življenjske možnosti in literarne konvencije v izvirnih literarnih stvaritvah. Zato tema božje pravičnosti v vseh razsežnostih zahteva literarno analizo obstoječih besedil v njihovih intertekstualnih razmerjih.

Ključne besede: božja pravičnost, retribucija, kazen, odpuščanje, semantika, literarna analiza, pravo in literatura

Abstract: The notion of justice is one of the most important concepts of the Bible. The teocentric foundation of the Bible indicates that the significance of the notion of justice is not measured by the relationship of man to God, but by the relationship of God to Israel and the world. God's righteousness has different theological criteria than human righteousness; therefore, it is more difficult to answer a specific question, what is God's righteousness, as a general question of what is righteousness. Finally, this is about the question of God's essence, his authority, and the scope of his activities. The mere dictionary approach would ideally lead to a virtual answer. All available conceptual abilities, all levels of semantic fields, and all dimensions of intertextual relationships must be taken into account in order to give full effect to the whole of the mental and religious world of the Hebrew Scriptures. If the basic meaning of the root of ṣdq and its derivations in the relationship of God to man is reminiscent of the general meaning of the concept of the grace of salvation, then we can understand why the reasons for retribution and punishment keep open the possibilities for God's mercy and forgiveness. The purpose of this contribution is to show how important the fact is that in the Bible, the dimensions of God's righteousness are not expressed by abstract concepts, but by semantic fields within the literary structures of literary types and genres. It is a question of how interdependent living conditions and literary conventions work in literary creations Therefore, the theme of God's justice in all dimensions requires a literary analysis of existing texts in their intertextual relationships.

Key words: God's righteousness, retribution, punishment, forgiveness, semantics, literary analysis, law and literature

- Maria Carmela Palmisano, Studio delle immagini e delle metafore sul timore del Signore in Ben Sira
  Študij prispodob in metafor Gospodovega strahu pri Ben Sira The Study of Images and Metaphors on the Fear of the Lord in Ben Sira

Riassunto: L'articolo presenta lo studio del timore del Signore nel libro del Siracide a partire da Sir 1 che riveste un valore programmatico nell'opera sapienziale. Il contributo presenta quattro diverse prospettive rilevate in Sir 1, secondo le quali Ben Sira presenta ai discepoli il timore del Signore. Le quattro prospettive ricorrono anche in altri passi del libro (Sir 2–51). A queste viene aggiunta in seguito una quinta, quella storica, presente solo in un testo dell'Elogio dei padri. Il contributo si sofferma ad analizzare in particolare l'aspetto simbolico e metaforico del linguaggio usato da Ben Sira per avvicinare al discepolo il timore del Signore nei suoi aspetti di bontà, bellezza, gioia e nel suo dinamismo che guida l'uomo sui sentieri dell'amore.

Parole chiave: timore del Signore, amore, fede, sapienza, cuore, vanto, gloria, metafora

Povzetek: Članek predstavlja študij strahu Gospodovega v Sirahovi knjigi, začenši s Sir 1, ki predstavlja kakor velik portal v modrostno delo in v njem razkriva štiri osnovne perspektive, skozi katere Ben Sira učencem opisuje strah Gospodov. Perspektive so razpoznavne tudi drugod v knjigi (Sir 2–51). Poleg teh je v enem odlomku iz Hvalnice očetov prisotna še peta perspektiva, ki smo jo opredelili kot zgodovinsko. Prispevek analizira simbolni in metaforični vidik, ki ga modri Sirah uporablja, da bi učencem spregovoril o dobroti, lepoti, veselju, ki jih strah pred Gospodom prebuja v življenju, in o njegovem delovanju, s katerim vodi človeka po stezah ljubezni.

Ključne besede: strah Gospodov, ljubezen, vera, modrost, srce, ponos, slava, metafora

Abstract: The article contains a study of the fear of the Lord in the book of Ben Sira, starting from Sir 1 that has a programmatic value in the wisdom work. The paper presents four basic perspectives through which Ben Sira shows to the disciples the fear of the Lord. The four perspectives occur also in other passages of the book (Sir 2–51). To these, later on a fifth point of view is added, a historical one, present only in the text of the Praise of the fathers. The article analyses a symbolic and metaphorical aspect of the language used by the Wise in order to approach to the disciple the fear of the Lord in its aspects of goodness, beauty, joy and in its dynamism that guides man on the paths of love.

Keywords: fear of the Lord, love, faith, wisdom, heart, pride, glory, metaphor

- Samo Skralovnik, Raba korena דמה na religioznem področju: Semantična analiza besednega polja דמה pri Izaiji
  The Use of Root דמה in the Religious Field: A Semantic Analysis of the Lexical Root דמה in Isaiah

Povzetek: V razpravi je predstavljena analiza rabe glagolske oblike korena חמד pri Izaiji, kjer ta (netipično) označuje religiozno željo. Pri tem raba in pomen glagolskih tvorjenk ostajata znotraj temeljnih semantičnih koordinat pomena korena חמד (naravnanost k materialnim objektom z negativnim moralnim predznakom). V odnosu do Boga koren pri Izaiji označuje nasprotje človeškega temeljnega hrepenenja po Bogu, tj. malikovanje (db. popredmetenje Boga) oz. zavrnitev Boga.

Ključne besede: koren חמד, koren אוה, pohlep, poželenje, želja, malikovanje, maliki, Izaija

Abstract: The paper presents an analysis of the use of the verb form of the root חמד in Isaiah, where the root (atypically) indicates religious desire. However, the use and meaning of the root (verb derivatives) remain within the fundamental semantic coordinates of the root חמד (with morally negative orientation toward material objects). In relation to God, root חמד in Isaiah signifies the opposite of human fundamental desire (for God), ie. idolatry (depersonalization of God) or the rejection of God.

Key words: root חמד, root אוה, greed, lust, desire, idolatry, idols, Isaiah

- Maksimilijan Matjaž, Uporaba stare zaveze v retorični argumentaciji Prvega pisma Korinčanom in njen pomen za razumevanje odrešenjske modrosti
  The Use of the Old Testament in the Rhetorical Argumentation of the First Epistle to the Corinthians and its Importance for Understanding the Salvific Wisdom

Povzetek: Prispevek obravnava Pavlovo uporabo biblično argumentacije v strukturi Prvega pisma Korinčanom ter v razvoju njene kristološke kerigme in pareneze. Osrednja pozornost je posvečena argumentacijskemu procesu ključne antiteze v prvi enoti pisma (1 Kor 1–4) σοφία – ὁ λόγος ὁ τοῦ σταυροῦ. Pavel želi z uporabo bibličnih citatov in aluzij okrepiti in utemeljiti prepričljivost retorične in teološke argumentacije ter ji podeliti avotriteto Božje besede. Pri tem večinoma uporablja grške prevode (LXX), ki jih glede na osrednjo kristološko kerigmo domišljeno prilagaja. Z avtoriteto bibličnih citatov in aluzij tako nagovarja celotno korintsko skupnost v njenih ključnih izzivih ter odpira širšo perspektivo modrosti, kjer je odločilna hermenevtika križa – ne pa modrost sveta ali judovska postava.

Ključne besede: Pavlova pisma, Prvo pismo Korinčanom, Stara zaveza v Novi zavezi, biblična hermenevtika, modrost, σοφία, σοφός, beseda križa, ὁ λόγος ὁ τοῦ σταυροῦ

Abstract: This paper deals with Paul's use of biblical argumentation in the structure of the First Epistle to the Corinthians and in its development of christological kerigma and parenesis. The focus is on the argumentative process of the key antithesis in the first unit of Epistle (1 Cor 1–4): σοφία / ὁ λόγος ὁ τοῦ σταυροῦ. Through the use of biblical quotations and allusions, Paul seeks to strengthen and substantiate the relevance of the rhetorical and theological argumentation; and grant it the authority of the Word of God. He uses mainly Greek translations (LXX) cleverly adjusted to the main Christologic kerigma. In doing so, through the authority of biblical quotations and allusions, Paul addresses the entire Corinthian community and its key challenges. This opens a broader perspective of wisdom with a crucial role of hermeneutics of the cross (in contrast to the wisdom of the world or to the Jewish law).

Key words: The Epistles of Paul, First Epistle to the Corinthians, Old Testament in New Testament, Biblical Hermeneutics, Wisdom, σοφία, σοφός, Word of the Cross, ὁ λόγος ὁ τοῦ σταυροῦ

- Bogdan Kolar, Novi izzivi za redovništvo v 19. stoletju in posebej za manjše brate
  New Challenges for Religious Orders and Particularly for the Franciscans at the Beginning of the 19th Century

Povzetek: Cerkveno življenje nasploh in v njegovem okviru redovne ustanove so bili na začetku 19. stoletja še vedno v znamenju družbenih in cerkvenopolitičnih razmer, ki so bile sad idej državnega cerkvenstva, notranjecerkvenih tokov s konca 18. stoletja in kratkega obdobja francoske oblasti. Manjši bratje so iz tega obdobja izšli kot najmočnejša redovna skupnost na Slovenskem, ker jim je uspelo ohraniti velik del ustanov in izvirno mesto v cerkvenem življenju. Ob nadaljevanju že ustaljenih oblik pastoralnega delovanja so se izrecno zavzemali za odpravo posledic rigorizma v praktičnem verskem življenju in na teološkem področju. Nekateri avtorji so s svojimi spisi pomembno zaznamovali teološko misel 19. stoletja. Imeli so vedno vidnejšo vlogo v župnijskem pastoralnem delu in na področju šolstva in dajali ton praktičnemu verskemu življenju. Pastoralne pobude so manjši bratje morali usklajevati z župnijsko duhovščino in od sredine stoletja dalje še z drugimi redovnimi skupnostmi, ki so vstopale v slovenski prostor. Čeprav so imeli ustaljeno mesto in večje število ustanov iz prejšnjega obdobja, so se morali prilagajati in iskati svoje lastne odgovore na nove izzive, ki jim jih je prinašal čas in s tem spremembe v Cerkvi in v slovenski družbi. Pri tem so pokazali veliko mero sposobnosti za prilagajanje.

Ključne besede: manjši bratje frančiškani, 19. stoletje, teološki tokovi, šolstvo, ljudski misijoni, verski tisk

Abstract: The situation of the Church and within her in the religious orders at the beginning of the 19th century was still influenced by the social and political factors which had been fruit of the Church-state and inside Church ideas from the end of the 18th century and of the short French dominion. The Friars Minor came out of that period as the strongest religious community in Slovenia because they were successful in preserving the major number of convents and their original place in the Church. Along with the carrying on of their traditional pastoral activities they were successful in fighting the consequences of rigorism both in the practical religious life and in the field of theology. Some authors significantly marked the theology of the 19th century with their papers. Hence they had a growing importance in the parish pastoral work and in the field of the education giving at the same time a stamp to the practical religious life. They had to coordinate their activities with the secular clergy and since the midcentury with other religious orders that settled in the Slovenian society. In spite of their well established place and a significant number of houses from the previous period they had to adapt and to look for their own answers to the new challenges brought around by the time and the changes both in the Church and in the Slovenian society. They demonstrated a high level of adaptability.

Keywords: friars minor Franciscans, 19th century, theological tendencies, education, popular missions, Church press

- Miha Šimac, »Bratje Čehi« v ljubljanskem bogoslovju (1885–1897)
  »Czech Brothers« at the Ljubljana Seminary (1885–1897)

Povzetek: V letih od 1885 do 1897 so v ljubljansko bogoslovje prihajali duhovniški kandidati s Češke in Moravske. Na Kranjskem je namreč duhovnikov primanjkovalo, na Češkem in Moravskem pa je v tem obdobju zanimanje za duhovne poklice cvetelo. Temu primerno so bila češka in moravska bogoslovna semenišča zapolnjena in mladi kandidati so si morali iskati mesta po drugih semeniščih v monarhiji. Tržaško-koprski škof Ivan Glavina (škof v letih 1882–1895) je tako dal pobudo ter povabil češke in moravske kandidate v Centralno goriško semenišče; odziv je bil velik in mnogi so pozneje uspešno delovali kot dušni pastirji v njegovi škofiji. Prošnje mladih čeških kandidatov pa so se znašle tudi v Ljubljani. Prispevek želi na podlagi arhivskega gradiva, časopisnih notic, pa tudi spominov na kratko orisati in osvetliti omenjeno obdobje prisotnosti »bratov Čehov«, ki so bili pozneje vpeti v življenje in skrb za dušni blagor ljudi, v ljubljanskem bogoslovju.

Ključne besede: Čehi, ljubljansko bogoslovje, duhovniški kandidati, študij, duhovniki, pastorala

Abstract: From 1885 to 1897, priesthood candidates from the Czech lands and Moravia enrolled at the Ljubljana seminary. There was a shortage of priests in Carniola, while in the Bohemia and Moravia the interest in the spiritual care was gradually increasing during that period. The Czech and Moravian seminaries were full, and the young candidates had to study at other seminaries in the Monarchy. The Bishop of the Diocese of Trieste-Koper (Capodistria) Ivan Glavina (1882–1895) presented the initiative and invited Czech and Moravian priesthood candidates to enrol at the central seminary in Gorizia. The response was overwhelming and many candidates to the priesthood successfully continued to work as priests in the diocese. The applications of young Czech and Moravian priesthood candidates were also sent to the Ljubljana seminary. On the basis of archival records and materials, newspaper notes and memoirs, the following paper briefly outlines and highlights the aforementioned period of the presence of the Czech and Moravian students at the Ljubljana seminary, who were later involved in the life and concern for the spiritual well-being of people.

Keywords: Czechs, Moravians, Ljubljana seminary, priesthood candidates, theological studies, priests, pastoral care

- Matjaž Ambrožič, Plečnikova dela za Žensko kaznilnico v Begunjah in njihova usoda po odhodu usmiljenk
  Plečnik's Creations for the Women's Prison in Begunje and Their Fate upon Departure of the Sisters of Charity

Povzetek: Usmiljene sestre sv. Vincencija Pavelskega – usmiljenke – so v Ženski kaznilnici v Begunjah na Gorenjskem delovale v obdobju 1875–1942. Arhitekt Jože Plečnik je z njimi sodeloval med letoma 1935–1940. V tem obdobju so bili postavljeni paviljon Jožamurka s kapelo sv. Jožefa, paviljon Brezjanka ter vogalna stavba pri vrtu. Leta 1940 je bila po Plečnikovih načrtih prenovljena in na novo opremljena kaznilniška kapela. Usmiljenke so ob odhodu oktobra 1942 večino inventarja pustile na svojem mestu, kamnite in marmorne dele pa so nacisti spomeniškovarstveno zaščitili. Aprila 1943 so iz kapele v ljubljanski Marijin dom prenesle premični inventar; po izgonu usmiljenk iz njihovih ustanov leta 1948 je bil preseljen na kor velesovske cerkve, leta 1964 pa na grad Raka. Leta 1974 je bil uporabljen pri pokoncilski prenovi prezbiterija v župnijski cerkvi v Šentjakobu ob Savi, kjer sta v samostanu usmiljenk ohranjena tudi kip sv. Jožefa iz Jožamurke in kip Gospe Zmagovalke iz kaznilniške kapele, ki so jo komunistični oblastniki porušili leta 1948.

Ključne besede: usmiljenke, Jože Plečnik, Božo Pengov, Alojz Žmuc, Anton Korošec, Ženska kaznilnica v Begunjah na Gorenjskem, Jožamurka, Brezjanka, kaznilniška kapela, okupator

Abstract: Sisters of Charity of Saint Vincent the Paul - Sisters of Charity - worked at the Women's Prison in Begunje in Upper Carniola between 1875 and 1942. Architect Jože Plečnik collaborated with them between 1935 and 1940. During this period, pavilion Jožamurka was built along with the chapel of St. Joseph, pavilion Brezjanka and the corner building by the garden. In 1940, the chapel was renovated and newly furbished according to Plečnik's designs. The Sisters of Charity left most of their inventory in place when they left in October 1942, while the Nazis protected the stone and marble parts as monuments. In April 1943, the Sisters transferred the movable inventory from the chapel to Mary's House in Ljubljana. After the expulsion of the Sisters from their convents in 1948, the movable inventory was first transferred to the choir of the church in Velesovo, and from there to the castle Raka in 1964. In 1974, the inventory was used in the post-council renovation of the presbytery in the parish church of Šentjakob on Sava. At the convent of the Sisters there, the statue of St. Joseph from Jožamurka and the statue of the Lady the Winner from the prison chapel are preserved, while the chapel itself was demolished by the communists in 1948

Keywords: Sisters of Charity, Jože Plečnik, Božo Pengov, Alojz Žmuc, Anton Korošec, Women's Prison in Begunjah in Upper Carniola, Jožamurka, Brezjanka, prison chapel, occupying forces.

- Andrej Saje, Sklepanje krščanskega zakona na Zahodu in Vzhodu od pozne antike do zgodnjega srednjega veka
  Celebration of Christian Marriage in the West and East from the Late Roman to the Early Medieval Period

Povzetek: Razprava se osredotoča na razvoj krščanskih poročnih praks od tretjega stoletja do začetka drugega tisočletja, ko se na Zahodu glede na Vzhod na tem področju utrdi drugačna praksa. Kristjani prvih stoletij so se poročali v skladu z domačimi običaji. Ob koncu antike se začne v vzhodni Cerkvi pod vplivom semitskih kultur močneje poudarjati sakralni značaj zakona. Posledično pomen pridobiva liturgični poročni obred v Cerkvi z blagoslovom duhovnika, kar sčasoma postane redna praksa, potrjena tudi s cesarskimi odloki. Za razliko od bizantinske tradicije se na Zahodu pod vplivom rimskega prava kot bistveni tvorni element sklenitve zakona izrazito poudarja privolitev zaročencev, duhovniški blagoslov novoporočencev pa se zaradi pastoralnih razlogov samo priporoča in ostane fakultativen. Cerkev je zaročence zgolj spodbujala, naj se zaradi velikega pomena družine poročajo z javnim obredom pred Cerkvijo. Skupna točka obeh tradicij je v učenju, da zakon nastane s privolitvijo zaročencev, razlika pa je v vrednotenju duhovniškega blagoslova in vprašanja, ali je duhovnik za sklenitev poroke bistven. Na Vzhodu je cerkveni obred poroke obvezen od enajstega stoletja dalje, na Zahodu pa enotno cerkveno obliko poroke dobimo šele v šestnajstem stoletju.

Ključne besede: krščanski zakon, cerkveni očetje, vpliv tradicije, poročni obred, bizantinska tradicija, Zahodna Cerkev, cesarska zakonodaja

Abstract: The study focuses on the development of Christian wedding practices from the third century up to the beginning of the second millennium, when the West and the East settle on different practices. Christians in the early centuries celebrate marriage according to their local customs. At the end of the Roman period the Eastern Church, influenced by semitic cultures, begins to stress more strongly the sacred character of marriage. As a result, the liturgical rite for the celebration of marriage in the church, comprising the blessing of the newlyweds by a priest, gains importance; this eventually becomes standard practice confirmed by imperial decrees. In contrast with the Bizantine tradition, the Western Church, influenced by the Roman law, stresses that matrimonial consent of the fiancés is the essential constitutive element of marriage contract, whereas the blessing of the newlyweds by a priest is recommended only for pastoral reasons and remains optional. Due to the great importance of family, the Church has encouraged fiancés to celebrate marriage through a public rite before the ecclesial assembly. Both traditions share the teaching that marriage is contracted through matrimonial consent of the fiancés; they differ in the valuation of the priestly blessing and whether a priest plays an essential role in the celebration of marriage. In the Eastern Church the ecclesial rite of celebration of marriage is mandatory from the eleventh century onward, while the Western Church gets a unified ecclesial form of celebration of marriage only in the sixteenth century.

Keywords: Christian marriage, Church fathers, influence of tradition, wedding rite, bizantine tradition, Western Church, imperial legislation

- Urška Flisar, Potomstvo bibličnega Abrahama in koranskega Ibrahima
  The Posterity of Biblical Abraham and the Quran Ibrahim

Povzetek: V prispevku je prikazana primerjava svetopisemskih in koranskih besedil, ki se navezujejo na biblijskega očaka Abrahama na eni in koranskega Ibrahima na drugi strani. Posebna pozornost je namenjena razumevanju potomstva omenjenega religijskega lika. Svetopisemska pripoved jasno izpostavlja božjo obljubo, da bo Abraham postal oče vseh narodov. Po drugi strani pa Koran potomstvu tolikšne pozornosti ne namenja, a vendarle poudarja, da je Ibrahim dobil sina v nagrado. Na tem mestu pa se pojavljajo nove razlike, saj je prvenstvena vloga sinov, po katerih se je Abrahamovo ali Ibrahimovo potomstvo dovršilo, v islamski tradiciji razumljena drugače kot v judovstvu in krščanstvu. Prva namreč pripisuje večjo vlogo Ismailu (Izmaelu), drugi dve pa Izaku (Ishaku).

Ključne besede: Abraham, Ibrahim, potomstvo, preroštvo, Izak, Ishak, Izmael, Ismail

Abstract: This paper compares the biblical and Koranic texts that relate to the biblical patriarch Abraham on the one hand and the Koranic Ibrahim on the other. Particular attention is given to understanding the offspring of this religious figure. The Bible's narrative clearly highlights God's promise that Abraham will become the father of all nations. The Koran, on the other hand, does not pay so much attention to the posterity, yet emphasizes that Ibrahim won a son as a reward. Here, however, new differences emerge, since the primacy of the sons through whom Abraham's or Ibrahim's offspring was perfected is understood differently in Islamic tradition than in Judaism and Christianity. The first attribute a larger role to Ismail (Ishmael) and the other two to Isaac (Ishaq).

Keywords: Abraham, Ibrahim, posterity, prophecy, Isaac, Ishaq, Ishmael, Ismail

- Martina Pavlíková in Bojan Žalec, Boj za človekov jaz in pristnost: Kierkegaardova kritika javnosti, uveljavljenega reda, medijev in lažnega krščanstva
  Struggle for the Human Self and Authenticity: Kierkegaard's Critique of the Public, Established Order, Media, and False Christianity

Povzetek: Prispevek predstavlja Kierkegaardovo pojmovanje duhovno razvite osebnosti, ki jo Kierkegaard imenuje posamičnik, in dejavnikov, ki človeku preprečujejo, da bi to postal. Avtorja izpostavljata štiri take dejavnike: javnost, uveljavljeni red, novinarstvo in tisk ter lažno, nepristno krščanstvo. V tem kontekstu pojasnjujeta Kierkegaardove pojme jaza oz. sebstva, množice, resnice ter pomen notranjosti, radikalnosti in strasti. Analiza kaže, da je v samem središču Kierkegaardovega razumevanja človeka in družbe odnos »človek–Bog« v svoji kristocentrični obliki. Prav tako postane očitno, da so kljub Kierkegaardovemu poudarjanju subjektivnosti in pomena notranjosti trditve, da je Kierkegaard individualist, neutemeljene. Kierkegaard je bil odnosni mislec, ne samo v vertikalnem odnosu »človek–Bog«, ampak tudi v horizontalnem, družbeno-socialnem odnosu »človek–človek«, saj je bil njegov cilj in ideal oblikovanje skupnosti. Slednjo je razlikoval od množice kot skvarjene oblike socialnosti. V pravi skupnosti so ljudje povezani po Bogu, gre za vzorec »človek–Bog–človek«. Končna ugotovitev avtorjev je, da je Kierkegaardov ideal skupnost, ki jo prežema kristocentrična radikalna poslušnost Bogu – takšna skupnost pa je v nasprotju z omenjenimi štirimi negativnimi dejavniki razvoja posamičnika. To ne preseneča, saj so temelj skupnosti v Kierkegaardovem smislu Bog in posamičniki, t.j. osebe, ki živijo iz svojega pristnega odnosa z Bogom in na tej podlagi gojijo tudi svoje odnose z drugimi.

Ključne besede: Kierkegaard, posamičnik, sebstvo, skupnost, javnost, uveljavljeni red, mediji, lažno krščanstvo

Abstract: The authors present Kierkegaard’s conception of spiritually developed personality that Kierkegaard calls a single individual, and the factors that prevent a person from becoming a single individual. There are four factors stressed by the authors: the public, the established order, journalism and press, and pseudo Christianity. In this context, Kierkegaard’s notions of self, crowd and truth are explained, and the importance of innerness, radicalism and passion. The analysis shows that it is at the heart of Kierkegaard’s understanding of man and society the relationship “human-God”, in its Christocentric form. It also becomes apparent that despite Kierkegaard’s stressing of subjectivity, and importance of innerness, the claims that Kierkegaard is an individualist are unjustified. Kierkegaard is a relational thinker, not only in the vertical respect, “man-God” relationship, but also in the horizontal, social one, “man-man” relationship, as his goal and ideal is the formation of a community. He distinguished the latter from the crowd as a corrupt form of sociality. In real communities, people are connected via God - the matrix is “man-God-man”. The authors’ final observation is that Kierkegaard’s ideal is a community pervaded with Christocentric radical obedience to God. Such a community is in opposition with the aforementioned four negative factors of shaping of single individual. This is not surprising because the cornerstones of the community in Kierkegaard’s sense are God and single individuals, i.e. the persons who live out of their genuine relationship with God and on this basis also cultivate their relationship with others.

Keywords: Kierkegaard, single individual, self, community, public, established order, media, pseudo Christianity

- Predrag Petrović, The Christological Aspects of Hebrew Ideograms
  Kristološki vidiki hebrejskih ideogramov

Abstract: The linguistic form of the Hebrew Old Testament retained its ancient ideogram values included in the mystical directions and meanings originating from the divine way of addressing people. As such, the Old Hebrew alphabet has remained a true lexical treasure of the God-established mysteries of the ecclesiological way of existence. The ideographic meanings of the Old Hebrew language represent the form of a mystagogy through which God spoke to the Old Testament fathers about the mysteries of the divine creation, maintenance, and future re-creation of the world. Thus, the importance of the ideogram is reflected not only in the recognition of the Christological elements embedded in the very structure of the Old Testament narrative, but also in the ever-present working structure of the existence of the world initiated by the divine economy of salvation. In this way both the Old Testament and the New Testament Israelites testify to the historicizing character of the divine will by which the world was created and by which God in an ecclesiological way is changing and re-creating the world.

Keywords: Old Testament, old Hebrew language, ideograms, mystagogy, Word of God, God (the Father), Holy Spirit, Christology, ecclesiology, Gospel, Revelation

Povzetek: Jezikovna oblika hebrejske Stare Zaveze je obdržala svoje starodavne ideogramske vrednote, vključene v mistagoške smeri in pomene, nastale iz božjega načina nagovarjanja ljudi. Staro hebrejsko Sveto pismo je kot takšno do danes ostalo prava besedna zakladnica od Boga utemeljenih skrivnosti ekleziološkega načina bivanja. Ideogramski pomeni starega hebrejskega jezika so oblike mistagogije, s katero je Bog govoril starozaveznim očakom o skrivnostih božanskega ustvarjanja, ohranjanja in prihodnjega novega stvarjenja sveta. Zato se pomembnost ideogramov odraža ne samo v prepoznanju kristoloških prvin, vgrajenih v samo strukturo pripovedovanja Stare Zaveze, temveč v vselej prisotni delujoči strukturi obstajanja sveta, ki jo spodbuja božja skrb za odrešenje. Na ta način Izraelci iz Stare in iz Nove Zaveze pričajo o zgodovinskem značaju božje volje, po kateri je bil ustvarjen svet in s katero na ekleziološki način svet spreminja in preoblikuje.

Ključne besede: stara hebrejščina, ideogrami, mistagogija, kristologija, ekleziologija, evangelij, Razodetje

- Mirjana Borenović, René Girard's Scapegoating and Stereotypes of Persecution in the Divine Battle between Veles and Perun
  Mehanizem grešnega kozla pri Renéju Girardu in preganjanje v božanskem boju med Velesom in Perunom

Abstract: This paper describes René Girard's interpretation of myths and explains the scapegoating mechanism. This interpretation is then applied to the Slavic basic myth of the divine battle between Veles and Perun. The paper demonstrates that the myth of divine battle still holds enough information to identify and analyse the scapegoating mechanism, all the stereotypes of persecution, an innocent victim or the scapegoat and the violence committed against him. The analysis emphasises and decodes the process in which a human victim of persecution was transformed into a mighty god Veles. The paper also critically evaluates and points out the shortcomings of René Girard's interpretation of myths in the context of Slavic religion and mythology.

Keywords: stereotypes, persecution, Slavic mythology, Veles, Perun, scapegoating, mythology

Povzetek: Članek opisuje interpretacijo mitov pri Renéju Girardu in pojasnjuje mehanizem grešnega kozla. Ta interpretacija je zatem aplicirana na temeljni slovanski mit o božanskem boju med Velesom in Perunom. Članek prikazuje, kako je v mitu o božanskem boju še vedno dovolj informacij za identifikacijo in analizo mehanizma grešnega kozla, pa tudi vseh stereotipov preganjanja nedolžne žrtve oz. grešnega kozla in nasilja, ki se je nad njim izvajalo. Analiza poudarja in razlaga proces, v katerem se je človeška žrtev preganjanja preobrazila v mogočnega boga Velesa. Članek tudi izpostavlja in skuša kritično ovrednotiti primanjkljaje interpretacije mitov pri Renéju Girardu v kontekstu slovanske religije in mitologije.

Ključne besede: stereotipi, preganjanje, slovanska mitologija, Veles, Perun, mehanizem grešnega kozla, mitologija

- Irina V. Leskova, Social Mechanisms of Harmonization of the Relations between Muslim and Christian Culture
  Družbeni mehanizmi harmonizacije odnosov med muslimansko in krščansko kulturo

Abstract: The article is devoted to the theoretical and methodological problems of the study of relations between Muslim and Christian culture. It has been shown that the globalization processes in the world affect all spheres of human life, diversifies it, promotes interpenetration of cultures, increases pluralism, and requires a new vision of the world in all its manifestations. It has been actualized that in today's world traditions related to religious ones mostly gain the form of religious culture. The new state of secular culture and the emerging socio-cultural environment is accompanied by the activation of religious structures, institutions and processes, which are called »desecularization«, »religious renaissance« and »revitalization of religion« in the scientific literature. The dialogue between Islam and Christianity, Muslim and Christian culture, has historical and religious roots. In the era of wide development of Islamic culture, Muslims actively contributed to the establishment of mutual understanding with other people and civilizations. History shows that Islam has been the initiator of dialogue and exchange of opinions with other cultures for ages. The Holy Scripture of Muslims, The Koran, in many verses obliges its followers to conduct an intellectual dialogue with members of other religions. The unique and centuries-old experience of religious interaction on the territory of Russia strives at maintaining the religious identity by Christians and Muslims alike. Dialogue within the Cristian and Islamic culture in Russia does not provide for and even prevent attempts for selection of dogmatic integrity and unity of religious knowledge, however it implies the need of individual, personal relationships and joint solutions of various socio-cultural problems and challenges, where the tasks of the spiritual and moral development of society are the most important ones.

Keywords: Muslim and Christian cultures, social mechanisms, harmonization of relations, Koran, Bible, religious renaissance

Povzetek: Članek je posvečen teoretičnim in metodološkim problemom pri preučevanju odnosov med muslimansko in krščansko kulturo. Različni avtorji ugotavljajo, da globalizacijski procesi v svetu vplivajo na vsa področja človekovega življenja, ga delajo bolj raznolikega in spodbujajo medsebojno prežemanje kultur, povečujejo pluralizem in zahtevajo nov pogled na svet v vseh njegovih pojavnostih. Vse bolj aktualna je tudi ugotovitev, da v današnjem svetu tista izročila, ki so povezana z izročili te ali one religije, navadno dobivajo obliko religiozne kulture. Novo stanje sekularne kulture in vzpostavljajočega se družbeno-kulturnega okolja spremlja vse večja dejavnost religijskih struktur, institucij in procesov, ki jo v znanstveni literaturi imenujejo »desekularizacija«, »religiozni preporod« in »revitalizacija religije«. Dialog med islamom in krščanstvom, med muslimansko in krščansko kulturo, ima svoje zgodovinske in religiozne korenine. V času širokega razmaha islamske kulture muslimani dejavno prispevajo k vzpostavljanju medsebojnega razumevanja z drugimi ljudmi in civilizacijami. Zgodovina nam kaže, da je bil islam že globoko v preteklosti pobudnik dialoga in izmenjave mnenj z drugimi kulturami. Koran, sveta knjiga muslimanov, v številnih odlomkih svoje privržence obvezuje k stopanju v intelektualni dialog s pripadniki drugih religij. Edinstvena in več stoletij trajajoča izkušnja stikov med različnimi religijami na ozemlju Rusije spodbuja k ohranjanju religijske identitete tako pri kristjanih kakor tudi pri muslimanih. Dialog med krščansko in islamsko kulturo v Rusiji ne omogoča in celo preprečuje poskuse krhanja

dogmatične zaokroženosti in enovitosti religijskega znanja oz. nauka, a vseeno predvideva potrebno po individualnem, osebnem odnosu in skupnih rešitvah različnih družbeno-kulturnih problemov in izzivov, pri čemer se naloge duhovnega in moralnega razvoja družbe kažejo kot najpomembnejše.

Ključne besede: muslimanska in krščanska kultura, družbeni mehanizmi, harmonizacija odnosov, Koran, Biblija, religiozni preporod

- Stanislav Slatinek, »Pastorala v spreobrnjenju« papeža Frančiška in izzivi za prenovo Cerkve v Sloveniji
  »Pastoral Conversation« of Pope Francis and Challenges for the Renewal of the Church in Slovenia

Povzetek: Drugi vatikanski cerkveni zbor je predstavil cerkveno spreobrnjenje kot odprtost za trajno prenavljanje sebe, da bi bili zvesti Jezusu Kristusu. Papež Frančišek zato kliče Cerkev na poti njenega romanja k stalnemu prenavljanju. Pravi, da se mora celotna pastorala notranje preoblikovati. Danes se nam kaže nujna potreba po misijonarskem spreobrnjenju Cerkve, cerkvenih struktur, duhovnikov, diakonov, redovnikov, katehistov, katehistinj in drugih sodelavcev v dušnem pastirstvu. Za pastoralno spreobrnjenje je več zakonitih načinov in vsaka krajevna Cerkev mora ugotoviti, kateri način ji najbolj ustreza. Tudi Cerkev v Sloveniji je poklicana k misijonarskemu spreobrnjenju. Od vseh (od struktur in od ljudi) se zahtevajo duhovno spreobrnjenje, močna ljubezen do Boga in do bližnjega, gorečnost za pravičnost in mir, evangeljski smisel za uboge in uboštvo.

Ključne besede: cerkveno spreobrnjenje, papež Frančišek, Cerkev v Sloveniji, duhovniki, strukture

Abstract: The Second Vatican Council presented ecclesial conversion as an openness to a constant self-renewal born of fidelity to Jesus Christ. Pope Francis is therefore calling the Church as she goes her pilgrim way to continual reformation. He says that the all pastoral work must be interiorly fashioned. Today, we see the urgent need for a missionary conversion of the Church, church structures, priests, deacons, men and women religious, catechists and other pastoral workers. There are a number of legitimate ways to pastoral conversation, and each local Church will discern how best to provide. The Catholic Church in Slovenia is likewise called to missionary conversion. Spiritual conversion, the intensity of the love of God and neighbour, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of all (from structures and from people).

Keywords: ecclesial conversion, Pope Francis, Church in Slovenia, priests, structures

- Sebastijan Valentan, I tre Papi e la necessità degli strumenti di comunicazione sociale nella Chiesa
  Trije papeži in potrebnost sredstev družbenega obveščanja v Cerkvi
  The Three Popes and The Necessity of Means of Social Communication in the Church

Riassunto: Con l'uso dei mezzi moderni di comunicazione sociale la presenza della Chiesa cattolica nel mondo è ancora più grande e la Chiesa stessa non ha paura di usarli. I mass media devono essere al servizio delle persone e delle culture, del dialogo con il mondo attuale, della comunità umana e del progresso sociale, della comunione ecclesiale e al servizio di una nuova evangelizzazione. Nell'account ufficiale Twitter di papa Francesco (oggi tradotto in nove lingue) il numero di followers aumenta persistentemente. Sono già più di quaranta milioni. Il profilo del pontefice venne aperto da Benedetto XVI alla fine del 2012. I social media sono una grande opportunità per la Chiesa attraverso i quali può divulgare la parola di Cristo e la dottrina.

Parole chiave: mezzi di comunicazione sociale, papa Francesco, papa Benedetto XVI, papa Giovanni Paolo II, Chiesa Cattolica, media

Povzetek: Z uporabo modernih komunikacijskih sredstev je prisotnost Katoliške cerkve v svetu še večja in Cerkev sama se jih ne boji uporabljati. Množični mediji morajo služiti ljudem in kulturam, odpirati morajo dialog z današnjim svetom, s človeštvom in družbenim napredkom. Koristiti morajo cerkveni skupnosti in novi evangelizaciji. Na uradnem Twitter profilu papeža Frančiška (v več jezikih) število sledilcev vztrajno raste. Več kot 40 milijonov jih je že. Ta profil je odprl papež Benedikt XVI. konec leta 2012. Družbeni mediji so velika priložnost za Cerkev, da lahko preko njih širi Božjo besedo in svoj nauk.

Ključne besede: sredstva družbenega obveščanja, papež Frančišek, papež Benedikt XVI., papež Janez Pavel II., Katoliška cerkev, mediji

Abstract: The use of modern communication media positively affects the worldwide presence of the Catholic Church, and the Church itself has no hesitation in using them. Mass media must serve the people and cultures. They must open the dialogue among the world, human civilization, and social progress. They must be a benefit for the church community and for new evangelization. The number of Pope Francis' followers on Twitter steadily grows; there are more than 40 million of them already. The former Pope Benedict XVI already created the Twitter account at the end of 2012. Social media offer the Church a great opportunity for spreading the Gospel and Doctrine.

Keywords: Means of Social Communication, Pope Francis, Pope Benedict XVI, Pope John Paul II, Catholic Church, media

- Janez Vodičar in Józef Stala, Kateheza v službi vzgoje za kulturo poklicanosti
  Catechesis in the Service of Education for a Vocational Culture

Povzetek: Poklicanost je vedno teže povezati s konkretnim poklicem. Zgodovinski oris razumevanja poklicanosti omogoči razumevanje nujnosti vzpostavljanja nove poklicne kulture. Biblično in teološko ozadje nas usmeri v razumevanje novih prizadevanj cerkvenega učiteljstva, da bi razširilo v preteklosti ozko razumevanje poklicanosti. Vedno bolj smo prepričani, da je božji klic v temelju vsakega krščanskega življenja. Klic, ki prihaja od zunaj, ni v nasprotju z osebnimi potrebami, hrepenenji. Prav vzgoja za kulturo poklicanosti vodi k zmožnosti, da povežemo klic od zunaj z notranjo držo posameznika. Kateheza, ki želi slediti svojemu temeljnemu namenu, mora slediti vzgoji za kulturo poklicanosti. Predstavimo tudi konkretne poteze takšne kateheze.

Ključne besede: poklic, poklicanost, kultura poklicanosti, kateheza, poslanstvo, Cerkev

Abstract: It is becoming increasingly difficult to associate the calling with a particular profession. The historical outline of the understanding of vocation enables understanding of the necessity of establishing a new vocational culture. The biblical and theological background directs us into understanding the new efforts of the Church teaching to extend the narrow understanding of the calling in the past. We are increasingly convinced that God's call is at the heart of every Christian life. A call that comes from outside is not contrary to personal needs, yearnings. Education for a new vocational culture leads to the ability to link the call from the outside with the inner state of the individual. The catechesis, who wants to follow this basic purpose, must follow the education for a vocational culture. We also present the concrete characteristics of such catechesis.

Keywords: vocation, being called, vocational culture, catechesis, mission, Church

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- Janez Vodičar, »In boste moje priče« (Apd 1, 8)
  »And You Will Be My Witnesses« (Acts 1:8)

Povzetek: Pričevanje je vedno bolj pomembno za sodobno oznanjevanje. Razna krščanska gibanja, tudi prenoviteljska v okviru katoliške Cerkve, ga vedno bolj vključujejo tudi v liturgično življenje. Zanima nas, kako to, da Homiletični direktorij odsvetuje pričevanje oznanjevalca pri homiliji. Vprašanje vpnemo v razumevanje resnice: eksaktno-znanstveno in pričevanjsko-življenjsko. Med objektivno resnico in držo pričevalca je napetost, ki je vedno bolj vključena tudi v pedagoški proces. Potrebujemo človeka, ki bo avtoriteta ne zgolj z dejstvi, ampak s svojim življenjem. Na primeru živih prič zvestobe pokažemo na nemo pričevanje, ki je vključeno tudi v zgodovino oznanjevanja katoliške Cerkve. Odkriti Jezusa, iz njega živeti in zanj pričevati je tudi namig cerkvenih dokumentov za oznanjevalce. Resnica ni le dejstvo, ki ga odkrijemo, ampak ima tudi svoj smisel, ki ga želimo doseči. Oznanjati pomeni voditi k cilju – odrešenju in ne le seznanjati z dejstvi.

Ključne besede: oznanjevanje, homilija, Homiletični direktorij, pričevanje, resnica, anateizem

Abstract: The importance of bearing witness increases in the modern preaching. Various Christian movements, also the reforming movements within the frame of the Catholic Church, include bearing witness even into their liturgical lives. We are interested in the reason, why the Homilectic Directory discourages a preacher from taking up the time with his personal witness in the homily. Our question is mounted onto the understanding of truth, both in the perspective of the exact-scientific and the witnessing within life circumstances. Between the objective truth and the stance of a witness, there is a tension, which becomes increasingly involved also in the pedagogical process. We need a person, who shall stand as an authority not only based on facts, but also based on his or her life. The example of the living witnesses to faith indicates the silent witnessing that is a part of the history of preaching of the Catholic Church. The Church documents suggest preachers to discover Jesus, live from Him and bear witness for Him. Truth is not merely a fact to be discovered, but also possesses the meaning we wish to reach. To preach stands for to guide towards the goal (redemption), not only to inform about facts.

Keywords: preaching, homily, Homilectic Directory, witnessing, truth, anatheism

- Mari Jože Osredkar, V začetku je bil dialog
  In the Beginning there was Dialogue

Povzetek: V prispevku razvijamo misel o nujnosti medreligijskega dialoga za preživetje sodobne družbe. Najprej ugotavljamo, da beseda, odnos oziroma dialog človeku omogoča preživetje. Brez dialoga bo sodobna družba propadla. Vendar obstajajo različne ravni medreligijskega dialoga. Sklicujemo se na Marie Thérèse Urvoy, francosko islamologinjo, ki postavlja veliko razliko med izrazoma dialog med krščanstvom in islamom ter dialog med kristjani in muslimani. Povzemamo njeno tezo, da je možen dialog med kristjani in muslimani, ne pa med islamom in krščanstvom. Za utemeljitev tega mnenja Marie Thérèse Urvoy medreligijski dialog razdeli na tri nivoje: na individualnega, na institucionalnega in na teološkega. Med seboj se lahko pogovarjajo verniki dveh različnih religij, lahko se pogovarjajo voditelji religijskih ustanov. Nikakor pa ni možen dialog med krščanskim in islamskim naukom. Ta opredelitev medreligijskega dialoga je v skladu z drugim vatikanskim vesoljnim cerkvenim zborom, ki je pred več kakor petdesetimi leti v dokumentu Nostra Aetate povabil katoliške vernike k dialogu z muslimani, ki »molijo edinega Boga, usmiljenega in vsemogočnega«, hkrati pa pozval k spoštovanju različnosti verovanj in k prizadevanju za sožitje v različnosti.

Ključne besede: dialog, kristjani, muslimani, Marie Thérèse Urvoy

Abstract: Christian theologians are aware that the future of religion depends upon the pursuance of interreligious dialogue. That religion will survive in so far as it will accept common, basic connections, however, with differences. Dialogue is a complex matter. In this paper we will rely on the treatment of dialogue in the writings of the French religiologian Marie Thérèse Urvoy. At the baseline of her thought, Marie Thérèse Urvoy highlights the point that dialogue can take place only between persons. She asserts that dialogue is only possible between Christians and Muslims, but not between Islam and Christianity. More specifically, we can speak about dialogue on three levels: the dialogue between individuals; the dialogue between institutions; and lastly, the dialogue on the theological level. The first two levels are plausible and support genuine exchange; the third
is not possible. Specifically, we can therefore talk about dialogue between Christians and Muslims, and we can talk about a dialogue between the leaders of the Catholic Church and the various Islamic communities. But in any case, it is impossible that any dialogue would be pursued in matters of Christian and Islamic doctrines. This notion of interreligious dialogue is in line with the Second Vatican Council which more than fifthy years ago in the document Nostra Aetate invited the Catholic believers to engage in dialogue with Muslims who »pray to one God, merciful and almighty«, yet at the same time to respect the differences in belief and to strive for coexistence in diversity.

Keywords: dialogue, Christians, Muslims, Marie Thérèse Urvoy

- Robert Petkovšek, Svoboda med žrtvovanjem in darovanjem
  The Freedom Between Sacrifice and Self-giving

Povzetek: Svoboda je način ali oblika (forma) življenja, ki človeku omogoča, da se uresničuje v svoji izvorni človeškosti, to je v spoznavanju resnice, v delanju dobrega in v ljubezni. Resnica, dobro in ljubezen se uresničujejo v svobodi, svoboda pa v njih dosega svoj smisel. Po Heglu in Girardu je človeka šele krščanstvo osvobodilo v polnosti, medtem ko so Grki in drugi poznali le posamične vidike svobode. V svobodi, ki jo je prinesel evangelij, se rodi »novi človek«. Drugače od »novega človeka« je bil arhaični, »stari človek« suženj posnemovalne, mimetične želje, ki ga je v želji po »biti kakor bog« zapirala v vrtinec nasilja. Pred samo-uničenjem, v katerega je človeka vodil vrtinec nasilja, je arhaičnega človeka reševal mehanizem grešnega kozla: žrtvovanje nedolžne žrtve. Evangelij pa je mehanizmu grešnega kozla odvzel oblast. Križ je razodel resnico o tem, da je žrtev nedolžna; s tem ji vrača nedolžnost in jo osvobaja. Svobodo, ki jo evangelij človeku podarja, pa lahko človek v volji do moči sprevrženo spremeni v sredstvo smrti, ki omogoča jazu, da se na račun nedolžnih žrtev širi v neskončnost. Tu se odpirajo vrata skrajnemu, apokaliptičnemu in demoničnemu nasilju. Drugače od »starega človeka« »novi človek« svobodo uporablja po vzoru Jezusa Kristusa, ki je križ spremenil v prostor odpuščanja in življenja. V darovanju samega sebe je Kristus svobodo naredil rodovitno in jo spremenil v sredstvo življenja.

Ključne besede: nasilje, svoboda, žrtvovanje, darovanje, »stari/novi človek«, mimetična teorija, skandalon, Salomonova razsodba, René Girard, volja do moči, volja do življenja

Abstract: Freedom is a way or a form of life that enables people to actualize themselves in their original humanness, which is in the learning about truth, in performing good and in love. Truth, good and love become real in freedom, while freedom reaches its full meaning within truth, good and love. According to Hegel and Girard, it was only the Christianity that brought freedom to humans in fullness, while the Greeks and others knew only about individual aspects of freedom. The »new man« is born in the freedom brought forth by gospels. Opposite from the »new man«, the archaic »old man« remained driven by the appetite to »be like God« and a slave of an imitative or mimetic desire that closed him to the whirlpool of violence. The archaic man could be saved from the self-destruction, to which the whirlpool of violence led, only by the scapegoat mechanism – the sacrifice of an innocent. The gospels, however, stripped the scapegoat mechanism of its power. The cross revealed the truth about the innocence of the victim, by which the victim›s innocence is restored and the victim is liberated. The freedom granted by the gospels to humans can be used as the means of death in perverted manners through the will to power and enable the human self to expand without limits at the cost of the weak. That opens the door to the radical, apocalyptical and demonical violence. The »new man«, on the other hand, uses freedom according to the example of Jesus Christ, who transformed the cross into a place of forgiveness and life.

Keywords: violence, freedom, sacrifice, self-sacrifice, »old/new man«, mimetic theory, skandalon, judgement of Solomon, René Girard

- Mateja Centa, Kognitivna teorija čustev, vrednostne sodbe in moralnost
  Cognitive Theory of Emotions, Value Judgments, and Morality

Povzetek: V članku zagovarjamo tezo, da je ustrezno razumevanje čustev in čustvenosti eden od temeljev moralnosti in vzpostavljanja umetnosti življenja. Človek je bitje, ki se nenehno odziva in vrednoti svet okoli sebe ter tako do vsega vzpostavlja tudi poseben odnos. V članku potrjujemo, da vsenavzočnost čustev v posameznikovem življenju bistveno sodoloča in vpliva na njegovo vrednotenje, posebno če čustva razumemo kot sestav misli o predmetu samem in o pomembnosti tega predmeta za naše življenje. V tem smislu torej čustva vedno vključujejo gradnika ocenjevanja in vrednotenja. Na podlagi povedanega lahko čustva razumemo kot sestavne dele vrednotenja oziroma vrednot. Ta trditev gradi na podlagi razumevanja čustev, ki ga ponujajo kognitivne teorije čustev: čustva torej vključujejo vrednotenje in vrednostne sodbe ter z vrednotenjem je bistveno povezano tudi oblikovanje moralnosti posameznika in dobrega življenja. V prispevku se osredotočamo na omenjene vidike kognitivne teorije čustev in izpostavimo njihov pomen za moralnost.

Ključne besede: čustva, kognitivna teorija čustev, vrednostne sodbe, moralnost, odnosnost

Abstract: In the present article we investigate the thesis that an appropriate dialogical-ethical understanding of the meaning and role of emotions is one of the foundations of moral thought and for the establishment of the art of life. Human being constantly responds to and evaluates the world around him and in this way also establishes a certain relationship to all. Emotions as value judgments have a cognitive nature, with them we identify and shape the value of the world around us. Their correctness and relevance are therefore one of the foundations of the moral life of individual‘s values and thus a positive factor for attaining a good life. The cognitive theory of emotions allows us to understand emotions and to evaluate them because emotions are understood as cognitions (evaluative judgments) themselves and this then gives us an opportunity to form our moral life with them. The article thus focuses on those aspects of the cognitive theory of emotions which are important for the understanding of emotions as related to morality.

Keywords: emotion, cognitive theory of emotions, value judgements, morality, relationality

- John Skalko, Why the Revised Grotian Definition of Lying Still Fails: A Reply to Vincelette
  Revidirana Grotiusova opredelitev laganja še vedno pomanjkljiva: odgovor Vincelettu

Abstract: In a recent article (2017), Alan Vincelette attempts to defend the Grotian definition of lying. In much of the article he argues when it is licit to tell a formal falsehood. This focus, however, is a mistake. In particular, Vincelette conflates two distinct questions: a) is lying ever morally permissible?, and b) is the Grotian definition of lying an adequate definition? Much of Vincelette's response to my earlier criticisms (Skalko 2015) of the Grotian definition focuses on (a), but neglects (b). But (a) is really beside the point. The current debate is over the definition of a lie, not over whether lying is ever permissible. In this latter respect, I argue that Vincelette's revised definition of a lie still fails as an adequate definition of lying.

Key words: deception, definition of lying, Grotian qualifier, Hugo Grotius, lying

Povzetek: V zadnjem članku (2017) Alan Vincelette poskuša braniti opredelitev laži, ki jo je vzpostavil Hugo Grotius. Večino svojega članka posveča argumentaciji, kdaj je dopustno izreči formalno neresnico. Toda osredotočenost na to vprašanje je napačna. Vincelette še posebej ne razlikuje med naslednjima dvema vprašanjema: 1. Ali je laganje kdaj moralno dopustno? in 2. Ali je opredelitev laži Huga Grotiusa ustrezna? Večina Vincelettovega odgovora na mojo prejšnjo kritiko (Skalko 2015) te opredelitve se osredotoča na prvo vprašanje, a zanemarja drugo. Toda prvo vprašanje je pravzaprav brezpredmetno. Trenutna razprava poteka okrog opredelitve laži, ne okrog tega, ali je laganje kdaj moralno dopustno. V tem pogledu zastopam stališče, da je Vincelettova prenovljena opredelitev laži še vedno neustrezna opredelitev laganja.

Ključne besede: zmota, opredelitev laži, Hugo Grotius, laganje, Grotiusov kvalifikator

- Libera Pisano, Thinking Beyond Borders: Moses Mendelssohn and the Beginning of German-Jewish Philosophy
  Misliti onkraj meja: Moses Mendelssohn in začetek nemško-judovske filozofije

Abstract: In this paper I would like to shed light on the beginning of German-Jewish philosophy by focusing on the figure of Moses Mendelssohn (1729–1786). Why was Mendelssohn's role so crucial in Germany at the time? What does it mean to be a Jew and at the same time a German philosopher? In order to answer to these questions, I will shed light on the »bifurcated soul« of the German-Jewish thinker by dealing with two controversial bonds: the first concerns the relationship between philosophy and Judaism, and the second one regards the marriage between German culture and Jewish philosophy.

Key words: Moses Mendelssohn, German-Jewish Philosophy, Aufklärung, Judaism, Franz Rosenzweig

Povzetek: V prispevku se bom osredotočila na osebo Mosesa Mendelssohna (1729–1786) in osvetlilazačetek nemško-judovske filozofije. Zakaj je bila Mendelssohnova vloga tako pomembna v nemškem prostoru tistega časa? Kaj pomeni istočasno biti Jud in nemški filozof? Da bi lahko odgovorila na ti vprašanji, bom »razcepljeno dušo« nemško-judovskega misleca približala prek dveh kontroverznih povezav: prva se ukvarja z odnosom med filozofijo in judovstvom, druga z zvezo med nemško kulturo in judovsko filozofijo.

Ključne besede: Moses Mendelssohn, nemško-judovska filozofija, razsvetljenstvo, judovstvo, Franz Rosenzweig

- Nikola Vranješ, Understanding Creation and Scientific Explanation of the Origin of Life in a Contemporary Pastoral and Catechetical Context
  Razumevanje stvarjenja in znanstvene razlage izvora življenja v sodobnem pastoralnem in katehetskem kontekstu

Abstract: One of the most relevant questions regarding the relation between faith and science is the question of the theological comprehension of creation and the scientific explanation of the beginning of life on Earth. In a certain sense, the understanding of evolution is related to that question. In regard to the theological discourse, the understanding of the Biblical concept of creation is of primary importance. The comprehension and the manner of interpretation of these realities are very important for the image of God and the Church in the eyes of the world, and for the purity and the quality of faith as well. This is why the question of the understanding of creation and of the scientific position regarding the origin of life on Earth is of primary importance in the pastoral and catechetical activity of the Church today. In this paper, we are trying to touch on the main theological and scientific issues, which are important for this understanding today in order to help the whole pastoral (and especially catechetical activity) to find appropriate ways to a concrete interpretation of some of the main Biblical concepts and of their transmission. It is also important to find an appropriate way of understanding this interpretation in relation to results of scientific discoveries.

Key words: creation, science, evolution, pastoral, catechesis

Povzetek: Eno najbolj aktualnih vprašanj v odnosu med vero in znanostjo je vprašanje teološkega razumevanja stvarjenja in znanstvene razlage začetkov življenja na Zemlji. V določeni meri je s tem vprašanjem povezano razumevanje evolucije. Kar zadeva teološko govorico, je temeljnega pomena razumevanje biblijskega pojmovanja stvarjenja. Razumevanje in način interpretacije te stvarnosti je zelo pomemben za podobo Boga in Cerkve v očeh sveta, prav tako za čistost in kakovost vere. Zato je vprašanje razumevanja stvarjenja in znanstvenega stališča glede začetkov življenja na Zemlji temeljnega pomena v pastoralni in katehetski dejavnosti Cerkve v današnjem času. V tem prispevku se poskušamo dotakniti poglavitnih teoloških in znanstvenih vprašanj, ki so pomembna za omenjeno razumevanje v današnjem času, da bi celotni pastorali (predvsem katehetski dejavnosti) pomagala najti ustrezne načine za konkretne interpretacije nekaterih poglavitnih biblijskih pojmov in njihovo posredovanje. Pomembno je tudi najti primeren način za razumevanje teh interpretacij v odnosu do rezultatov znanstvenih odkritij.

Ključne besede: stvarjenje, znanost, evolucija, pastorala, kateheza

- Maciej Raczyński-Rożek, Viri probati and Presiding Over the Eucharist According to Edward Schillebeeckx
  Viri probati in vodenje evharistične daritve po Edwardu Schillebeeckxu

Abstract: Pope Francis in the interview in Die Zeit has claimed that probably in the near future it will be possible that the viri probati will preside over the Eucharist. In this way the pope opens the theological discussion about the concept of the priestly ministry in the Church. The question of presiding the Eucharist by viri probati is not only the question about celibacy but also about the relation between the minister and the community. What is first: the community which has the apostolic succession and appoints a ministers when is needed or a minister who receives in the apostolic succession sacra potestas over the community? This question, only formulated in a different way, is the question about the concept of the Church: should it be ecclesial-pneumatological or christological? The article presents the answer for this issue of Edward Schillebeeckx, who offers very courageous theory of the priestly ministry in the Church. Although his solution was recognized by Congregation for the Doctrine of the Faith as »heretical« one, Schillebeeckx's theory, like any »heresy«, indicates some problems in the Church, marks the limits of investigation and invites us to look for the right solution.

Key words: priestly ministry, Schillebeeckx, viri probati, Eucharist

Povzetek: Papež Frančišek je v intervjuju za Die Zeit izjavil, da bo verjetno v bližnji prihodnosti mogoče, da bodo evharistično daritev vodili viri probati (»preverjeni, primerni možje«). Na tak način papež odpira teološko razpravo o konceptu duhovniške službe v Cerkvi. Vprašanje o viri probati ni zgolj vprašanje o celibatu, temveč tudi o odnosu med duhovnikom in občestvom. Kaj je na prvem mestu: občestvo, ki ima apostolsko nasledstvo in imenuje duhovnika, ko ga potrebuje, ali duhovnik, ki po apostolskem nasledstvu prejme sacra potestas(»sveto oblast«) nad občestvom? To vprašanje, le da oblikovano na drugačen način, je vprašanje o konceptu Cerkve: naj bo ta eklezialno-pnevmatološka ali kristološka? O tej zadevi članek predstavlja odgovor Edwarda Schillebeeckxa, ki ponuja zelo pogumno teorijo o duhovniški službi v Cerkvi. Čeprav je njegovo rešitev Kongregacija za nauk vere prepoznala za »heretično«, njegova teorija, kakor vsaka »herezija«, kaže na določene težave v Cerkvi, postavlja okvir raziskovanju in nas vabi k iskanju prave rešitve.

Ključne besede: duhovniška služba, Schillebeeckx, viri probati, evharistija

- Nataliya Yur'evna Sukhova, Prehistory of a »Historical-Critical Epoch« in the Russian Bible Studies: Archpriest Gerasim Pavskiy
  Predzgodovina »zgodovinskokritičnega obdobja« v ruskem preučevanju Svetega pisma: nadduhovnik Gerasim Pavski

Abstract: The article is devoted to one of the brightest personalities in the history of the Russian theology – Archpriest Gerasim Petrovich Pavskiy, a graduate and Professor of Saint Petersburg Theological Academy, a famous philologist and Biblist. The author of this article focuses on revealing research principles of Archpriest Gerasim. The scientific activities of archpriest Gerasim Pavskiy is considered, on the one hand, in the Church and theological-educational context of his time, and, on the other, in the perspective of further development of the Russian theology. A special attention is given to the relations between Archpriest Gerasim and later Metropolitan Filaret (Drozdov), his teacher at the Academy. The author of this article makes a conclusion that Archpriest Gerasim Pavskiy was a characteristic fruit of a new theological-educational conception implemented in Russia at the beginning of the 20th century, with its pros and cons. Realizing an appeal for creative development of theology, Archpriest Gerasim was rather ahead of his time and his contemporaries for almost a century. However, having stepped so quickly and so far, he made the same mistakes that the Russian theologians did further throughout several decades, introducing a historical method in their studies, making mistakes, correcting themselves and their scientific approaches. To evaluate Pavskiy's theological methods, the author of the article introduces the notion of »sacral historicism«. In the author's opinion, insensitiveness to this method lead Archpriest Gerasim to some paradoxical results.

Key words: archpriest Gerasim Pavskiy, higher theological school, historical method, Metropolitan Filaret (Drozdov), Russian theological tradition

Povzetek: Članek se posveča eni najbistrejših osebnosti v zgodovini ruske teologije, nad-duhovniku Gerasimu Pavskemu, diplomantu in profesorju Sanktpeterburške teološke akademije, znanemu teologu in biblicistu. Avtorica tega članka se osredotoča na prikaz raziskovalnih načel nadduhovnika Gerasima. Njegova znanstvena dejavnost je po eni strani obravnavana v cerkvenem in teološko-pedagoškem kontekstu takratnega časa, na drugi pa z vidika nadaljnjega razvoja ruske teologije. Posebna pozornost je namenjena odnosu med nadduhovnikom Gerasimom in kasnejšim metropolitom Filaretom (Drozdovom), njegovim učiteljem na akademiji. Avtorica zaključuje, da Gerasim Pavski predstavlja značilen sad nove teološko-pedagoške koncepcije, ki se je uveljavila v Rusiji na začetku 20. stoletja, z vsemi svojimi prednostmi in slabostmi. Pozivajoč k ustvarjalnemu razvoju teologije, je bil nadduhovnik Gerasim skoraj stoletje pred svojim časom. Ker pa je segel tako hitro in tako daleč, je naredil napake, kakršne so v naslednjih desetletjih delali ruski teologi, ki so v svoje preučevanje vključevali zgodovinskokritično metodo, pri čemer so se motili, popravljali sebe in svoje znanstvene pristope. Pri vrednotenju teoloških metod Pavskega avtorica uvaja pojem »svetega historizma«. Po avtoričinem mnenju je nekritičnost do te metode nadduhovnika Pavskega vodila k nekaterim paradoksalnim rezultatom.

Ključne besede: nadduhovnik Gerasim Pavski, višja teološka šola, zgodovinska metoda, metropolit Filaret (Drozdov), ruska teološka tradicija

Pojdi na vrh / Go to the Top

- Nejc Drnovšek, Selitev kijevske metropolije iz Kijeva v Moskvo
  The Translation of the Seat of Metropolitanate of Kiev from Kiev to Moscow

Povzetek: Članek podrobneje obravnava več kakor stoletni proces selitve sedeža kijevske metropolije, trajal je od sredine 13. do sredine 14. stoletja. Selitev je potekala v dveh pomembnejših fazah. Prvo obdobje je minilo v znamenju mongolskih vpadov, ki jih avtor članka izpostavlja kot ključni razlog, da je bila metropolija konec 13. stoletja sprva premeščena v Vladimir. Končno preselitev v Moskvo pa so zaznamovali predvsem politični odnosi med staroruskimi knezi in metropoliti. V članku so predstavljeni dejavniki, ki so v največji meri spodbudili celotni proces selitve. To vključuje politično delovanje kijevskih metropolitov, stališča bizantinske Cerkve, kanonsko pravo in politično dogajanje na območju tedanje Stare Rusije. Opredeljen je pomen, ki ga je končna selitev v Moskvo imela tako za kijevsko metropolijo kakor tudi za širše politične dogajanje. Najpomembnejši dogodki so podkrepljeni s primarnimi viri – z letopisi in žitji svetnikov.

Ključne besede: kijevska metropolija, metropolit, Kijev, Moskva, véliki knez, Mongoli

Abstract: The article discusses in detail the process of translation of the seat of Metropolitanate of Kiev, which lasted more than hundred years – from the mid-13thto mid-14th century. The translation occurred in two major phases. The first period was marked by the Mongol invasions, which the author recognizes as the main reason for the first relocation of the Metropolinate of Kiev to Vladimir at the end of the 13th century. The final relocation to Moscow was mainly encouraged by the political relations between the Rus‘ princes and Metropolitans. The article presents the factors, which carried the most influence on the whole process of the translation. Listen among them are political activities of meropolitans of Kiev, the positions of the Byzantine Church, canon law and the political events in the territory of Rus‘ of the time. The impact of the final relocation to Moscow on Metropolitanate of Kiev – also in terms of a wider political context – is explored. The most important events are supported by primary sourses – chronicles and hagiographies.

Keywords: Metropolitanate of Kiev, metropolitan, Kiev, Moscow, grand prince, Mongols

- Jernej Letnar Černič, Človekovo dostojanstvo kot temelj vladavine prava v slovenski družbi
  Human Dignity as the Foundation of the Rule of Law in the Slovenian Society

Povzetek: Človekovo dostojanstvo je temeljna vrednota demokratične in pravne države, brez nje se vladavina prava ne more vzpostaviti in polno zaživeti. Vladavina prava omejuje samovoljo državne oblasti in močnih interesnih skupin tako, da varuje človekovo dostojanstvo vsakega posameznika in družbe kot celote. Človekovo dostojanstvo ni odvisno od posameznikove svetovnonazorske opredelitve, temveč mu pripada iz samega dejstva, da je človek. Tako je neposredno povezano s človeškim življenjem in s pravico do življenja ter z njenim uresničevanjem. Vladavina prava je brezpogojno povezana s človekovim dostojanstvom, saj ureja delovanje demokratične in pravne države. Naš prispevek tako obravnava človekovo dostojanstvo kot temelj za delovanje vladavine prava. V prvem delu opredeljuje in analiza človekovo dostojanstvo kot temelj vladavine prava. Drugi del nato predstavlja in analizira sodno prakso slovenskega Ustavnega sodišča. Tretji del pa daje nekaj predlogov za njeno konkretizacijo v slovenski družbi. Človekovo dostojanstvo pomeni temelj vladavine prava, ki ga mora vsakokratna družba vedno znova uresničevati in varovati.

Ključne besede: človekovo dostojanstvo, človekove pravice, slovenska družba, vladavina prava

Abstract: Human dignity is a fundamental value of a democratic and the rule-of-law state, without which the rule of law cannot be established and fully excercised. The rule of law restricts the arbitrariness of state power and strong interest groups by protecting the dignity of the individual and society as a whole. Human dignity is not conditioned by the worldview of an individual, but belongs to him from the mere fact that he is a human being. It is thus directly linked to human life and the right to life and its realization. The rule of law is unconditionally linked to human dignity, since it regulates the functioning of a democratic and the rule-of-law state. The present contribution therefore addresses human dignity as the basis for the functioning of the rule of law. In the first part, human dignity is defined and analyzed as a cornerstone of the rule of law. The second part then presents and analyzes the case law of the Constitutional Court of Slovenia. The third part gives some suggestions for its concretization and improvement in the Slovenian society. Human dignity is the cornerstone of the rule of law, which every society must implement and protect in every way possible.

Keywords: human dignity, human rights, Slovenian society, the rule of law

- Petra Kleindienst in Matevž Tomšič, Človekovo dostojanstvo kot del politične kulture v novih demokracijah: postkomunistična Slovenija
  Human Dignity as an Element of Political Culture in the New Democracies: the Case of the Post-Communist Slovenia

Povzetek: Članek obravnava vprašanje pomena človekovega dostojanstva kot skupne podlage za razvoj demokratične politične kulture. Pri tem se opira na zgodovinsko perspektivo in na razločevanje dveh dimenzij človekovega dostojanstva. To sta dimenziji izvornega dostojanstva in realiziranega dostojanstva. Na tej podlagi pojasnjuje relevantnost človekovega dostojanstva pri demokratizaciji nekdanjih komunističnih družb Vzhodne in Srednje Evrope. Avtorja namreč ocenjujeta, da je vprašanje človekovega dostojanstva še posebno relevantno v tistih okoljih, ki imajo dolgo tradicijo zlorab oblasti ter kršenja človekovih pravic in svoboščin. V tej zvezi izpostavita dileme glede razumevanja človekovega dostojanstva ob interpretaciji Ustavnega sodišča Republike Slovenije v zadevi »Titova cesta«.

Ključne besede: človekovo dostojanstvo, demokracija, politična kultura, vrednote, Slovenija

Abstract: The article discusses the meaning of human dignity as the common basis of a democratic political culture by including the historical perspective and elaborating on the two dimensions of the concept of human dignity, i.e. the initial dignity and the realized dignity. It reveals a great significance of human dignity for democratization of former Communist societies from Central and Eastern Europe, as the authors claim that the issue of human dignity is particularly relevant in those environments that have long tradition of abuse of power and violations of human rights and liberties. They shed light on the controversies regarding human dignity using the example of judicial interpretation of the Constitutional Court of the Republic Slovenia in the case of the Tito Street.

Keywords: human dignity, democracy, political culture, values, Slovenia

- Andrej Saje, Dileme kratkega postopka ugotavljanja ničnosti zakona in vloga škofa
  Dilemmas on the Short Procedure to Determine Nullity of Marriage and the Role of Bishop

Povzetek: Članek na podlagi primerjalne študije obstoječe kanonsko-pravne zakonodaje in mnenj avtorjev kritično ovrednoti kratki sodni postopek ugotavljanja ničnosti zakona pred škofom, kakor ga določa motu proprio papeža Frančiška Mitis Iudex Dominus Iesus iz leta 2015. Pokaže na nekatere dileme, ki so povezane z uvedbo in s potekom tega postopka, kakor so: vrednotenje pogojev in ocena razmer, ki kratki postopek narekujejo, in vloga krajevnega škofa kot sodnika. Predhodna preiskava nima namena, dati sodbo o veljavnosti zakona, temveč je osredotočena na analizo okoliščin sklenitve zakona, ki ta postopek narekujejo, pri tem pa ob predložitvi dokazov nadaljnja preiskava ni potrebna. Naštete okoliščine niso novi ničnostni razlogi, temveč simptomi, ki lahko kažejo na ničnost, v postopku se presojajo celostno skupaj s preostalim gradivom. Temeljni pogoj za izvedbo postopka je aktivno sodelovanje obeh strank in njuno strinjanje z dejstvi, ki so hitro preverljiva. Zaradi težko izpolnjivih pogojev ta postopek v ničnostnih pravdah pomeni izjemo. Izvrševanje škofove sodne oblasti sodi k bistvu njegove službe. V kratkem postopku je sprememba zgolj v tem, da škof v nasprotju z dosedanjo prakso prevzame aktivno sodniško vlogo.

Ključne besede: zakon, zakonska zveza, ničnost zakona, kratki postopek, prenova ničnostnega postopka, MIDI, vloga škofa

Abstract: Based on a comparative study of the existing Canon Law and the opinion of various authors, this article aims to critically asses the short judicial procedure to determine the nullity of marriage before a bishop as defined by motu proprio of Pope Francis Mitis Iudex Dominus from 2015. The article points at some dilemmas regarding the implementation and course of this procedure, such as the assessment and valuation of the circumstances conditioning the short procedure and the role of the local bishop as a judge. A preliminary investigation does not intend to judge on the validity of marriage; it is rather focused on the analysis of the circumstances that concern the conclusion of a marriage and condition this procedure – in this case, after submitting the evidence, further investigation is not necessary. Those circumstances are not additional reasons for the nullity, but symptoms, which might support the nullity; during the procedure they are studied holistically, together with other evidence/material. The fundamental condition for implementation of the short procedure is an active participation of both parties and their consensus concerning easily provable facts. Due to difficulties in achieving the proper conditions, this procedure represents an exception in nullity litigations. Execution of judicial power belongs to the essence of the episcopal ministry. The only change of the previous practice is thatin the context of the short procedure the bishop presumes the active role of a judge.

Key words: marriage, marital union, nullity of marriage, short procedure, renewal of nullity procedure, MIDI, role of bishop

- Marjan Turnšek, Nežnost: nekoliko zapostavljena krepost
  Tenderness: A Somewhat Neglected Virtue

Povzetek: Papež Frančišek pogosto poudarja pomen kreposti nežnosti. Tudi v posinodalni apostolski spodbudi Radost ljubezni (Amoris laetitia) jo izpostavi in ugotavlja, da »na področju ljubezni, ki je v središču krščanske zakonske in družinske izkušnje, izstopa še neka druga krepost, ki se v teh časih hitrih in površinskih odnosov nekoliko zapostavlja: nežnost« (AL, tč. 28). Razprava prinaša najprej biblično (Stara in Nova zaveza) in teološko-antropološko (zlasti skozi prizmo Jezusovega zemeljskega življenja) ozadje kreposti nežnosti, saj je v vsakdanji govorici vsebinsko precej »podcenjena«. Sledi raziskava papeževe uporabe pojma nežnosti zlasti na področju zakonskega in družinskega življenja. Aktualnost tematike jasno izstopi v kontekstu sodobne potrošne kulture, v kateri vse obstaja, da bi »posedovali in potrošili, tudi ljudje«; »nežnost pa je izraz tiste ljubezni, ki se osvobodi želje sebičnega posedovanja« (tč. 127). S pogledom nežnosti se odkrije, da ima človek »neskončno dostojanstvo« zaradi »ljubezni nebeškega Očeta«; in pomaga, da se lahko »z največjo pozornostjo posvetimo mejam drugega, posebno takrat, ko te omejitve očitno izstopajo« (tč. 323). Tako izstopi nežnost kot pastoralna krepost in drža, ki je sposobna na perihoretični način graditi odnose.

Ključne besede: nežnost, papež Frančišek, zakrament zakona, družina, Amoris laetitia, lepota

Abstract: Pope Francis often emphasises the importance of the virtue of tenderness. He exposes it also in the post-Synodal apostolic exhortation The Joy of Love (Amoris laetitia) and points out that »within love, so central to the Christian experience of marriage and the family, another virtue stands out, one often overlooked in our world of frenetic and superficial relationships. It is tenderness.« (AL, no. 28) The discussion first states the biblical (Old and New Testament) and theological-anthropological (especially through the prism of Jesus' earthly life) background of the virtue of tenderness, since it is substantially »undervalued« in everyday language. This is followed by a study of the Pope›s use of the concept of tenderness, especially in the sphere of marriage and family life. The relevance of the topic clearly emerges in the context of a modern consumer culture, where everything exists to »possess and consume, including people«; »tenderness, on the other hand, is a sign of a love free of selfish possessiveness« (no. 127). With the perspective of tenderness, it is revealed that man has »endless dignity« because of »the love of the heavenly Father«; and it helps »in a particular way by exercising loving care in treating the limitations of the other, especially when they are evident« (no. 323). Thus, gentleness as pastoral virtue and attitude, which is capable of building relations in a perichoretic way, emerges.

Keywords: tenderness, Pope Francis, sacrament of marriage, family, Amoris Laetitia, beauty

- Barbara Simonič, Nežnost in njen pomen v medosebnih odnosih in v pastorali
  Tenderness and its Meaning in Interpersonal Relationships and Pastoral Care

Povzetek: Nežnost lahko opredelimo kot tisto najgloblje v človekovi naravi, ki zveni kot nekaj krhkega, vendar ima moč, da neguje, skrbi, daje varnost in tolaži, s tem pa krepi in omogoča rast. Nežnost je spremljevalka našega življenja, potrebujemo jo od zibelke do groba. Samo v navzočnosti nežnosti je v odnosih (do samega sebe, med ljudmi in v odnosu z Bogom) navzoča mehkoba, ki daje dovolj varnosti, da se lahko resnično srečamo, začutimo in povežemo v najbolj skritih in globokih dimenzijah našega doživljanja in tako rastemo dalje. Papež Frančišek nežnost velikokrat izpostavlja in poudarja njen pomen v pastoralni skrbi za družine in za posameznike, še posebno v srečevanju z najbolj ranljivimi. V prispevku je predstavljeno psihološko razumevanje nežnosti v povezavi z nekaterimi sorodnimi koncepti. Prikazani so izkustveni vidiki in pomen nežnosti v medsebojnih odnosih, zlasti v zgodnjem obdobju človekovega razvoja, orisani so nekateri izzivi, ki nežnost lahko ovirajo, obenem pa so dani nekateri poudarki za vključevanje nežnosti na področju pastorale.

Ključne besede: nežnost, ranljivost, človekov razvoj, papež Frančišek, pastorala

Abstract: Tenderness sounds like something fragile, but it has the power to nurture, care, provide security and comfort, it strengthens and enables growth. Tenderness is a companion of our lives from cradle to grave. Only in the presence of tenderness in relations (to oneself, between people and in the relationship with God) there is a softness that gives us enough security to be able to truly meet, feel each other and connect in the most hidden and deepest dimensions of our experience, and thus grow further. Pope Francis emphasizes tenderness and its importance in pastoral care for families and individuals, especially in the encounters with the most vulnerable ones. This article presents a psychological understanding of tenderness in correlation with some related concepts. The experiential aspects and importance of tenderness in interpersonal relationships are presented, with special attention on early period of human development. We outline some challenges that can obstruct tenderness, and at the same time some emphasis is placed on the inclusion of tenderness in the pastoral care.

Keywords: tenderness, vulnerability, human development, Pope Francis, pastoral care

- Barbara Simonič, Mateja Cvetek, Robert Cvetek, Christian Gostečnik, Drago Jerebic, Saša Poljak Lukek, Tanja Repič Slavič in Nataša Rijavec Klobučar, Čustvena avtonomija in spoprijemanje s stresom v povezavi z religioznim soočanjem ob ločitvi
  Emotional Autonomy and Coping with Stress with Regard to Religious Coping in the Face of Divorce

Povzetek: Razpad zakonske (ali dolgotrajne partnerske) zveze je eden od bolj stresnih življenjskih dogodkov, ki lahko doletijo posameznika. Doživljanje okoliščin, ki nastopijo z ločitvijo, je povezano s povečanim tveganjem za slabšo posameznikovo psihično in fizično blaginjo. V procesu soočanja z ločitvijo so ključnega pomena primerno razvite čustvene kompetence, ki se povezujejo s funkcionalnostjo čustvenega procesiranja v soočanju s stresnostjo ločitve. Med temi kompetencami izpostavljamo čustveno avtonomijo, ki je sposobnost posameznika, da na temelju stabilnih notranjih standardov postavlja notranje meje, uporablja dobre presoje in čustveno neodvisno skrb zase, to pa se kaže tudi v uspešnosti soočanja s stresnimi situacijami. Čustveno avtonomne osebe izkazujejo tudi višjo stopnjo duhovne zrelosti in v stresnih situacijah primerno uporabljajo strategije religioznega soočanja, zatekajo se k bolj aktivnim in primernim strategijam soočanja s stresom ob ločitvi, kakor potrjujejo tudi izsledki raziskave, izvedene na vzorcu 257 udeležencev, ki so se soočili z ločitvijo. Rezultati kažejo na trend, da osebe, ki ob ločitveni situaciji kot strategijo soočanja s stresom vključujejo religiozne dimenzije, izkazujejo višjo stopnjo čustvene avtonomije in uporabljajo bolj funkcionalne oblike soočanja s stresom. Rezultati potrjujejo tudi trend, da osebe z višjo stopnjo čustvene avtonomije v soočanju s stresnostjo ločitvene situacije v večji meri uporabljajo funkcionalne strategije soočanja.

Ključne besede: avtonomija, diferenciacija, ločitev, religija, duhovnost, stress

Abstract: Divorce (or the break-up of a long-term partnership) is one of the most stressful life events an individual might face. Experiencing the circumstances that accompany separation/divorce is associated with an increased risk for physical and psychological well-being. Well-developed emotional competences are crucial in the process of coping with divorce. They are associated with the functional capacity to emotionally process while dealing with the severity of separation/divorce. Particularly noteworthy among these competences is emotional autonomy, which is the individuals‘ ability to establish internal boundaries on the basis of stable internal standards and values, to practice healthy judgment, and to be emotionally independent. The latter is also reflected in the increased capacity to cope with stressful situations. Emotionally autonomous individuals also exhibit a higher level of spiritual maturity; that is, in stressful situations they suitably apply various strategies of religious coping, and they use more active and appropriate coping strategies for dealing with the distress of separation/divorce. Our research, which was carried out on a sample of 257 participants who went through the process of coping with divorce, confirms this. The results bespeak the trend that those who include religious dimensions as

a viable strategy in their process of coping with the stress of divorce demonstrate a higher degree of emotional autonomy and use more functional forms of coping with stress. Our results also confirm the trend that those with a higher degree of emotional autonomy use more functional coping strategies for dealing with the stress induced by the separation/divorce process.

Keywords: autonomy, differentiation, divorce, religiosity, spirituality, distress

- Janez Logar, Kakovost zakonskih odnosov in religioznost zakoncev v povezavi z obiskovanjem zakonskih skupin
  Quality of Marital Relationship and Religiousness of Spouses in Connection with Marital Support Groups Membership

Povzetek: V raziskavi smo ugotavljali, ali obstajajo statistično pomembne razlike in povezave v lastnostih: zadovoljstvo v zakonu, kakovost zakonskega odnosa ter religioznost med člani in nečlani zakonskih skupin. Vprašalnike je izpolnilo 545 članov zakonskih skupin in 456 nečlanov (30 % udeležencev raziskave je moških in 70 % žensk). Zadovoljstvo v zakonu smo merili s kansaško lestvico zadovoljstva v zakonu (ang. »Kansas marital satisfaction«), za merjenje kakovosti zakonskega odnosa pa smo uporabili vprašalnik medsebojne prilagojenosti (ang. »Dyadic adjustment scale«). Religioznost smo merili z vprašalnikom The dimensions of religiosity. Rezultati raziskave so pokazali statistično pomembne razlike med zadovoljstvom v zakonu, kakovostjo zakonskega odnosa med partnerjema in religioznostjo med člani in nečlani zakonskih skupin. Z uporabo Mann-Whitneyjevega testa smo ugotovili, da so člani bolj zadovoljni, imajo bolj kakovosten zakonski odnos in so bolj religiozni kakor nečlani zakonskih skupin. Povezave med zadovoljstvom v zakonu, kakovostjo zakonskega odnosa in religioznostjo so pri članih zakonskih skupin pozitivne ter večje in statistično pomembne v primerjavi s temi povezavami pri nečlanih zakonskih skupin.

Ključne besede: zakonski odnos, religioznost, zakonske skupine

Abstract: The research intended to establish the existence of statistically important differences in correlations between the nature of satisfaction in marriage, quality of marital relationship in religiousness among the members and non-members of marital support groups. Questionnaire was distributed to 545 members of marital groups and 456 non-members, of later 30 % of correspondents are men and 70 % women. The satisfaction in marriage was measured on Kansas marital satisfaction scale, to measure the quality of marital relationship Dyadic adjustment scale questionnaire was used. Religiousness was measured with The dimensions of religiosity questionnaire. The results of the research have indicated the statistically important differences between the satisfaction in marriage, quality of marital relationship between partners and religiousness by members and non-members of marital support groups. With the use of Mann-Whitney test, it was established that the members of marital support groups are more satisfied, more religious and have on average a better quality of marriage that non-members of marital support groups do. The correlation between the satisfaction in marriage, quality of marital relationship and religiousness is higher within the group of members, therefore more positive and statistically more important in comparison with the non-members of marital support groups.

Keywords: marital relationship, religiousness, marital groups

- Uroš Perko in Sonja Čotar Konrad, Čustvena izraznost družine, struktura družinein volja do bivanjskega smisla oseb iz nealkoholičnih in alkoholičnih družin
  Family Emotional Expressiveness, Family Structure and Will of Existential Meaning of the Persons from Non-alcoholic and Alcoholic Families

Povzetek: Negativne posledice alkoholizma se kažejo v alkoholikovem celotnem socialnem okolju, najbolj pa v njegovi družini, v kateri je komunikacija pogosto negativna, več je izražanja agresivnosti, manj sprejemanja in razumevanja, več konfliktov, obtoževanja, žaljenja, prepiranja in pritoževanja. V raziskavo je bilo vključenih 98 merjencev, starih od 18 do 70 let, obeh spolov, članov zavoda Mitikas, ki zagotavlja pomoč ljudem v stiski. V prispevku ugotavljamo povezanost med čustveno izraznostjo, prilagodljivostjo in kohezivnostjo v družini, v kateri so udeleženci odraščali, ter razlike v merjenih konceptih in v volji do smisla odraslih otrok alkoholikov in odraslih otrok nealkoholikov. V raziskavi opredeljujemo tudi povezanost volje do smisla s posameznikovo duhovnostjo. Rezultati so pokazali pomembno nižjo voljo do smisla ter slabšo povezanost, prilagodljivost, komunikacijo in zadovoljstvo v primarni družini odraslih otrok alkoholikov kakor pri otrocih iz nealkoholnih družin.

Ključne besede: odrasli otroci alkoholikov, čustvena izraznost družine, struktura družine, volja do smisla, eksistencialna kriza, duhovnost

Abstract: The negative consequences of alcoholism are more far reaching than just problems with which the alcoholics themselves face. These problems can be seen in all social environments, but primarily within an alcoholic's own family. In alcoholic families, communication is mostly negative, there are more expressions of aggressiveness and less mutual understanding, more conflicts, accusations, insulting, arguing and complaining. With the help of a questionary, we will display the differences between adult children of alcoholics and adult children of non-alcoholics in the context of family emotional expressiveness, family structure and giving meaning to one's own life. We will also try to define the correlation between spirituality and will of meaning. The survey included 98 participants from 18 to 70 years old of both genders and all were members of the club Mitikas. The difference between groups has been statistically determined on the basis of the will of meaning of life and connectedness, adaptability, communication and general satisfaction in primary families.

Keywords: family emotional expressiveness, family structure, the will of meaning, existential deprivation, adult children of alcoholics, spirituality

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- Vojko Strahovnik, Spoznavna (ne)pravičnost, krepost spoznavne ponižnosti in monoteizem
  Epistemic (In)justice, the Virtue of Epistemic Humility and Monotheism

Povzetek: Prispevek se ukvarja s pojmom spoznavne nepravičnosti in ga umešča v okvir razprave o spoznavnih krepostih, ki nam pomagajo preseči spoznavnonepravičnost. Širši raziskovalni problem predstavlja vprašanje, kako sploh lahko razumemo spoznavno nepravičnost, posebej če sledimo sliki, da sta resnica in razumnost središče našega spoznanja oziroma spoznavne dejavnosti. Odgovor na to vprašanje sledi razumevanju resnice kot telosa oziroma smotra spoznanja, v odnosu do katerega lahko spoznavne kreposti nadalje razdelimo na jedrne in pomožne. Spoznavna pravičnost je primer pomožne spoznavne kreposti, ki ima vlogo preseganja spoznavne nepravičnosti. Ožji raziskovalni problem pa meri na vprašanje, ali lahko religiji nasploh, posebej tudi monoteizmu, pripišemo to, da je (lahko) tako tarča kakor tudi izvor spoznavne nepravičnosti in celo spoznavnega nasilja. Odgovor na oba vidika vprašanja je pritrdilen, hkrati pa lahko glede slednjega, torej glede religije kot izvora spoznavne nepravičnosti,izpostavimo tudi pomembne zmožnosti religij, da spodbujajo in poglabljajospoznavne kreposti, ki odpravljajo spoznavno nepravičnost in spodbujajo odprt medreligijski dialog. Ena izmed takšnih je krepost spoznavne ponižnosti.

Ključne besede: spoznavna nepravičnost, spoznavne kreposti, resnica, ponižnost,monoteizem, dialog

Abstract: The paper deals with the concept of epistemic or intellectual injustice and situates it in the framework of a discussion about epistemic or intellectual virtues that help us overcome epistemic injustice. A broader research problem is the question of how to understand epistemic injustice, especially if we follow the picture, that truth and rationality are at the centre of our knowledge and other epistemic enterprises. The answer to this question follows the understanding of truth as the telosor the goal of belief, in relation to which we can further divide epistemic virtues into the core and ancillary epistemic virtues. Epistemic justice is an example of an ancillary epistemic virtue, which has the role of helping us overcoming epistemic injustice. The narrower research problem, however, aims at the question of whether religion in general, and monotheism in particular, may be the target as well as the source of epistemic injustice or even epistemic violence. The answer to both aspects of this question is affirmative. At the same time, regarding religion as a source of epistemic injustice, we also highlight the important capabilities of religion(s) to promote and deepen epistemic virtues that reduce or eliminate epistemic injustice and further promote open inter-religious dialogue. One of these capabilities is represented by the virtue of epistemic humility.

Keywords: epistemic injustice, epistemic virtues, truth, humility, monotheism, dialogue

- Mari Jože Osredkar, Forgiveness as the Summation of the Gospel Ethics of God
  Odpuščanje kot višek etike evangeljskega Boga

Abstract: Ethics is a philosophical discipline that explores what is good for a person and enables the survival of individuals and humanity. Christians in the biblical text recognize the word of God, revealing to them what is good for man and for his survival, and what is bad. There is a big difference between the Old Testament and the New Testament expressions of God's revelation. In the article, we find that God's revelation does not »fall from heaven«, but man recognizes God's word in the human word. His recognition is conditioned by culture. In recognizing the will of God from the Old Testament to the New Testament, we see a development that culminates in the evangelical doctrine of forgiveness. Forgiveness is a gift that enables survival. Thus, the concept of forgiving is understandable in the context of the so-called »relational theology«, based on the axiom, that living means to be in a relationship with the other.

Keywords: ethics, Old Testament, New Testament, forgiveness, relational theology

Povzetek: Etika je filozofska disciplina, ki raziskuje to, kar je za človeka dobro oziroma posamezniku in človeštvu omogoča preživetje. Kristjani v bibličnem besedilu prepoznavajo božjo besedo, ki jim razkriva, kaj je za človeka in za njegovo preživetje dobro in kaj je slabo. Med starozaveznim in novozaveznim božjim razodetjem je velika razlika. v prispevku ugotavljamo, da božje razodetje ne »pade z neba«, temveč človek prepoznava božjo besedo v človeški besedi. Njegovo prepoznavanje je pogojeno s kulturo. v prepoznavanju božje volje od Stare zaveze do Nove zaveze opazimo razvoj, ki doseže vrhunec v evangeljskem nauku o odpuščanju. Odpuščanje je nezaslužen dar, ki omogoča preživetje. Takšno pojmovanje odpuščanja je razumljivo v kontekstu t. i. »relacijske teologije«, ki temelji na aksiomu, da živeti pomeni biti v odnosu z drugim.

Ključne besede: etika, Stara zaveza, Nova zveza, odpuščanje, relacijska teologija

- Bojan Žalec, Verska strpnost in krščanstvo
  Religious Tolerance and Christianity

Povzetek: Članek se ukvarja z versko strpnostjo. v prvem delu avtor predstavi kritiko treh argumentov za versko strpnost, ki jih je podal filozof Thomas Christiano:argumenta iz načela škodovanja, argumenta iz zmernega skepticizma in enakosti ter argumenta iz samopobijajočnosti verskega preganjanja. Avtor ugotavlja, da je Christiano dokazal, da ti argumenti ne utemeljujejo stališča, da je verska nestrpnost vedno napačna, vendar že sam Christiano opozarja, da to niso edini argumenti za versko strpnost. Tako so zelo pomembni argumenti, ki izhajajo iz naukov konkretnih religij. Zato se avtor v drugem delu članka ukvarja z vprašanjem, ali krščanska vera vsebuje prvine, ki utemeljujejo strpnost. Najprej poudari pomembnost dejstva, da je krščanstvo religija svobode, nato pa se opre na pojasnitev krščanskega teologa Miroslava volfa, ki jo podrobneje predstavi. Zanjo so pomembna spoznanja Johna Locka in Immanuela Kanta, v prvi vrsti pa krščansko razumevanje spoštovanja vsakega človeka, ki ga kot zapoved najdemo v Prvem Petrovem pismu. Avtor, sledeč v olfu, sklene z ugotovitvijo, da krščanstvo zagotavlja temelj in potencial za gojenje ter krepitev strpnosti. Ta temelj in potencial je spoštovanje vsakega človeka, kar je kristjanova verska dolžnost.

Ključne besede: verska strpnost in nestrpnost, paternalizem, avtonomija osebe, svoboda, spoštovanje vsakega človeka, dostojanstvo človeka, krščanstvo

Abstract: The article deals with religious tolerance. In the first part, the author presents a criticism of three arguments for religious tolerance given by the philosopher Thomas Christiano: from the harm principle, from equality and moderate scepticism,and the argument from the self-defeating character of religious persecution. The author finds out that Christiano proved that those arguments don't ground the standpoint that religious intolerance is always wrong, but on the other hand already Christiano himself points out that these are not the only arguments for religious tolerance. Thus, the arguments based on doctrines of concrete religions are very important. For this reason the second part of the article deals with the question if there are any constituents of Christian faith that ground tolerance. Firstly, the author stresses the importance of the fact that Christianity is a religion of freedom. Then he uses the account of the Christian theologian Miroslav volf and presents it in more detail. For this account, the ideas of John Locke and Immanuel Kant are relevant. However, the most important for it is the Christian understanding of respect of every human being which we find – as a command – in the First Letter of Peter. The author concludes, following volf, that Christianity provides a foundationand a potential for cultivation of tolerance. They are provided by the respect of every human being. This respect is a religious duty of a Christian.

Key words: religious tolerance and intolerance, paternalism, autonomy of person, freedom, respect of every human being, human dignity, Christianity

- Anton Jamnik, Etični imperativ med transcendenco postmoderne in imanenco liberalizma
  The Ethical Imperative between Transcendence in the Postmodern World and Immanence of Liberalism

Povzetek: Iluzija modernizma (liberalizma) je bila predvsem v njegovem verovanju, da bo mogoče ves nered, umazanijo in dvoumnost sveta slej ko prej premagati s sistematičnimi racionalnimi pravili. Človekova spontanost, njegovi nameni, cilji, čustva, ideali, vse to je zamenjal pogosto brezčutni in preračunljivi (pragmatični) razum. Zato pravzaprav sploh ni čudno, da mnogi obdobje postmodernizma razumejo kot ponovno »očaranje sveta«, da se svetu vrnejo še druge razsežnosti, ki so bile v modernizmu zapostavljene in zakrite. Postmodernakritika s svojim poudarkom na osebni odgovornosti biti za drugega, na ljubezni, na skupnem dobrem in na razsrediščenem in razlaščenem subjektu pomeni resen izziv liberalističnemu pragmatizmu in racionalni preračunljivosti. Človek je bitje odnosov, ne pa neka osamljena in sebična monada, katere moralnostje predvsem v tem, da se pokorava univerzalnim zakonom in pravilom črede. Moralo je torej treba ponovno repersonalizirati, izvor moralnega dejanja je človek kot bitje razuma in svobode. Ljubezen in skrb za drugega premagata distanco, ki izhaja iz monadološkega individualizma, iz pragmatizma in iz sebične preračunljivosti. Na njeno mesto stopajo bližina, medosebnost in razsrediščenost subjekta, ki se rojeva v svobodni odločitvi biti za drugega in pomeni novo radost bivanja.

Ključne besede: liberalizem, postmodernizem, etika, Bog, imanenca, transcendenca, pragmatizem

Abstract: The illusion of modernism (liberalism) existed mainly in the belief that chaos, filth and ambiguity of the world would sooner or later be overcome by certain systematic and rational rules. Human spontaneity, intentions, goals, feelings, and ideals were all replaced by often senseless and calculating (pragmatic) intellect. The postmodern critique with its emphasis on personal responsibilityfor one‘s neighbour, love, the common good and decentralised and disowned subject presents a serious challenge to the liberalistic pragmatism and rational calculation. Man is a social animal and not a lonely and selfish monad whose morality consists predominantly of abiding by widespread universal laws. Morality needs to be repersonalized, the source of moral action is a human being as a creature of reason and freedom. Love and care for another human being overcome the distance arising from monadic individualism, pragmatism and selfish calculation, which are replaced by closeness, interpersonality and decentralization of the subject, born from free choice to exist for another human, and translates as the new joy of being.

Key words: liberalism, postmodernism, ethics, God, immanence, transcendence, pragmatism

- Roman Globokar, Krščanski antropocentrizem in izkoriščevalska drža človeka do naravnega okolja
  Christian Anthropocentrism and Man's Exploitative Stance toward the Natural Environment

Povzetek: Judovsko-krščanski tradiciji se očita, da je zaradi Stvarnikovega naročila človeku, naj si podvrže zemljo in ji gospoduje (1 Mz 28), glavni krivec za izkoriščevalsko držo človeka do naravnega okolja. Tezo je leta 1967 postavil Lynn White v svojem članku Zgodovinske korenine naše ekološke krize in z njo povzročil burno razpravo o povezavi med monoteističnimi religijami in uničevanjem narave. v prvem delu prispevka predstavljamo Whitovo razmišljanje in odzive nanj. White se ni odrekel krščanstvu, ampak je predlagal temeljito prenovo, ki bi spodbudila kristjane k odgovornemu odnosu do stvarstva. v drugem delu članka izpostavljamo sodobna eksegetska dognanja o prvih straneh Svetega pisma in njihov pomen za teološko in etično interpretacijo človekovegamesta znotraj stvarstva. vse, kar obstaja, ima izvor v Bogu, zato ima tudi notranjo vrednost. Človek, ki je ustvarjen po božji podobi, pa je poklican, da je odgovorni oskrbnik stvarstva. Nikakor Bog človeku ne daje pooblastila, da bi lahko stvaritve poljubno izkoriščal v svojo lastno korist, ampak mu nalaga, da oblikuje in varuje življenjski prostor za vsa ustvarjena bitja. v sklepu kritično ugotavljamo dolgotrajno zadržanost uradne katoliške Cerkve na področju okoljske problematike. Šele okrožnica papeža Frančiška Laudato si' ponuja celovit nauk o odgovornosti človeka za celotno stvarstvo.

Ključne besede: antropocentrizem, ekološka kriza, Lynn White, ekološka etika, nauk o stvarjenju, človek kot božja podoba, Laudato si'

Abstract: The Judeo-Christian tradition is blamed as the main culprit in man's exploitative stance toward the natural environment because of the Creator's command to man that he must subjugate the Earth and have dominion over it (Gen 1:28). This thesis was advanced in 1967 by Lynn White in his article The Historical Roots of Our Ecologic Crisis, which engendered vigorous discussion about the connection between monotheistic religions and the destruction of nature. The first part of this article presents White's reasoning and responses to it. White did not renounce Christianity but called for its fundamental renewal in order to motivate Christians to assume a responsible attitude toward creation. The second half of the article highlights modern exegetic findings regarding the first pages of the Bible and their significance for the theological and ethical interpretation of man's place within creation. Everything that exists has its origin in God and therefore also has its own intrinsic value. Man, who was created in God's image, is called upon to be a responsible steward of creation. In no way does God give man the authority to exploit creation in any manner to his own advantage, but instead charges him with shaping and protecting habitat for all living beings. The conclusion critically examines the lengthy reservation of the official Catholic Church regarding environmental issues. It is only Pope Francis's encyclical Laudato si' that has offered a comprehensive teaching on man's responsibility for all of creation.

Keywords: anthropocentrism, ecological crisis, Lynn White, environmental ethics, doctrine of creation, human as image of God, Laudato si'

- Gaja Vatovec in Peter Rožič, Vzajemna konstitutivnost jezika in morale
  Mutual Constitutiveness of Language and Morals

Povzetek: V kolikšni meri je razumevanje principov človekovega delovanja odvisno od razumevanja povezanosti med moralo in jezikom? Humanisti in sociologi se pogosto posvečajo enemu ali drugemu, vprašanje njune povezanosti pa predvsem v psihološki literaturi ostaja nedorečeno. Članek jedrnato orisuje vpliv jezika na konstrukcijo morale z vidika družbe in posameznika. Na družbeni ravni jezik vpliva na moralo prek socializacije, prek zagotavljanja možnosti za govorjenje resnice in prek omogočanja artikulacije moralnih pravil. Na individualni ravni pa jezik pomeni sredstvo za dostopanje do družbenokulturnega znanja, ki je potrebno za moralno presojanje. Članek prek psihološke in filozofske analize ugotavlja, da sta jezik in morala recipročno povezana socialna konstrukta, ki nastajata in se ohranjata prek procesov socialnih interakcij. Prav tako pokaže, da je za preučevanje povezanosti med jezikom in moralo nujno njuno umeščanje v družbeni okvir.

Ključne besede: jezik, morala, socialna konstrukcija, socializacija, socialna psihologija

Abstract: To what extent does the understanding of principles of human behaviour depend on the understanding of the relationship between language and morality? Humanists and sociologists have long researched separately one or the other while neglecting especially in psychosocial literature the question of their relationship. This article explores the influence of language on constructing morality on two levels – societal and individual. On the societal level, the influence of language is evident through socialization, by providing conditions to speak the truth and enabling the articulation of moral rules. On the individual level, language represents a means of access to socio-cultural knowledge that is necessary for moral reasoning. Using philosophical and psychological analyses, this article demonstrates that language and morality are mutually connectedsocial constructs that arise and are being preserved through the process of social interaction. Credible analysis of such constructs therefore requires the consideration of social context.

Keywords: language, morality, social construction, socialization, social psychology

- Ivan Platovnjak in Tone Svetelj, Anatheism − an Incentive to Discover the Importance of Discipleship in Christianity
  Anateizem – spodbuda za odkrivanje pomembnosti učenčevstva v krščanstvu

Abstract: What prevents a modern man, living in a more or less secularized world, from finding new and life-giving answers to his spiritual inquiries and search for the sacred? The authors put forward the thesis that anatheism can be seen as an incentive for Christianity to rediscover the importance of discipleship.The article consists of three parts. In the first part of the article, Kearney's understanding of anatheism is analyzed as presented in his recent publications.In the second part, the authors show how great certainty in the faith and the understanding of religious truths becomes a concept that prevents modern man from being heard and understood in his doubts and search. In the third part, they present the path of discipleship inspired by Jesus Christ as a response to the search of the today's man.

Keywords: anatheism, Kearney, discipleship, certainty, sacred, Christianity, God, Jesus Christ

Povzetek: Kaj preprečuje sodobnemu človeku, ki živi v bolj ali manj sekulariziranem svetu, pri iskanju novih in življenjskih odgovorov za njegovo duhovno raziskovanj in iskanje svetega? Avtorja predstavita tezo, da je anateizem mogoče razumeti kot spodbudo krščanstvu, da ponovno odkrije pomen učenčevstva. Članek sestavljajo trije deli. v prvem delu članka avtorja analizirata Kearneyjevo razumevanje anateizma, kakor je predstavljeno v njegovih nedavnih publikacijah. v drugem delu pokažeta, kako velika gotovost v veri in razumevanju verskih resnic postane koncept, ki preprečuje, da bi sodobni človek bil slišan in razumljen v svojih dvomih in iskanju. v tretjem delu predstavita pot učenčevstva, ki ga navdihuje Jezus Kristus, kot odziv na iskanje današnjega človeka.

Ključne besede: anateizem, Kearney, učenčevstvo, gotovost, sveto, krščanstvo, Bog, Jezus Kristus

- Simon Malmenvall, Salvation History in Fides et Ratio: Theological (Ecumenical) and Historiographical Implications
  Zgodovina odrešenja v Fides et Ratio: Teološke (ekumenske) in zgodovinopisne implikacije

Abstract: The spiritual interpretation of the local and world history as salvation history represents a general feature of the entire Christian theological tradition, Eastern and Western alike. The concept of salvation history can also be found in the encyclical letter Fides et Ratio(1998) written twenty years ago by John Paul II. In Fides et Ratiothe concept of salvation history and the importance of the category of time is emphasized as one of the crucial features of the Christian faith's self-understanding, especially regarding the Divine Revelation and its relation to reason. The aim of this article – in line with the encyclical's thoughts – is to show that the interpretation of history as salvation history represents a faith-based contextualization of »empirical« (»objective«) history, thus not neglecting, but rather complementing, the methods of secular (postmodern) historiography. The author of this article advocates the following thesis: salvation history not only opens the possibilities of cooperation between faith (theology) and reason (historiography), but also, and even more, due to its Christian universality, enables the connection with the (Catholic) Church's own intellectual heritage and fosters the ecumenical dialogue. In this regard, a special attention is given to the Swiss Catholic theologian Hans Urs von Balthasar (1905–1988) and the Russian East Orthodox theologian and historian Georges Florovsky (1893–1979).

Key words: faith, reason, Fides et Ratio, salvation history, ecumenism, historiography

Povzetek: Duhovna interpretacija krajevno zamejene in svetovne zgodovine kot zgodovine odrešenja predstavlja splošno značilnost celotnega krščanskega teološkega izročila, tako vzhodnega kakor tudi zahodnega. Koncept zgodovine odrešenjaje mogoče zaslediti tudi v encikliki Fides et Ratio (Vera in razum) (1998), ki jo je pred dvajsetimi leti napisal Janez Pavel II. Fides et Ratio koncept zgodovine odrešenja in pomembnost kategorije časa poudarja kot eno izmed ključnih značilnosti samorazumevanja krščanske vere, zlasti glede božjega razodetja in njegovega odnosa do razuma. Cilj tega članka – zasledujoč miselni tok enciklike je pokazati, da interpretacija zgodovine kot zgodovine odrešenja predstavlja kontekstualizacijo »empirične« (»objektivne«) zgodovine na temelju vere, ki tako ne zanemarja, temveč dopolnjuje metode sekularnega (postmodernega) zgodovinopisja. Avtor članka zagovarja naslednje stališče: zgodovina odrešenja ne odpira zgolj možnosti sodelovanja med vero (teologijo) in razumom (zgodovinopisjem), temveč tudi in še bolj – zaradi svoje krščanske univerzalnosti – omogoča povezanost s (katoliški) Cerkvi lastno intelektualno dediščino ter spodbuja ekumenski dialog. v tem pogledu sta posebne pozornosti deležna švicarski katoliški teolog Hans Urs von Balthasar (1905–1988) ter ruski pravoslavni teolog in zgodovinar Georgij Florovski (1893–1979).

Ključne besede: vera, razum, Fides et Ratio, zgodovina odrešenja, ekumenizem, zgodovinopisje

- Stanislav Slatinek, Vera zaročencev in poročna obljuba
  Faith of the Fiancés and the Marriage Promise

Povzetek: Papež Frančišek razlikuje tri skupine zaročencev: »verujoči, mlačni in tisti, ki ne živijo po veri«. Izrazi vere (npr. poglobljena, tradicionalna, površinska,osebna vera) so pri zaročencih tako mnogovrstni, da se lahko tudi pri popolnoma nevernih opazijo drobne sledi vere. Mnogi zaročenci imajo pristno katoliško vero. Drugi pa svojo vero kažejo na različne načine. Z razpravo želimo poudariti: vera zaročencev je potrebna, da se zgodi »skrivnost« (mysterion) poročne obljube. v era daje zaročencema moč, da lahko živita »blagor zakoncev« (bonum coniugum) vse življenje. Za veljavno sklenitev zakramentalnega zakona pa se vera izrecno ne zahteva, temveč je dovolj, da imata zaročenca iskren namen, storiti to, kar dela Cerkev – faciendi id quod facit Ecclesia Christi. Samo takrat, kadar zaročenca zavestno izključita zakramentalnost zakona ali se o zakramentalnem dostojanstvu zakona motita, lahko govorimo o resničnem pomanjkanjuvere, ki odločujoče vpliva na voljo in prizadene veljavnost zakonske privolitve (ZCP, kan. 1099). Papež Frančišek pravi, da takšne okoliščine dopuščajo skrajšano ničnostno zakonsko pravdo pred škofom v skladu s kanoni 1683–1687(Mitis Iudex Dominus Iesus, čl. 14, § 1). Zato se od pastoralnih delavcev pričakuje, da bodo v mladih parih, ki si želijo veljavno sklenitev zakona, vero odkrivali, jo krepili in vzgajali »za sadu poln prejem zakramenta zakona« (ZCP, kan. 1065, § 2).

Ključne besede: vera, zaročenci, poročna obljuba, ničnost zakona

Abstract: Pope Francis distinguishes three groups of fiancés, namely »believing, indifferent, and those who do not live by faith«. The expressions of faith (i.e. in-depth, traditional, superficial, personal faith) are so multifaceted in the fiancés, so that, even in the case of absolute unbelievers, tiny traces of faith can be observed. Many fiancés have a genuine Catholic faith. Others show their faith in different ways. With this discussion we want to emphasize that the faith of the fiancés is necessary in order to make a »mystery« (mysterion) of the marriage promise. Faith gives the fiancés the power to live »the good of the spouses« (bonum coniugum) throughout their lives. For the valid celebration of the sacramental marriage, faith is not explicitly required, but it is enough for the fiancés to have an honest purpose to do what the Church does – faciendi id quod facit Ecclesia Christi. Only when the fiancés knowingly exclude the sacramental dignity of marriage, or are mistaken about the sacramental dignity of marriage can we speak of the defect of faith which can generate simulation of consent or error that determines the will (can. 1099). Pope Francis says that such circumstances of things and persons can allow a case for nullity of marriage to be handled by means of the more brief process before the bishop according to canons 1683–1687 (Mitis Iudex Dominus Iesus, art. 14, § 1). Therefore, pastoral workers are expected to help young couples who want to contract a marriage validly to discover their faith, strengthen it, and raise it »to receive the sacrament of marriage fruitfully« (can. 1065, § 2).

Keywords: faith, fiancé, wedding promise, nullity of marriages

- Janez Vodičar in Józef Stala, Monoteizem in okoljska vzgoja
  Monotheism and Environmental Education

Povzetek: Monoteizem želimo predstaviti v povezavi z ekološko krizo. Whitovo tezo: treba je spremeniti zahodno krščanstvo, da bi temeljito rešili okoljska vprašanja,soočimo z Goodmanovim pogledom na izvor in posebnost bibličnega monoteizma. Njegovo etično izhodišče nam omogoči pozitivno branje monoteističnegaverovanja. Prav to zaupanje v etično moč krščanstva je izrazito razvidno v okrožnici papeža Frančiška Laudato Si'. Kljub temu da so rešitve, ki jih predlaga papež Frančišek, v veliki meri podobne Whitovim, je ozadje in razumevanje krščanstvapopolnoma drugačno. Prav združitev Goodmanove interpretacije monoteizmaz okoljskimi zahtevami papeža Frančiška nas vodi k vzgojnemu modelu, ki bo ponudil učinkovit in celosten pristop k pozitivni naravnanosti okoljske osveščenosti.

Ključne besede: ekologija, monoteizem, Lynn White, Lenn Goodman, papež Frančišek, Laudato Si', okoljska vzgoja

Abstract: Monotheism is presented in light of the environmental crisis. White's thesis, which says that Western Christianity has to be adjusted in order to thoroughly fix environmental questions, is faced with Goodman's view on the origin and uniqueness of Biblical monotheism. His ethical grounds allow for a positive interpretation of a monotheistic faith. This same trust in the power of ethics is clearly seen in pope Francis' encyclical Laudato Si'. Even though the solutions proposed by pope Francis and White are generally very similar, their background and understanding of Christianity are completely different. Goodman'sinterpretation of monotheism in connection with pope Francis' environmentalsolutions leads us to an educational model that will offer an effective and comprehensive approach to a positive outlook to environmental awareness.

Keywords: ecology, monotheism, Lynn White, Lenn Goodman, pope Francis, Laudato Si', environmental education

- Mateja Centa, Geštalt pristop, njegovo razumevanje odnosnosti in čustvenosti in kognitivna teorija čustev
  Gestalt Approach, its Understanding of Relationality and Emotionality and Cognitive Theory of Emotions

Povzetek: Geštalt pristop združuje vidike geštalt psihologije, geštalt pedagogike, geštalt terapije in geštalt filozofije. Prispevek se osredotoča predvsem na to, kako geštalt pristop razume odnosnost in čustvenost. Na koncu prispevka je prikazana povezava tega pristopa s kognitivno teorijo čustev, to pa kot posledico doda h geštalt pristopu pomembne uvide v razumevanje čustev kot tistih, ki temeljijo na vrednostnih sodbah, ključnih za naše dobro življenje. Osrednji namen tega prispevka je, predstaviti teoretično sintezo kognitivne teorije čustev in geštalt pristopa, ki v nadaljevanju ponuja praktične smernice za model razumevanja in (pre)oblikovanja »čustvene geografije« posameznika v procesu rasti.

Ključne besede: geštalt pristop, čustva, kognitivna teorija čustev, odnosnost, čustvenost, osebnostna rast

Abstract: The Gestalt approach includes aspects of Gestalt psychology, Gestalt pedagogy, Gestalt therapy, and Gestalt philosophy. The paper focuses primarily on how the Gestalt approach understands relationality and emotionality. At the end of the paper, the conjunction of this approach with a cognitive theory of emotions is presented and discussed. Such a synthesis, in turn, gives the Gestalt approach significant insights into the understanding of emotions as based on evaluative judgments that attach value to objects crucial for our good life. The primary goal of the paper is thus to present the theoretical synthesis of cognitive emotion theory and gestalt approach, which further offers practical guidelinesfor the model of understanding and transformation of the »emotional geography« of the individual in the process of personal growth.

Keywords: Gestalt approach, emotions, cognitive theory of emotions, relationality, emotionality, personal growth

- Erika Prijatelj, En Bog, Sveta Trojica in etična praksa
  One God, Holy Trinity and Ethical Praxis

Povzetek: Sveta Trojica je središčna točka vsega, kar krščanstvo uči o veri in njenem prakticiranju. Članek najprej predstavlja, kako so prvi kristjani razumeli vero v enega Boga, sledi analiza Rahnerjevega prispevka k razumevanju Svete Trojice, nato predstavitev povezave med podobo troedinega Boga in izbranimi etičnimi implikacijami. Avtorica zagovarja stališče, da med krščanskim čaščenjem Boga in krščanskim etičnim življenjem obstaja močna trinitarična povezanost. Človek je poklican, da v svetu predstavlja živega Boga tako, da deluje na način, ki kaže Božji značaj. v podobi Boga Očeta, Sina in Svetega Duha lahko najde etično vodilo, kako oblikovati pristno človeško skupnost, občestvo, in dosegati edinost z drugimi in drugačnimi.

Ključne besede: monoteizem, Sveta Trojica, občestvo, etika, Rahner

Abstract: The Holy Trinity is the central point of everything that Christianity teaches about faith and its practice. The article presents the early Christians‘ understandingof their faith in one God, followed by an analysis of Rahner‘s contribution to the understanding of the Holy Trinity, and then a presentation of the connection between the image of the Triune God and the selected ethical implications.The author claims that there is a strong Trinitarian connection between Christian worship of God and Christian ethical life. A person is called to represent the living God in the world by acting in a way that shows God‘s character. In the image of God the Father, Son and Holy Spirit one can find an ethical guide on how to form a genuine human community – communion – to achieve unity with others and different ones.

Key words: monotheism, Holy Trinity, communion, ethics, Rahner

- Andrej Šegula, Evangelizacija kot ena od poti do enega Boga v sodobnih pastoralnih smernicah
  Evangelization as One of the Ways to One God in Contemporary Pastoral Guidelines

Povzetek: V kontekstu etične implikacije enega Boga smo izbrali evangelizacijo kot eno od poti do Boga, in to v sodobnih pastoralnih smernicah. v zadnjem obdobju so različni avtorji poudarjali različne vidike. v prispevku spregovorimo o treh predstavnikih in o njihovih delih. Najprej teče beseda o nadškofu Rinu Fisichellu, ki v svojem delu Nova evangelizacija definira razliko med novo evangelizacijo in reevangelizacijo. Naslednji predstavnik je Walter Kasper, ki svoja izhodišča za razmišljanje predstavi v delu Nova evangelizacija v Evropi. V eni od svojih smernic zapiše drzno izjavo, da bosta krščanstvo in Cerkev misijonarska ali pa ju ne bo več. Tretji predstavnik pa je Bob Bedard z delom Evangelizacija kot izziv za katoliško Cerkev, v katerem poudari tri ključne prvine evangelizacije: pridiganje, učenje in pričevanje. Pot nove evangelizacije privede človeka do prečiščene etičnosti, kot posledica tega pa do vere v enega, dobrega in usmiljenega Boga.

Ključne besede: evangelizacija, pričevanje, spreobrnjenje, vera v enega Boga, pastoralne smernice

Abstract: Evangelization as One of the Ways to One God in Contemporary Pastoral GuidelinesIn the context of ethical implications of one God, we chose evangelization as one of the ways to God in contemporary pastoral guidelines. Recently, different authors have emphasized various aspects. This article discusses three of them and their works. The first one is the Archbishop Rino Fisichella, who in his work The new Evangelizationdefines the difference between the new evangelizationand re-evangelization. The next is Walter Kasper, who presents his starting points for thought in the work New Evangelization in Europe. In one of his guidelines he presents a bold statement that Christianity and the Church will be missional or they will be no more. The third author is Bob Bedard with his work Evangelization: A Challenge for the Catholic Church, in which he stresses three key elements of evangelization: preaching, learning/teaching, and testifying.The path of the new evangelization leads someone to purified ethics and consequently to the faith in one, good, and merciful God.

Keywords: evangelization, testifying, conversion, faith in one God, pastoral guidelines

- Tomaž Erzar, Self-perceived Victimhood and Forgiveness in Different Generations of the Right and Left Political Group in Slovenia
  Samodojemanje položaja žrtve in odpuščanje pri različnih generacijah desne in leve politične skupine v Sloveniji

Abstract: Oftentimes after violent events, opposing groups persevere in the state of victimhood and transfer the emotional burden of the conflict to younger generation. The current study explores the extent to which members of the right and left political group in Slovenia, which have a long history of conflict dating back to the Second World War, still see themselves as victims of the outgroup. Results of the study show that the right group still experiences consequences of the war and post-war traumatization, manifested in the more negative self-image than the left group, as well as higher degrees of hurtfulnessand prejudice. With age, the degree of hurtfulness in the right group increases, while the level of forgiveness decreases. We observed no such trends in the left group. Our findings point to the need for more studies on intergroup anger and growing generational gaps in long-standing intergroup conflicts.

Key words: victimization, collective victimhood, intergroup conflict, generations,forgiveness, anger

Povzetek: Samodojemanje položaja žrtve in odpuščanje pri različnih generacijah desne in leve politične skupine v SlovenijiPo koncu nasilnih dogodkov nasprotujoče si skupine pogosto vztrajajo v položaju žrtve in tako čustveno breme konflikta prenašajo na mlajše generacije. Ta študija preučuje vprašanje, v kolikšni meri pripadniki desne in leve politične skupine v Sloveniji, ki imata dolgo zgodovino konfliktov od druge svetovne vojne naprej, sebe še vedno dojemajo kot žrtve krivic, ki jim jih je povzročila nasprotna skupina. Rezultati študije kažejo, da desna skupina kot celota še vedno doživlja posledice vojnih in povojnih travm. To se odraža v negativnejši samopodobi v primerjavi z levo skupino, pa tudi v večji stopnji prizadetosti in predsodkov do druge skupine. Z naraščanjem starosti v desni skupini narašča tudi prizadetost, medtem ko se stopnja odpuščanja zmanjšuje. v levi skupini tovrstnih vzorcev nismo opazili. Naše ugotovitve kažejo na potrebo po nadaljnjih raziskavah o vlogi jeze in naraščajočihmedgeneracijskih razlikah v dolgotrajnih konfliktih med skupinami.

Ključne besede: viktimizacija, kolektivna žrtev, konflikt med skupinami, generacije, odpuščanje, jeza

- Anthony Ekpunobi, Creative Renunciation of the Will to Violence
  Ustvarjalna odpoved volje nasilju

Abstract: The creative renunciation of the will to violence proves to be a solution to mimetic violence, according to René Girard. This principle works on the fact that violence is not denied but diverted. Creative renunciation recognizes that every passion feeds on the obstacles placed in its way and dies in their absence. The works of René Girard and Simone Weil portray the creative renunciation of the will to violence informed by the Christian tradition. Unfortunately,the reality of the unconscious mimetic process that largely controls all human actions is parallel with creative renunciation. Girard states the obvious fact that we are unconscious of the rivalry which we are part, but can discuss about that which we are not part. How do we arrive at creative renunciation within the mimetic crisis? In this article, I attempt to describe the nature of violence and creative renunciation as a reflective process.

Keywords: creative renunciation, violence, mimetic desire, reflection, vengeance, consciousness

Povzetek: V skladu z Renéjem Girardom ustvarjalna odpoved volje nasilju dokazuje, da je to rešitev pred mimetičnim nasiljem. To načelo deluje pod pogojem, da nasilje ni zanikano, temveč spodkopano od znotraj. Ustvarjalna odpoved priznava, da se vsakršna želja hrani z ovirami na njeni poti in umre ob njihovi odsotnosti.Dela Renéja Girarda in Simone Weil prikazujejo ustvarjalno odpoved volje nasilju, ki jo oblikuje krščansko izročilo. Na žalost resničnost nezavednega mimetičnega procesa, ki večinoma obvladuje človeška dejanja, poteka vzporedno z ustvarjalno odpovedjo. Girard izpostavlja očitno dejstvo, da se ne zavedamorivalstva, katerega del smo, lahko pa razpravljamo o rivalstvu, katerega del nismo. Kako lahko znotraj mimetične krize pridemo do ustvarjalne odpovedi? v članku poskušam opisati naravo nasilja in ustvarjalne odpovedi kot refkeltivnega procesa.

Ključne besede: ustvarjalna odpoved, nasilje, mimetična želja, refleksija, maščevanje, zavest

- Jože Krašovec, Semantic Field of God‘s Righteousness in Original and in Aramaic, Greek and Latin Translations of the Book of Isaiah
  Semantic Field of God's Righteousness in Original and in Aramaic, Greek and Latin Translations of the Book of Isaiah

Abstract: Vocabulary expressing God's righteousness occurs with especially great frequency in the book of Isaiah, exceeded in number only in the book of Psalms. The passages expressing God's righteousness with derivatives from the root ṣdq are: Isa 1:27; 5:16; 10:22; 24:16; 28:17; 33:5; 41:2, 10; 42:6, 21; 45:8, 13, 19, 21, 23, 24, 25; 46:12, 13; 48:18; 50:8; 51:1, 5, 6, 7, 8; 54:14; 56:1; 58:2, 8; 59:9, 14, 16, 17; 61:3, 10, 11; 62:1, 2; 63:1. It is striking that the majority of examples occur in Deutero-Isaiah (chapters 40–55) and Trito-Isaiah (chapters 56–66). Because the context is similar in most cases, the basic meaning can usually be established in a straightforward enough way. Synonyms and antonyms are of great help in determining the semantic range of ṣdq vocabulary. Ancient translations of the Bible are all based on the formulaic principle of translating vocabulary and set expressions. Some reports state that translators made an agreement already at the outset to preserve relative unity of vocabulary and phrases in their translation. The article addresses the issue of unity of vocabulary and of characteristic biblical style by presenting equivalents for the concept of God's righteousness in Hebrew original and in Aramaic (Tg), Greek (LXX) and Latin (vg) translations from the book of Isaiah. The point is that vocabulary is intrinsi-cally connected with the phenomenon of biblical style and basic literary forms. The challenge of Bible translation is therefore presented from a broader perspec-tive of biblical style and literary tradition of the Northwest Semitic languages. The existence of numerous synonyms and antonyms, set expressions and the importance of tradition of biblical exegesis in Jewish and Christian cultures are the main reasons for the tendency to unify basic vocabulary in Bible translation.

Keywords: vocabulary, synonyms, antonyms, style, literary form, original, translation, tradition

Povzetek: Besedišče, ki izraža Božjo pravičnost, se pojavlja posebno pogosto v Izaijevi knjigi, po številu jo presega samo knjiga Psalmov. Mesta, ki izražajo Božjo pravičnost z izpeljankami iz korena ṣdq, so: Iz 1:27; 5:16; 10,22; 24,16; 28,17; 33,5; 41,2.10; 42,6.21; 45,8.13.19.21.23.24.25; 46,12.13; 48,18; 50,8; 51,1.5.6.7.8; 54,14; 56,1; 58,2.8; 59,9.14.16.17; 61,3.10.11; 62,1.2; 63,1. Opazno je, da se večina primerov pojavlja v Drugem Izaiju (poglavje 40–55) in v Tretjem Izaiju (poglavje 56–66). Ker je kontekst v večini primerov podoben, je osnovni pomen običajno mogoče ugotoviti dovolj enostavno. Sopomenke in protipomenke so v veliko pomoč v določanju semantičnega obsega besedišča ṣdq. Stari prevodi Svetega pisma temeljijo na formularnem načelu prevajanja besedišča in ustaljenih izrazov. Nekateri razlagalci ugotavljajo, da so prevajalci dosegli soglasje že v izhodišču, da bi ohranili relativno enotnost besedišča in besednih zvez v svojem prevodu. Članek obravnava problem enotnosti besedišča in značilnega bibličnegasloga s predstavitvijo ustreznic za koncept Božje pravičnosti v hebrejskem izvirniku in v aramejskih (Tg), grških (LXX) in latinskih (vg) prevodih iz Izaijeve knjige. Osnovno spoznanje je, da je besedišče notranje povezano s pojavom bibličnegasloga in osnovnih literarnih oblik. Izziv v prevajanju Svetega pisma je torej predstavljen s širše perspektivebibličnega sloga in literarne tradicije

severnozahodnihsemitskih jezikov. Številne sopomenke in protipomenke, ustaljeni izrazi in pomembnost tradicije biblične eksegeze v judovski in krščanski kulturi so poglavitni razlogi za težnjo po poenotenju osnovnega besedišča v prevajanju Svetega pisma

Ključne besede: besedišče, sinonimi, antonimi, slog, literarne oblike, izvirnik, prevod, tradicija

- Mirjana Borenović, Identiteta modrega v svetopisemski modrostni literaturi
  The Identity of the Wise in the Biblical Wisdom Literature

Povzetek: Članek obravnava bistvena vprašanja o identiteti modre osebe v sveto-pisemski modrostni literaturi. Prek ločevanja med modrim delovanjem in modrostno dejavnostjo se v članku izjasni, da sta bistvena elementa modrega njegova vera in osebni odnos z Bogom. Stvarnik je namreč tisti, ki modremu pokloni modrost, da lahko v svojem življenju deluje modro, to pa se kaže v visoko etičnem delovanju in vzpostavljanju urejenih in tesnih odnosov z Bogom in z ljudmi. Modro delovanje je zaradi utemeljenosti v odnosu z Bogom dostopno slehernemu. Drugače je z modrostno dejavnostjo, ki v svojem bistvu temelji na modrem delovanju, vendar se v obdobju drugega templja razvije v poklice svetovalcev, pisarjev in učiteljev in je zato bistveno bolj odvisna od zgodovine in teže dostopna širšemu krogu ljudi. Modrih tako ne smemo omejevati le na pisce, urednike in naslovnike modrostnih knjig, saj Stara zaveza in znotraj nje modrostna literatura govorita, da se modrost lahko živi na različne načine.

Ključne besede: modri, modrost, modrostna literatura, identiteta modrega, modrec, modro delovanje, modrostna dejavnost

Abstract: The article deals with an essential question of the identity of the wise person in the biblical wisdom literature. Through the separation of wise doing and wisdom activity, the article shows that the essential characteristic of the wise is his religion and personal relationship with God. The Creator is the one who gives wisdom to the sage so that he can act wisely in his life, which is reflected in his high-standard ethical conduct and establishing of just and personal relationships with God and fellow humans. Wise doing is accessible to everyone because it is founded on a relationship with God. This is not the case with wisdom activity that is also based on a relationship with God, but it evolves into the professions of counsellors, scribes and teachers during the second temple period. This is the reason why wisdom activity is more influenced by history and less available to a broad circle of people. We should not limit the wise only to the writers, editors and addressees of the wisdom books because the Old Testament and the wisdom literature as a part of it describes that one can live wisdom in different ways.

Keywords: the wise, wisdom, wisdom literature, identity of the wise, sage, wisdom activity, wise doing

- Julijana Visočnik, Mihael Kumar – »pomožni« škof v Ljubljani iz vrst frančiškanov, koadjutor ali sufragan
  Michael Chumer – the »Auxiliary« Bishop of Ljubljana from the Ranks of the Franciscans, the Coadjutor or Suffragan?

Povzetek: Avtorica ne bo osvetljevala življenja znamenitega frančiškana Mihaela Kumarja, temveč se bo za trenutek ustavila ob njegovem imenovanju za »pomožnega« škofa v Ljubljani. Zanimalo jo bo, ali je bil imenovan za sufragana ali koadjutorja, zakaj je v nekaterih dokumentih zapisan en naziv, v drugih oba. Je to res posledica lapsusa ali pa se za tem skrivajo drugačni razlogi? v dodatku bo predstavljeno gradivo, ki ga hrani Nadškofijski arhiv Ljubljana v fondih ŠAL I in KAL in je povezano z začetki frančiškanske province na Slovenskem. Dokumenti segajo v 15. stoletje, ko se začnejo priprave na ustanovitev samostanov. Pri tem pa je zanimiv odnos ljubljanskih škofov do prihoda novih redov na slovenska tla. Na to temo bo še največ mogoče povedati za čas in dogajanje v obdobju škofov T. Hrena in R. Scarlichija, posamezni podatki pa so na voljo tudi za drugo polovico 17. in za začetek 18. stoletja.

Ključne besede: NŠAL, frančiškani, Tomaž Hren, Rinaldo Scarlichi, Mihael Kumar, 17. stoletje

Abstract: The author does not deal with the life of the famous Franciscan friar Mihael Kumar but rather focuses on his appointment as the »auxiliary« bishop of Ljubljana. She studies whether he was named a suffragan or a coadjutor bishop, and why there is only one title written in certain documents, and both titles in others. Is it just the consequence of a lapse or are there different reasons hidden behind it? In the appendix, the material kept at the Archdiocesan Archives Ljubljana will be presented. This is a part of funds ŠAL I and KAL and is connected to the beginnings of the Franciscan province in Slovenia. The documentsdate back to the 15th century when preparations for the founding of monasteries began. Related to this is the interesting attitude the bishops of Ljubljana had towards the arrival of new orders on the Slovenian soil, most about which can be said for the events happening in the time of bishops T. Hren and R. Scarichi, while individual data is available also for the second half of the 17th and the beginning of the 18th centuries.

Keywords: Archdiocesan Archives Ljubljana (NŠAL), Franciscans, Tomaž Hren, Rinaldo Scarlichi, Michael Chumer, 17th century

- Marin I. Bugiulescu, The Organization and Role of Monasticism in the Christian Church Constitution and Activity
  Organizacija in vloga meništva v ustroju in dejavnosti krščanske Cerkve

Abstract: This paper points out the organization and the role of monasticism in The constitution of the Christian Church. The theoretical and practical considerations of monastic life are presented in a Christian synthesis of early monasticism history. Monasticism is the form of life, based on the spiritual vocation of the union with God, with Christ, in the great community which is the Church. Monasticism is the practical organization of a life based on the evangelicalcounsels, in order to acquire perfection. In the spiritual life of the Christian Church, every vocation is a personal call from Christ. The religious life is founded on the evangelical message of Christ. The members of the monastic orders, following the biblical word of Jesus Christ – »Whoever wants to be my disciple must deny themselves and everyday take up their cross and follow me« (Luke 9:23; Mark 8:34) – live to practice all the virtues, that is the monastic votes assumed for attaining likeness with God or holiness. Christ calls us towards this reality, »Be perfect, therefore, as your heavenly Father is perfect« (Matthew5:48). So, the monastic system, in the Orthodox Christianity, includes many rules and spiritual exercises in a special mode of asceticism, meant for attaining a perfect mystical life or the condition of holiness.

Keywords: monasticism, Church, evangelical counsels, monastic votes, spirituality

Povzetek: Članek izpostavlja organizacijo in vlogo meništva v ustroju krščanske Cerkve. Teoretični in praktični vidiki meništva so predstavljeni kot krščanska sinteza zgodnje zgodovine meništva. Meništvo je oblika življenja, temelječa na duhovni poklicanosti k združitvi z Bogom, s Kristusom znotraj velike skupnosti, ki je Cerkev. Meništvo je praktična organizacija življenja, temelječa na evangeljskihsvetih, za doseganje popolnosti. v duhovnem življenju krščanske Cerkve je vsaka poklicanost osebni klic, ki prihaja od Kristusa. Redovniško življenje je utemeljeno v Kristusovem evangeljskem sporočilu. Člani meniških redov, sledeč biblijskim besedam Jezusa Kristusa – »Kdor želi biti moj učenec, naj se odpove samemu sebi in vsak dan vzame svoj križ in hodi za menoj« (Lk 9,23; Mr 8,34) –, živijo, da bi izpolnjevali vse kreposti, to je meniške zaobljube za doseganjepodobnosti z Bogom oziroma svetosti. Kristus nas kliče k tej resničnosti, »Bodite torej popolni, kakor je popoln vaš nebeški Oče« (Mt 5,48). Meniški sistem tako v pravoslavnem krščanstvu vsebuje številna pravila in duhovne vaje v okviru posebne drže asketstva, katerega cilj je pridobitev popolnega mističnegaživljenja oziroma stanja svetosti.

Ključne besede: meništvo, Cerkev, evangeljski sveti, meniške zaobljube, duhovnost

- Andrej Lažeta, Zgodovinska središča Marijinega češčenja na ozemlju današnjega Prekmurja
  Historical Centers of Marian Cult on the Territory of Present-day Prekmurje

Povzetek: Češčenje Marije se je na ozemlju današnjega Prekmurja utrjevalo vzporedno s širjenjem krščanstva. Pokristjanjevanje v pokrajini, takrat Spodnji Panoniji, je nastopilo v začetku 9. stoletja. že iz sredine 9. stoletja je v Spodnji Panoniji izpričana prva Marijina cerkev v Blatenskem gradu. Tako kakor krščanstvo se je tudi češčenje Marije dokončno zasidralo v pokrajini do 11. stoletja, ko so tod že stale še danes glavne Marijine cerkve. Od takrat češčenje Marije močno vpliva na versko življenje v pokrajini.

Ključne besede: Prekmurje, cerkvena zgodovina, Marijine cerkve, Blatenski grad, Marijino češčenje

Abstract: On the territory of present-day Prekmurje, the veneration of Mary (Marian cult) was consolidated in parallel with the spread of Christianity. Christianization of this province started in the times of Lower Pannonia (Spodnja Panonija) at the beginning of the 9th century. Already in the middle of the 9th century, the first known Mary‘s church was built in Blatenski grad in Lower Pannonia. Christianity and veneration of Mary were finally consolidated in the 11th century, when also the main Mary‘s churches, which exist to the present day, were already built. Since then the veneration of Mary has had a great influence on the religious life of Prekmurje.

Keywords: Prekmurje, ecclesiastical history, Mary's churches, Blatenski grad, venaration of Mary

- Bogdan Kolar, Odpravnik poslov mons. Silvio Oddi in katoliška Cerkev v Sloveniji
  Chargé d'affaires Msgr. Silvio Oddi and the Catholic Church in Slovenia

Povzetek: Na željo jugoslovanskih oblasti je papež Pij XII. januarja 1946 v Jugoslavijo poslal svojega posebnega odposlanca, ameriškega škofa mons. Josepha P. Hurleyja; imel je naslov regens nuntiaturae in ne apostolski nuncij. Svoje naloge je v Beogradu opravljal do poletja 1950. Junija 1949 je bil za njegovega svetovalca imenovan mons. Silvio Oddi, ki je po Hurleyjevem odhodu ostal odpravnik poslov na nunciaturi v Beogradu do decembra 1952. v eljal je za obetavnega diplomata in imel za svoje delo podporo predstojnikov v Rimu. Ker je prejel velika pooblastila, je reševal vse zadeve, ki so v pristojnosti apostolskih nuncijev. Njegovo delovanje v Beogradu se ujema z obdobjem največjih napetosti med politično oblastjo in katoliško Cerkvijo v Jugoslaviji. Ko so bili decembra 1952 diplomatski odnosi med Jugoslavijo in Svetim sedežem prekinjeni, je mons. Oddi moral zapustiti deželo v nekaj dneh.

Ključne besede: mons. Silvio Oddi (1910–2001), mons. Joseph P. Hurley (1894–1967),papež Pij XII. (1876–1958), katoliška Cerkev, Slovenija

Abstract: According to the wish of the Yugoslav authorities, Pope Pius XII appointed the American Bishop Msgr. Joseph P. Hurley as his personal representative to Yugoslavia in January 1946. His title was not apostolic nuncio but regens nuntiaturae. He stayed in Belgrade until summer 1950. In June 1949, as his counsellorwas appointed Msgr. Silvio Oddi, who after Msgr. Hurley's departure functionedas chargé d'affaires in Belgrade until December 1952. Msgr. Oddi was considered as a promising vatican diplomat and had the support of his superiors in Rome. Because he was empowered with such authority he was able to cope with the issues otherwise reserved to apostolic nuncios. His mission in Belgrade was contemporary to the culmination of tensions between the political authorities and the Catholic Church in Yugoslavia. After the breaking up of the diplomatic relations between Yugoslavia and the Holy See in December 1952 Msgr. Oddi had to leave the country in few days.

Keywords: Msgr. Silvio Oddi (1910–2001), Msgr. Joseph P. Hurley (1894–1967),Pope Pius XII. (1876–1958), Catholic Church, Slovenia

- Jelka Piškurić, Omejevanje svobode veroizpovedi v socializmu
  Restriction of Freedom of Religion during Socialism

Povzetek: v prispevku je na podlagi analize pričevanj predstavljeno omejevanjesvobode veroizpovedi v socializmu. Po koncu druge svetovne vojne je nova komunistična oblast v katoliški Cerkvi videla enega od svojih največjih nasprotnikov. Zaostrene odnose so v svojem vsakdanjem življenju občutili tudi verniki, predvsem v prvem povojnem obdobju, ko je oblast svoj vpliv pospešeno širila prek vzgoje mladine in s sekularizacijo družbe. Čeprav se je od šestdesetih let dalje negativni odnos do Cerkve začel nekoliko sproščati, je oblast z različnimi ukrepi še vedno spodbujala sekularizacijo. Šele družbene spremembe v drugi polovici osemdesetih let so za vernike pomenile zagotovitev prave svobode veroizpovedi. Prispevek skuša osvetliti tiste segmente, v katerih so posamezniki v socializmu najbolj občutili poseganje oblasti v njihovo versko svobodo. Pri tem je dobro vidno, kako so bile razmere pogosto odvisne od posameznikov in od njihove politične vneme ter od lokalnega okolja.

Ključne besede: svoboda veroizpovedi, kršitve, socializem, leta 1945–1990, pričevanja

Abstract: On the basis of the analysis of testimonies, the article presents a restriction of freedom of religion during socialism. After the end of the Second World War, the new communist authorities saw in the Catholic Church one of its greatest opponents. The strained relations were much felt by the faithful in their everyday life, especially during the first post-war period, when the authorities rapidly spread their influence through the education of youth and the secularization of society. Although the negative attitude towards the Church began to relax somewhat since the 1960s, the authorities, with various measures, continued to promote secularization. Only political change in the second half of the 1980s brought the guarantee of true freedom of religion. The article seeks to highlight those segments where individuals in the period of socialism were most affected by the interference of the authorities with their religious freedom. It is also shown that the conditions often depended on individuals and their political zeal and on the local environment.

Key words: freedom of religion, violations, socialism, 1945–1990, testimonies

- David Kraner, Vpliv socialnih reprezentacij o katoliški Cerkvi v Sloveniji na družbene napetosti
  The Influence of Social Representations about the Catholic Church in Slovenia on Tensions in Society

Povzetek: Različne socialne reprezentacije o katoliški Cerkvi v Sloveniji povzročajonapetosti v slovenski družbi. Raziskava o socialnih reprezentacijah o katoliški Cerkvi v Sloveniji iz leta 2015 je opazovala vsako komponento socialnih reprezentacij posebej (mnenja, stališča, vrednote in pojmi ali koncepti) in ugotovila obstoj različnih socialnih reprezentacij. Na podlagi rezultatov klastrne analize je bilo anketirance mogoče grupirati v pet različnih tipov: aktivni vernik in »pozitivnež«, pasivni vernik in potrošnik, molčečnež in materialist, nevernik in negativist, anonimni vernik in ravnodušnež. Iz lastnosti in besednih kategorij, ki jih uporabljata aktivni vernik in nevernik, se pokažejo diametralna nasprotja.Na podlagi teorije o socialnih reprezentacijah in ob rezultatih te raziskave se ugotavlja, da imajo mediji večji vpliv na tvorjenje socialnih reprezentacij pri tistih, ki nimajo osebne izkušnje s katoliško Cerkvijo v Sloveniji in se o njej z nikomer ne pogovarjajo.

Ključne besede: socialne reprezentacije, Cerkev, vrednote, mnenja, družbene napetosti, drže

Abstract: The various social representations of the Catholic Church in Slovenia has caused divisions among the Slovenian people. The researches carried out from 2015 onwards have identified and described 5 distinct types of social perceptions of the Catholic Church. Based on this research, the respondents can be grouped under five different personality types: positive active believer, passive believer and consumer, silent and materialist, nonbeliever and negative, anonymous believer and indifferent. From their own specific characteristicsand the kinds of words that are used by active believer and non-believer, we can see the emergence of diametric differences. From the theory of the SR and their results (specially the diametric differences) we can see that the media has had a major influence on the creation of the social representations in particular of those people who either have no personal experience of the Catholic Church, or who are unlikely to speak of the Catholic Church in Slovenia in their everyday conversations.

Keywords: social representations, Church, values, opinion, social tensions, attitudes

- Leon Debevec, Neuhojene poti k Plečnikovi arhitekturi: o sidriščih brezčasja
  Untrodden Paths to Plečnik's Architecture: Anchorages of Timelessness

Povzetek: Razprava tematizira interpretacijsko kompleksnost Plečnikove arhitekture. Dosedanjim izhodiščem tolmačenja dodaja religiozno in klasično izhodišče. Prvo kaže na vrednostni okvir Plečnikovega arhitekturnega ustvarjanja, v katerem dominira Presežno, drugo pa na prepoznavanje klasične arhitekturne govorice, s katero je mogoče v končnem učinkovito izraziti neskončno. v skicirani razčlembi arhitekturnih izrazov religioznega sidrišča so izpostavljeni kristocentričnost, obrednost in semantično bogastvo. Klasičnost pa se v Plečnikoviarhitekturi najizraziteje kaže v njeni brezčasnosti, monumentalnosti in celostnosti. Na izbranem zgledu v rta vseh svetnikov na ljubljanskih žalah so prikazani pomenski horizonti, ki jih razkrivata obravnavani sidrišči in vabita na še neuhojene poti k Plečnikovi arhitekturi.

Ključne besede: Jože Plečnik, sakralno, klasična arhitektura, arhitektura, arhitekturna interpretacija, pokopališče, žale

Abstract: The paper discusses the complexity of interpretation of Plečnik's architecture. It adds religious and classical aspects to interpretational starting points so far applied. The first starting point highlights the value framework of Plečnik's architectural creativity, dominated by Surplus, and the second identification of classical architectural language, which effectively enables expression of infinite within finite. The sketched analysis of the architectural expression of the religiosity as an anchorage in sacral architecture of Jože Plečnik reveals Christocentricity, rituality and semantic richness. Classicity in Plečnik's architecture,however, appears most explicitly in its timelessness, monumentality and wholeness. The horizons of meaning revealed by the anchorage in question are illustrated in a chosen example, funeral complex – the Garden of All Saints in Ljubljana žale, and invite the reader to take still untrodden paths to Plečnik's architecture.

Keywords: Jože Plečnik, sacral, classic architecture, architecture, architectural interpretation, funerary complex, žale

- Bojan Macuh in Andrej Raspor, Duhovna oskrba starejših v domovih za starejše
  Spiritual Support of the Elderly in Homes for the Elderly

Povzetek: Poudarek naše raziskave na verskih dejavnostih duševnega velnesa v domovih za starejše zajema področja staranja, starosti, starostnikov in – v ožjem smislu – oskrbovancev v domovih za starejše na eni strani ter duhovnosti in – v ožjem smislu – verskih dejavnosti na drugi strani. Z raziskavo, ki obsega velik delež domov za starejše in oskrbovancev v slovenskih domovih za starejše, smo želeli raziskati urejenost te duhovne oskrbe v domovih za starejše in obiskanost verskih dejavnosti. Starostnikom v tretjem in četrtem življenjskem obdobju duhovnost vse pogosteje postaja prioriteta in se kot posledica tega odločajo za obiskovanje verskih obredov, ki so jim na voljo v kraju bivanja ali v institucionalni oskrbi. Glede na njihovo finančno pokrivanje storitev v domovih za starejše je prav, da imajo za to tudi izpolnjene možnosti. Ugotovili smo: v vseh domovih za starejše še vedno ni poskrbljeno, da bi imeli starostniki prostor, ki je namenjen za izvajanje verskih dejavnosti, čeprav se s starostjo potrebe po tem povečujejo. Zanimivo pa je tudi dejstvo, da se svojci in starostniki skupaj zelo redko udeležujejo verskih obredov. Prav ta vidik bi morali še podrobneje raziskati v eni od prihodnjih raziskav.

Ključne besede: starost, staranje, duhovnost, dom za starejše, družina, svojci, družba

Abstract: Our research focus on religious activities of spiritual wellness in care homes for the elderly encompasses the scope of ageing, old-age, the elderly and in the strict sense care recipients in care homes of the elderly on the one hand, and spirituality and in the strict sense religious activities on the other. With the present research, which covers a large percentage of Slovenian care homes for the elderly and care recipients, we attempt to research the regularity and attendance of religious activities. Spirituality is increasingly becoming a priority with the elderly in the third and fourth age of life and consequently the elderly opt for attendance of religious ceremonies, which are available in their place of residence or in institutional care. Given their financing of services in the care homes, it is appropriate that their spiritual needs are met. We conclude that premises used for religious activities for the elderly are not yet available in all care homes, while at the same time the demands for them are increasing. Also interesting is the fact that the elderly and their kin rarely attend religious ceremonies together. This aspect should be studied further in future research.

Keywords: ageing, old-age, spirituality, homes for the elderly, family, kin, society

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- Irena Avsenik Nabergoj, Od poetizacije poslanstva v Stari zavezi do polnosti misijona v Novi zavezi
  From Poetization of the Mission in the Old Testament to Completion of the Mission in the New Testament

Povzetek: Članek po metodološkem načelu celostne razlage besedil Svetega pisma razkriva notranjo povezanost med pojmi izvolitve, poslanstva in misijona v okviru razodetja odrešenjskega božjega načrta Stare in Nove zaveze v razponu od stvarjenja do »polnosti časov«. Temelji na spoznanju, da je bil Izrael med vsemi narodi izvoljen za posebno poslanstvo posredovanja razodetja o enem in svetem Bogu vsem narodom. V Novi zavezi je teološka podlaga poslanstva bistveno pridobila z razodetjem razmerja med tremi božjimi osebami, to je, da Oče pošilja Sina, Oče in Sin pa Svetega Duha, kakor najbolj izrecno razlaga Janezov evangelij. Z božjo avtoriteto Jezus po vstajenju svoje učence pošlje oznanjat evangelij vsem narodom in jih tako napravi za misijonarje z brezpogojnim božjim pooblastilom. Med vsemi apostoli je bil največji misijonar sv. Pavel. Ko je pri judovskih vrstnikih doživljal odločno nasprotovanje, je v svojih nastopih v različnih misijonskih mestih poudarjal, kako je del izvoljenega ljudstva nasprotoval prerokom v Stari zavezi. Na podlagi Stare zaveze je poudaril večjo odprtost poganov do sprejetja krščanske vere in zato toliko večjo upravičenost svoje misijonske vneme med narodi. Osredotočenost oznanjevanja na načelo božje milosti, ki se razkriva vsemu stvarstvu, Pavlu omogoči poetizacijo uvida v paradoksno naravo božjega načrta odrešenja. Bog namreč celo upornost dela judovskega ljudstva obrne v dobro vseh tako, da manjšina pravičnih toliko bolj vneto oznanja evangelij večini poganov. Zgledi spreobrnjenja poganov v krščanstvoPavlu dajejo podlago za njegovo upanje, da bo končno tudi večina Judov sprejela evangelij. Cilj prispevka je vračanje k primarnemu viru, na katerem temelji poslanstvo oznanjevanja božjega razodetja med vsemi narodi.

Ključne besede: božje razodetje, božja milost, Izrael in narodi, izvolitev, poklicanost,misijon, spreobrnjenje Judov po vzoru poganov

Abstract: Using the methodological principle of a holistic interpretation of biblical texts, the paper reveals the inner connection between the concepts of election and mission in the framework of the revelation of the redemptive plan of the Old and New Testaments, from the creation to the »completion of time«. The paper is based on the recognition that Israel was chosen or elected from among all nations for the special mission of mediating the revelation of the one and only God to all nations. In the New Testament, the theological basis of the mission was fundamentally gained through the revelation of the relationshipamong the three Divine subjects – that is, through the Father's sending of the Son, as well as

through the Father, the Son and the Holy Spirit serving as the most explicit explanation of John's Gospel. By means of God's authority, Jesus, after his resurrection, sends his disciples out to proclaim the gospel to all nations, thus making them missionaries with an unconditional divine mandate. Saint Paul was the greatest missionary among all the apostles. When he faced decisive opposition among his Jewish peers, he emphasized, in his missionary appearances in various places, how a part of the elected people opposed the prophets in the Old Testament. On the basis of the Old Testament, he emphasized the greater openness of the Gentiles before their adopting of the Christian faith and, therefore, the greater justification of their missionary fervour among the nations. The focus on proclaiming the principle of God's grace, which is revealed to all creation, enables Paul to poetize insight into the paradoxical nature of God's plan of salvation. God even turns the resistance of a part of the Jewish people into the good of everyone, so that a minority of the righteous became all the more fervent in proclaiming the gospel to the majority of the Gentiles. Examples of the conversion of Gentiles to Christianity provides Paul with the basis for his hope that most of the Jews will come to accept the Gospel. The purpose of this paper is to return to the primary sources on which the mission of proclaiming God's revelation is based among all nations.

Keywords: Divine revelation, Divine grace, Israel and nations, election, vocation, mission, conversion of the Jews according to the example of the Gentiles

- Maria Carmela Palmisano, La sapienza personificata e la sua relazione con il sapiente in Sir 24,1-22
  Poosebljena modrost in njen odnos do modrega v Sir 24,1-22
  Personified Wisdom and her Relationship with the Wise in Sir 24,1-22

Riassunto: L'articolo analizza alcuni passaggi del discorso di autoelogio della Sapienza in Sir 24,1-22 al fine di porre in luce i tratti caratterizzanti della relazione Sapienza-sapiente in Siracide e di confrontarli con quelli del primo discorso di autoelogio della Sapienza nella Bibbia, presente in Pr 8,4-36. Dopo una chiarificazione di tipo metodologico, la presentazione dell'analisi dei testi e la discussione dei risultati raggiunti, l'articolo propone alcune chiavi di lettura concernenti l'identità della Sapienza e lo sviluppo della relazione tra Sapienza e sapiente nella letteratura biblica presa in esame.

Parole chiave: sapienza personificata, relazione Sapienza-sapiente, creazione, rivelazione, Legge, Proverbi, Giobbe, Siracide

Povzetek: V prispevku predstavljamo analizo izbranih odlomkov iz hvalnice Modrosti v Sir 24,1-22, da bi osvetlili osnovne značilnosti odnosa med Modrostjo in modrim v Sirahu in jih primerjali z značilnostmi prve hvalnice Modrosti v Svetem pismu v Prg 8,4-36. Po metodološki pojasnitvi, predstavitvi analize besedil in presoji rezultatov podamo nekatere ključe za interpretacijo identite Modrosti in razvoj odnosa med Modrostjo in modrim v svetopisemski literaturi, ki smo jo obravnavali.

Ključne besede: poosebljena modrost, odnos Modrosti do modrega, stvarjenje, razodetje, Postava, Pregovori, Job, Sirah

Abstract: The article analyses some of the Wisdom passages in Sir 24:1-22, in order to highlight the characteristic features of the relationship Wisdom-the wise in Sirach and compare them to those in the first speech of Wisdom in the Bible, present in Pr 8:4-36. After having presented a methodological clarification, the analyses of the tests and the discussion of the results obtained, the article suggests some of the interpretations regarding the identity of Wisdom and the development of the relationship between the Wisdom-the wise in the Biblical literature taken in consideration.

Keywords: personified wisdom, relationship Wisdom-the wise, creation, revelation, Law, Proverbs, Job, Sirach

- Samo Skralovnik, Podoba Abrahama v kumranski apokrifni Genezi (1QapGen)
  The Image of Abraham in the Genesis Apocryphon (1QapGen)

Povzetek: V prispevku je prikazana podoba Abrahama v 1QapGen v primerjavi z vzporednim besedilom Geneze. V odnosu do Geneze je podoba Abrahama prečiščena z odstranitvijo oz. relokacijo mest, ki bi jih bilo mogoče interpretiratioz. razumeti v negativni luči, in dodajanjem novih z namenom dopolnitve kanoničnih pripovednih vrzeli. V 1QapGen so v primerjavi z drugimi tradicijami in judovskimi viri opazni neznani dodatki. Dodatni elementi, predelave in opustitve prikazujejo Abrahama kot idealnega prednika s posebnim odnosom z Bogom, projekcijo kasnejšega judovstva. Abraham je prikazan kot posrednik (Božjega) razodetja, kot človek molitve, celo kot izganjalec.

Ključne besede: Kumranski apokrif Geneze (1Q20), Kumranski rokokopisi, 1QapGen,Abraham, Abrahamove sanje, Abraham eksorcist

Abstract: The Image of Abraham in the Genesis Apocryphon (1QapGen)This paper presents the image of Abraham in 1QapGen compared to the parallel text from Genesis. In relation to Genesis, the image of Abraham in 1QapGen is refined by removing or relocating of canonical passages that could be interpreted or understood in a negative light, and by adding new ones to fulfill the canonical narrative gaps. In 1QapGen, compared to other traditions and Jewish sources, one can notice so far unknown additions. Additional elements, reworking, and omissions represent Abraham as an ideal ancestor, the projection of later Judaism, which has a special relationship with God. Abraham is portrayed as the mediator of God’s revelation, as a man of prayer, even as an exorcist.

Keywords: The Genesis Apocryphon (1Q20), Dead Sea Scrolls (Qumran Caves Scrolls), 1QapGen, Abraham, Abraham's Dreams, Abraham Exorcist

- Anton Štrukelj, The Purification of Memory
  Očiščenje spomina

Abstract: Pope John Paul II asked several times forgiveness for the Church's guilt in the past. The public liturgical prayer in the Holy Year 2000 (March 12) was well-considered and carefully prepared, especially with the publication of a document of the International Theological Commission entitled: Memory and Reconciliation: The Church and the Faults of the Past. Pope John Paul II emphasized: »Acknowledging the weaknesses of the past is an act of honesty and courage.« It shows the vitality of the Church, which can offer to individuals and to society an example of repentance and conversion. Pope Benedict XVI puts it bluntly: »This act of the purification of memory, of self-purification, of opening oneself to the Lord's grace, which spurs us on to do good, serves also to make us credible in the eyes of the world.«

Keywords: Church, confession of sins, forgiveness, purification of memory, credibility, example to the society, sanctity of the Church

Povzetek: Očiščenje spominaPapež Janez Pavel II. je ob raznih priložnostih prosil za odpuščanje grehov Cerkve v preteklosti. Javna liturgična prošnja v svetem letu 2000 (12. marca) je bila dobro premišljena in skrbno pripravljena, zlasti z objavo dokumenta Mednarodne teološke komisije z naslovom Spomin in sprava. Cerkev in napake preteklosti. Papež Janez Pavel II. je poudaril: »Priznanje včerajšnjih napak je dejanje poštenosti in poguma.« V tem se kaže živost Cerkve, ki more posameznikom in družbi dati zgled kesanja in spreobrnjenja. Papež Benedikt XVI. pove naravnost:»To dejanje očiščenja spomina, očiščenja samega sebe in odprtosti za Gospodovo milost, ki nas spodbuja, da delamo dobro, nas tudi pred očmi sveta napravlja verodostojne.«

Ključne besede: Cerkev, priznanje grehov, odpuščanje, očiščenje spomina, verodostojnost, zgled družbi, svetost Cerkve

- Bogdan Kolar, Sokol Kraljevine Jugoslavije in ustvarjanje napetosti: primer župnije Koprivnik v Bohinju
  The Sokol of the Kingdom of Yugoslavia and Making of Tensions: the Case of Parish Koprivnik v Bohinju

Povzetek: Po letu 1929, ko je bila v Jugoslaviji uvedena kraljeva diktatura, je postala sestavni del novega političnega konteksta organizacija Sokol KraljevineJugoslavije. Kakor centralistično usmerjena Jugoslovanska nacionalna stranka je tudi Sokol imel namen, delovati za večjo etnično in kulturno enotnost, to je, v smislu nacionalnega unitarizma in centralizma in za izločitev katoliške Cerkve iz javnega življenja. S svojim pastirskim pismom, ki so ga katoliški škofje objavili konec leta 1932, so starše opozorili na nevarnosti, ki jih je za tradicionalne družinske in krščanske vrednote prinašal Sokol. V nadaljevanju je bilo izdanih več represivnih ukrepov proti organizacijam, ki so delovale v okviru katoliške Cerkve, in proti nosilcem cerkvenih služb. Predstavljene so napetosti, ki so se zaradi sokolskih nastopov razvile v župniji Koprivnik v Bohinju, in sodni postopki proti tamkajšnjemu župniku Jožetu Kresu.

Ključne besede: Kraljevina Jugoslavija, Sokol, katoliška Cerkev, škofje, Miroslav Tyrš (1832–1884), Jožef Kres (1892–1965)

Abstract: The association Sokol (Hawk) of the Kingdom of Yugoslavia became an essential part of the new political system after 1929 when the dictatorship was introduced in Yugoslavia. Both in favor of a centralized state organization, Yugoslav National Party and the Sokol, were to work in the direction of a stronger ethnic and cultural unified state, in the sense of national unitarism and centralization and for the elimination of the Catholic Church from public life. With their pastoral letter, published at the end of 1932, the Yugoslav Catholic Bishops warned parents of the danger, brought around for the traditional family and Christian values by the Sokol. A few repressive actions against organizationswithin the Catholic Church and against Church officials followed. In this paper, the tensions caused by the Sokol activities in the Parish Koprivnik v Bohinju and against its parish priest Jožef Kres are presented.

Keywords: Kingdom of Yugoslavia, Sokol, Catholic Church, bishops, Miroslav Tyrš (1832–1884), Jožef Kres (1892–1965)

- Dejan Pacek, Odziv oblasti na pastoralno dejavnost katoliške Cerkve v Sloveniji v letih 1965–1975 (1. del)
  Government's Response to Pastoral Activities of the Catholic Church in Slovenia in 1965–1975 (part one)

Povzetek: Katoliška Cerkev v Sloveniji je zaradi uresničevanja sklepov drugega vatikanskega koncila, zaradi začetka normalizacije odnosa med Jugoslavijo in Svetim sedežem in zaradi sočasnega nastopa liberalnega obdobja v jugoslovanski notranji politiki po letu 1965 opazno prenovila in intenzivirala pastoralno dejavnost. To je vodilo v konflikt s komunistično oblastjo, saj je postal ogrožen njen dotedanji monopol nad slovensko družbo na področjih urbanizma, vzgoje in izobraževanja, dobrodelnosti in organiziranja ljudi. Članek obravnava odziv slovenske oblasti na pastoralo katoliške Cerkve med letoma 1965 in 1975 v luči njenih dveh temeljnih dejavnosti: liturgije in kateheze. V zvezi s prvo je predstavljen odziv oblasti na številne predloge za gradnjo novih cerkva, glede druge pa odziv oblasti na uspešnost kateheze šoloobveznih otrok in protiukrep v obliki celodnevne osnovne šole.

Ključne besede: katoliška Cerkev v Sloveniji (1965–1975), pastorala, gradnja cerkva, kateheza, celodnevna osnovna šola, verska komisija

Abstract: Government's Response to Pastoral Activities of the Catholic Church in Slovenia in 1965–1975 (part one)Slovenian Catholic Church has drastically renewed and intensified its pastoral activities after 1965 due to the Second Vatican Council conclusions, more stable relations between Yugoslavia and the Holy See, and the contemporary era of liberalism in the country. This situation led into a conflict with communist government, as its monopole over urbanism, educational system, charitable activities and social organization was at risk. This article covers Slovene government's response to the pastoral activities of the Catholic Church between 1965 and 1975, characterized by two of its main activities: liturgy and catechesis. Regarding liturgy the article introduces government's response to numerous suggestions for construction of new churches. Regarding catechesisthe article covers the success of catechesis with schoolage children and government's counter measurements in the form of all-day school.

Keywords: Catholic Church in Slovenia (1965–1975), pastoral, construction of churches, catechesis, all-day elementary school, Religion committee

- Miha Šimac, Ob nepravem času: Iz kratke zgodovine delovanja bratov krščanskih šol oziroma šolskih bratov na slovenskih tleh
  Never at the Right Time: From the Short History of Brothers of Christian Schools on Slovenian Territory

Povzetek: Prispevek želi na podlagi časopisnih notic in arhivskih virov prvič nekoliko bolje predstaviti kratko epizodo delovanja šolskih bratov na slovenskih tleh. Brate krščanskih šol oziroma šolske brate, ki jih je ustanovil sv. Janez Krstnik de la Salle (1651–1718), v habsburškem imperiju prvič zasledimo na Dunaju v sredini 19. stoletja. S svojim delom so se kmalu priljubili ljudem, njihove šole so se odpirale po vsej monarhije in zunaj nje. Leta 1912 so šolski bratje z Dunaja prišli na Kranjsko in na Hrušici pri Jesenicah odprli pripravnico za mladeniče, ki bi pozneje želeli vstopiti v njihove vrste. Delovanje njihovega zavoda, ki ga je vodil Slovenec, šolski brat Jožef Mauser (1850–1920), je zmotila in prekinila prva svetovna vojna, saj so njihovo stavbo vojaške oblasti uporabile za druge namene. Šolski bratje so upali, da se bodo lahko vrnili po koncu vojne, a spričo razpada monarhije in zaradi novih razmer in nove države se to upanje ni uresničilo. Kljub temu želja po delovanju v novi državi Kraljevini SHS/Jugoslaviji ni zamrla vse do konca tridesetih let 20. stoletja. Deloma nam to izpričuje tudi njihov vnovični prihod v Kraljevino Jugoslavijo, ko so leta 1940 v Zagrebu kupili hišo, da bi tam ustanovili zavod. Toda to je bilo že na pragu nove vojne, ki šolskim bratom – tako kakor ob prvem poskusu – tudi to pot ni dopustila večjega razmaha delovanja. Zdi se torej, da šolskim bratom ni uspelo najti pravega trenutka, ko bi lahko zares razvili svojo dejavnost.

Ključne besede: šolski bratje, Janez Krstnik de la Salle (1651–1718), Hrušica, prva svetovna vojna, Kraljevina SHS/Jugoslavija

Abstract: Never at the Right Time: From the Short History of Brothers of Christian Schools on Slovenian TerritoryBased on newspaper articles and archival sources, this article for the first time strives to shed some light on the short episode when Brothers of the Christian Schools worked in Slovenia. Brothers of Christian Schools, the order founded by saint Jean-Baptist de la Salle (1651–1718), appeared in the Habsburg Empire for the first time in Vienna in the mid-19th century. Soon their work became popular among people, their schools were being founded along the entire Monarchy and beyond its borders. In 1912, Brothers of Christian Schools came from Vienna to Carniola and at Hrušica near Jesenice they opened a preparation school for young men who later might wish to join them. The operation of this institution, which was headed by a Slovenian, a brother of Christian Schools Jožef Mauser (1850–1920), was interrupted and ended by the First World War when their property was used by military authorities for other purposes. Brothers of Christian Schools had hoped to return after the war, nevertheless, due to the disintegration of the Monarchy and new circumstances and the new state their hope was in vain. Despite all this, their desire to continue working in the new state of Kingdom of Slovenians, Croats, and Serbs/Yugoslavia had not ceased until the end of the 1930s. Partly this is confirmed also by their return to the Kingdom of Yugoslavia,when they bought a house in Zagreb and founded their own institution there in 1940. Yet, a new war was on its way which prevented, just as the first one did, Brothers of Christian Schools to carry out their work in full swing. Thus, it seems that Brothers of Christian Schools could not manage to find the right moment for their activities to flourish on this territory.

Keywords: Brothers of Christian Schools, Jean-Baptiste de la Salle (1651–1718),Hrušica, First World War, Kingdom of Slovenians, Croats, and Serbs/Yug

- Maruša Brozovič, Marijanski motivi v poeziji Elizabete Kremžar
  Motifs of Mary in the Poetry of Elizabeta Kremžar

Povzetek: V članku predstavljamo najbolj znano slovensko religiozno pesnico prve polovice 20. stoletja, mater Elizabeto Kremžar, uršulinko, ki je ustvarila obsežen opus liričnih pesmi molitev. Poskušamo osvetliti izbiro klasičnih literarnih vrst v drugače ekspresionističnem obdobju in poiskati vzore tradicionalnih oblik. Pri vsebinski analizi se osredotočamo na tri tematska polja: na odnos med pesnico in Marijo, ki je odnos mati – otrok, na marijansko poezijo z motivi iz narave kot pretežni del izbranega opusa in na poezijo, ki opisuje likovna dela ali predvidevamo, da so nastala v povezavi s češčenjem Marije nekega določenega ikonografskega tipa. Prispevek je interdisciplinarno naravnan in uporablja metode in spoznanja teologije in mariologije, intertekstualnosti in klasične literarne analize ter umetnostne zgodovine in ikonografije.

Ključne besede: Elizabeta Kremžar, božja mati Marija, poezija, intertekstualnost,intermedialnost, ikonografija, mariologija

Abstract: The main character of this article is the most famous Slovenian religious poet in the first half of 20th century, mother Elizabeta Kremžar, Ursuline, who wrote an enormous opus of lyrical poems-prayers. We try to present her decision to make poetry in classical literary terms, even in the period of expressionism,and find the sources of traditional forms. The analysis of motifs shows three basic topics: first, the relationship between the poet and St. Mary, which is actually a child-mother relation. Second, the Marian poetry in connection with the motifs from nature, which is the main source of inspiration. Third, we examine the poetry in connection with works of arts, especially the poems for which the impact of it is evident or correspond to a specific iconographic type. This research brings the interdisciplinary way of connecting the knowledge and methods of theology and Mariology, intertextuality and classical text analysis, as well as the history of art and iconography.

Keywords: Elizabeta Kremžar, God's Mother Mary, poetry, intertextuality, intermediality, iconography, Mariology

- Slavko Krajnc, Duhovnost, ki temelji na liturgiji in na »liturgiji« po liturgiji
  Spirituality Based on the Liturgy and on the »Liturgy« through Liturgy

Povzetek: Pričujoča razprava želi pokazati, da je ne le liturgija, ampak tudi krščansko življenje samo navdihujoči vir duhovnega izkustva, saj je življenje navzoče v liturgiji in liturgija v življenju. Obe »liturgiji« zahtevata božje gostoljubje, s katerim omogočamo vsem ljudem »na tujem«, da se počutijo »doma«. Tega božjega gostoljubja pa se učimo v slehernem obrednem dejanju, pa tudi ob praznovanju praznikov, »Gospodovega dne« in v dnevih vsakdanjika. To »učenje« božjega gostoljubja doseže svojo posvetitev v izkustvu Boga v liturgiji in v »liturgiji« vsakdanjega življenja. Kakor sta dve obliki molitve, liturgična in zasebna, tako imamo tudi dve različni duhovni smeri iste krščanske duhovnosti: liturgično, ki usmerja bogoslužni zbor v skrivnost Kristusa, in zasebno, ki usmerja in posvečuje posameznika v njegovem življenjskem kontekstu. Kakor je zasebna duhovna smer nujno potrebna za duhovno napredovanje posameznika, tako je liturgična smer potrebna za utrjevanje skupnosti in življenja s Kristusom.Razprava svoje razmišljanje strne v spoznanje, da je prava liturgična duhovnostle tista, ki združuje obe omenjeni smeri in postane življenjski slog krščanskega življenja, utemeljen na priličenju in poistovetenju s Kristusom.Ključne besede: liturgična duhovnost, vsakdanje življenje, dejavno sodelovanje,obredi in praznovanja, Gospodov dan in vsakdanjik, duhovna preobrazba, izkustvo Boga

Abstract: The aim of this article is to show that not only liturgy, but also the Christian life itself is an inspiring source of spiritual experience since life exists in the liturgy and the liturgy in life.Both »liturgies« require God's hospitality through which we enable all people »outside« to feel themselves »at home«. However, this hospitality of God is taught in every ritualistic act, as well as in the celebration of holidays, the »Lord's Day« and the days of everyday life. This »learning« of God's hospitability reaches its consecration in the experience of God in the liturgy and in the »liturgy« of the everyday life. And as there are two forms of prayer, the liturgical and private, so we have two different spiritual directions of the same Christian spirituality: the liturgical, which directs the liturgical congregation to the Mystery of Christ, and the private, which directs and consecrates the individual in his life context. As the private spiritual direction is indispensable for the spiritual advancement of an individual, so is the liturgical direction indispensablefor the consolidation of the community and life in Christ. In short, the article sums up its reasoning into the finding that true liturgical spirituality is only the one which unites both mentioned directions and becomes the lifestyle of Christian living, founded on the worshipping and identification with Christ.

Keywords: liturgical spirituality, everyday life, active participation, rituals and celebrations, the Lord's Day and everyday life, spiritual transformation, the experience of God

- Andrej Saje, Vpliv poročnih praks starih kultur na sklepanje zakona prvih kristjanov
  Influence of Wedding Customs of Old Cultures on the Contracting of Marriage of First Christians

Povzetek: Na poročne navade kristjanov v prvih stoletjih so vplivale judovska, grška, rimska in germanska kultura, v katerih so ti kristjani živeli. Pripadniki cerkvenih občestev so glede poročne prakse sledili družinski tradiciji in navadam okolja. Cerkev je svoje člane spodbujala, naj se pri poročanju izogibajo poganskih običajev. V zakon naj po možnosti stopajo s škofovo vednostjo in z njegovim blagoslovom, a to je bilo predvsem priporočilo in ne pogoj, od katerega bi bila odvisna veljavnost privolitve. Cerkev je povzemala svetopisemske norme o krščanskem zakonu. S priporočili je vernike želela spodbuditi k zglednemu krščanskemu življenju, samemu načinu in obliki poroke pa še ni posvečala večje pozornosti. Zakon je bil po takratni praksi sklenjen veljavno, tudi če so ga verniki sklenili v skladu s svojimi lastnimi običaji zunaj cerkvenega okolja. Na podlagi teoloških diskusij in pod vplivom rimskega prava se je v Cerkvi izoblikovala doktrina, da zakon nastane s privolitvijo zaročencev, viden pa je tudi vpliv semitskih tradicij glede pomena izvršitve zakona z zakonskim dejanjem. S širjenjem krščanstva začne poroka izgubljati naravo zasebnosti.

Ključne besede: krščanski zakon, razvoj poročnega obreda, cerkveni očetje, vpliv starih kultur, judovski zakon, zakon v rimskem pravu, zakon v grški kulturi

Abstract: Christian wedding customs in the early centuries were influenced by the Jewish, Greek, Roman and Germanic cultures in which Christians lived. Members of the Church communities followed family traditions and customs of their local environment for their wedding practices. The Church encouraged its members to avoid pagan practices in their weddings. They should, if possible, enter into marriage with knowledge and blessing of their bishop, which was a recommendation and not a condition for the validity of consent. The Church applied biblical norms to Christian marriage and issued recommendations in order to encourage its faithful to lead exemplary Christian lives, whereas it did not yet pay much attention to the actual manner and form of weddings. Marriage was then contracted validly even if this was done by the faithful according to their own customs outside the Church setting. On the basis of theological discussions and influence of the Roman law the Church developed the doctrine that a marriage bond is created through the consent of the bride and groom; the influence of Semitic tradition is seen in the importance of consummation of marriage through the marriage act. As Christianity spread wedding and marriage begin to lose their private character.

Keywords: Christian marriage, development of the rite of celebration of marriage, Church Fathers, influence of old cultures, Jewish marriage, marriage in the Roman law, marriage in Greek culture

- Marcin Godawa, Spiritual Depth and Dynamic of Patience according to Christian Teaching and Experience
  Duhovna globina in dinamika potrpežljivosti glede na krščanski nauk in izkušnjo

Abstract: The aim of this text is to present how closely the virtue of patience pertains to the core of spiritual life. The results of the analysis, made by means of distinguishing a two-relations schema, shows patience as a voluntary acceptance of difficulties (the secondary relations) as a consequence of the principal relation to good. Such a method allows us to capture the extraordinariness of Jesus' personal life as well as the teaching on patience in works of importantspiritual writers (Peter Damiani, Francis of Assisi, Ignatius of Loyola, Alphonse Liguori). Patience comes from the deep personal transformation of mind and will and results in the attitude of joy and peace. This traditional teaching, along with some newer tendencies, may make a contribution to human spiritual development in the face of contemporary challenges.

Keywords: patience, principal and secondary relation, problem, love, joy, inner transformation

Povzetek: Cilj tega besedila je predstaviti, kako zelo blizu je krepost potrpežljivosti samemu jedru duhovnega življenja. Rezultat analize, opravljene s pomočjo sheme dvojnega odnosa, kaže na potrpežljivost kot prostovoljno sprejetje težav (sekundarnih odnosov), ki je posledica glavnega odnosa do dobrega. Takšna metoda nam omogoča poglobitev v izjemnost Jezusovega osebnega življenja in obenem v nauk o potrpežljivosti v delih pomembnih duhovnih pisateljev (Peter Damiani, Frančišek Asiški, Ignacij Loyolski, Alfonz de Liguori). Potrpežljivost izhaja iz globokega osebnega preoblikovanja uma in volje ter prinaša naravnanostveselja in miru. Tovrsten tradicionalni nauk lahko skupaj z nekaterimi novimi smermi prispeva k duhovnemu razvoju človeštva v luči sodobnih izzivov.

Ključne besede: potrpežljivost, glavni in sekundarni odnos, težava, ljubezen, veselje, notranje preoblikovanje

- Srboljub Ubiparipović, The Rite of Artoklasia in the Eastern Orthodox Church: A Sacred Connection between Pre-Eucharistic and Eucharistic Table
  Obred artoklasije v pravoslavni Cerkvi: sveta vez med predevharistično in evharistično mizo

Abstract: This study deals with the rite of artoklasia in the Eastern Orthodox Church, as an integral part of the monastic all-night vigil, in order to indentify its historical origins and stages of teleturgical development, and also to give the appropriate, theological and liturgical, interpretation of this akolouthia.Blessing of the five loaves of bread, wheat, wine and oil has been constituted in the East in order to strengthen the assembled Christians in a physical and spiritual way toward liturgical heed, watching and praying on the eve of the second coming of Messiah, which is being foretasted at the holy liturgy after the monastic agrypnia. Artoklasia was gradually introduced into all monasteries and parish churches of the Eastern Church under the impact of Typikon of Mar Saba's Lavra, starting probably from the period of the 10th–11th century, and still holds a unique place in the liturgical life of the Eastern Orthodox Christians.

Keywords: all-night vigil, artoklasia, worship, Mar Saba's Typicon, liturgy

Povzetek: Pričujoča študija obravnava obred artoklasije (procesije pri večernem molitvenem bogoslužju) v pravoslavni Cerkvi kot sestavni del meniškega vsenočnega bdenja, da bi ugotovili zgodovinski izvor in razvojne stopnje akolutije (večernega molitvenega bogoslužja) ter jo zaobjeli s primerno teološko in liturgično interpretacijo. Blagoslov petih hlebov kruha, pšenice, vina in olja so na Vzhodu uvedli zato, da bi zbrane kristjane na telesen in duhoven način pripravili na liturgična dejanja, ki zadevajo pričakovanje in molitev na predvečer drugega Odrešenikovega prihoda, ki ga lahko predokušamo pri svetem bogoslužju po koncu meniške agripnije (bdenja). Artoklasijo so v vzhodni Cerkvi pod vplivom Tipikona iz Lavre svetega Save Palestinskega v 10. in 11. stoletju postopno uvedli v vse samostane in župnijske cerkve. Ta obred ima še danes edinstveno mesto v liturgičnem življenju pravoslavnih kristjanov.

Ključne besede: vsenočno bdenje, artoklasija, čaščenje, Tipikon svetega Save Palestinskega, liturgija

- Julijana Visočnik, Kvintilijanova Šola govorništva in pridiganje škofa Tomaža Hrena
  Quintilianus' Institutionis Oratoriae and Sermons of the Bishop Tomaž Hren

Povzetek: Avtorica na kratko predstavi vsebino novega prevoda Kvintilijanove Šole govorništva in se osredotoči na vpliv, ki ga je Kvintilijan imel na srednjeveško in novoveško govorništvo ter s tem tudi na pridiganje in pridigarje. Vsekakor je velik pečat pustil na humanističnem govorništvu, ki se je zgledovalo po antičnem in svoj navdih sploh iskalo v antiki. Vplive tega je mogoče preučevati tudi pri pridigarjih reformacije in protireformacije, med katere lahko na naših tleh umestimo škofa Tomaža Hrena, ki se je v zgodovino zapisal tudi kot izreden pridigar. Njegove navdušujoče in učinkovite pridige so najverjetneje idealna zmes naravne nadarjenosti in izobrazbe, ki je je bil deležen med študijem pri jezuitih, pri katerih se je zelo verjetno tudi srečal s Kvintilijanom in z njegovimi napotki za dobrega govornika. Prav jezuiti in Kvintilijan so mu najbrž tudi predstavilipomembno vlogo, ki jo govor (pri njem seveda pridiga) ima, in poudarili njegovo izredno prepričevalno moč. V Hrenovih pridigah je tako mogoče že na prvi pogled razbrati nekaj »kvintilijanskega«: v njegovih sistematično sestavljenihosnutkih za pridige, v priporočanju kratkosti, jasnosti in jedrnatosti pridig in v izrecnem zagovarjanju moralnih kvalitet se nam posredno, pa tudi neposrednokažejo Kvintilijanovi napotki.

Ključne besede: Mark Fabij Kvintilijan, antično rimsko in humanistično govorništvo, pridigarstvo, Tomaž Hren

Abstract: The author of this article presents in short the content of the new Slovene translation of Quintilianus' Institutionis Oratoriaeand focuses on the influence Quintilianus had on medieval and modern age rhetoric and on preaching and preachers as well. He certainly left a deep mark also on humanistic rhetoric which looked up to rhetoric in Antiquity and sought its inspiration in that time. The influence of the latter can also be researched with the preachers of the Catholic Reformation and Counter-Reformation, among which on Slovene territory the bishop Tomaž Hren can be ascribed, the man who is remembered as an excellent preacher. His inspiring and efficient sermons are probably the ideal mixture of natural talent and the education he received during his studies with the Jesuits, where he most probably encountered Quintilianus and his instructions for a good rhetorician for the first time. It must have been the Jesuits and Quintilianus who first introduced him to the important role speeches (for him these were sermons, naturally) have and emphasized their immense persuasive powers. Even at first glance, Hren's sermons reveal something»Quintilianian«: in his systematically composed sermon drafts, his recommendations for shortness, conciseness, and clarity in sermons, as well as explicit advocation of moral qualities we can indirectly, as well as directly, detect the instructions of Quintilianus.

Keywords: Marcus Fabius Quintilianus, Roman and humanistic rhetoric, homiletics, Tomaž Hren

- Cvetek, Robert in Mateja Cvetek, The Concept of Respect in the Bible and in Modern Sciences: A Descriptive Model of Respect in Interpersonal Relations
  Pojem spoštovanja v Svetem pismu in v moderni znanosti: deskriptivni model spoštovanja v medosebnih odnosih

Abstract: The concept of respect is found in thousands of years old written sources of Old Testament and New Testament, in later writings of philosophical thinkers, as well as in modern scientific literature. Despite the frequent use of this concept, we still lack the conceptual clarity of what truly leads an individual to respectful behavior. Therefore, in this paper we first present the results of a qualitative analysis of biblical quotations from the Slovenian standard translation of the Bible that contain the word »respect« (Slovene: »spoštovanje«) and can be classified into three categories according to whom the respect refers to (respect between God and man, respect among people in general and respect within a family). Certain key aspects of respect were also pointed out by authors from the field of humanities and social sciences, which are presented in the paper. In the latter part, all the aspects of respect expressed are integrated into a new descriptive model of respect in interpersonal relationships.

Keywords: respect, descriptive model of respect, interpersonal relationships, qualitative analysis of Biblical texts

Povzetek: Pojem spoštovanja srečamo že v več tisoč let starih pisnih virih starozaveznih in novozaveznih svetopisemskih besedil, v kasnejših spisih filozofskih mislecev, pa tudi v sodobni znanstveni literaturi. Kljub pogosti rabi tega pojma še vedno nimamo konceptualne jasnosti, kaj posameznika dejansko pripelje do spoštljivega vedenja. Zato v tem prispevku najprej predstavljamo rezultate kvalitativne analize svetopisemskihnavedkov iz slovenskega standardnega prevoda Svetega pisma, ki vsebujejo besedo »spoštovanje«, razvrščene v tri kategorije glede na to, na koga se spoštovanje nanaša (spoštovanje med Bogom in človekom, spoštovanje med ljudmi na splošno in spoštovanje v domači družini). V nadaljevanju predstavljamo ključne vidike spoštovanja, ki so jih izpostavili sodobni avtorji s področja humanističnih in družboslovnih znanosti. V zadnjem delu vse predstavljene vidike spoštovanjapovežemo v nov deskriptivni model spoštovanja v medosebnih odnosih.

Ključne besede: spoštovanje, deskriptivni model spoštovanja, medosebni odnosi, kvalitativna analiza svetopisemskih besedil

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- Uvodnik / *Editorial* (Bogdan Dolenc in Simon Malmenvall)

- Igor Grdina, Detajli na portretu generacije: Grivec, Prijatelj, Lavrin
  Details on the Depiction of a Generation: Grivec, Prijatelj, Lavrin

Povzetek: Življenjski poti Franca Grivca (1878–1963) in Ivana Prijatelja (1875–1937) sta zelo različni, vendar sta iz gimnazije, kjer sta se spoznala, ohranila živo zanimanje za slovanski duhovni prostor, in v tem okviru še posebej za rusko kulturo. Oba sta – vsak na svoj način – Slovence in mednarodno javnost seznanjala s kulturno in literarno zgodovino slovanskih narodov. Grivec je imel pri tem veliko večji mednarodni odmev, medtem ko je Ivan Prijatelj evropeiziral slovensko literarno zgodovino. Grivčev sloves je primerljiv s slovesom malce mlajšega Janka Lavrina (1887–1986), ki je bil v svojem »angleškem« obdobju eden vodilnih raziskovalcev ruske kulture na Zahodu. Čeprav ne Grivec, ne Prijatelj in ne Lavrin niso bili primarno zgodovinarji, je njihovo delo za slovensko historiografijo temeljnega pomena. Grivec je nemara največkrat citirani slovenski humanistični raziskovalec v svetu. Samo po sebi se zastavlja vprašanje, čemu so kljub velikemu pomenu vsi ti raziskovalci v slovenskem duhovnem prostoru ostali v senci nekaterih manj prodornih kolegov. Pri tem gre predvsem misliti na vlogo politike. Prijatelja je že pred drugo svetovno vojno grobo napadel Boris Kidrič, Franc Grivec je bil kot duhovnik po letu 1945 v komunizmu zapostavljen, Lavrin pa je bil kljub prevodom svojih del daleč in metodološko samosvoj.

Ključne besede: Ivan Prijatelj, Franc Grivec, Janko Lavrin, ruska književnost, staro-cerkvenoslovansko slovstvo

Abstract: Details on the Depiction of a Generation: Grivec, Prijatelj, LavrinThe life paths of Franc Grivec (1878–1963) and Ivan Prijatelj (1875–1937) were very different. However, from their high school years onwards, when they had met, they managed to preserve their living interest for the Slavic spiritual space, especially for the Russian culture. Both of them, each in his own particular way, informed the Slovenes and the international public with the cultural and literary history of the Slavic nations. In doing this, Grivec gained a much greater international recognition, while Ivan Prijatelj succeeded to place the Slovene literary history in the European context. The reputation of Grivec is comparable with the reputation of Janko Lavrin (1887–1986) who was, during his »English« period, one of the leading scholars dealing with the Russian culture in the West. Grivec, Prijatelj and Lavrin were not primarily historians – nevertheless, for the Slovene historiography their work is of fundamental importance. Grivec is perhaps the most cited Slovene humanistic scholar in the world. In this context, a self-evident question arises: Why all of these scholars, despite their great importance, within the Slovene spiritual space stayed in the shade of some of their less propulsive colleagues? In this case, the role of politics can be seen as an adequate answer. Prijatelj was even before the Second World War fiercely attacked by Boris Kidrič, Franc Grivec

was, as a priest, neglected during the Communist regime after 1945, while Lavrin, despite translations of his works, lived far away from his homeland and was methodologically peculiar.

Keywords: Ivan Prijatelj, Franc Grivec, Janko Lavrin, Russian literature, Old Church Slavic literature

- Neža Zajc, Uvod v osebno teologijo Franca Grivca – širina in namen Grivčevega preučevanja slovanske pismenosti
  An Introduction to the Personal Theology of Franc Grivec – the Breadth and Purpose of Grivec's Research into Slavonic Literacy

Povzetek: Prispevek poskuša zaobjeti obseg Grivčevega ukvarjanja s problemi opredeljevanja v znanosti tematike starocerkvenoslovanske pismenosti. Slednje je namreč vključevalo tako slovensko udeležbo v zgodovinskem obdobju vzpostavljanja t.i. slovanske liturgije (jezikovno-teološko gradivo Brižinskih spomenikov) kot tudi preučevanje dejavnosti svetih bratov Cirila in Metoda – ter tudi možnosti stika in povezave med omenjenimi. Prek vpogleda v Grivčevo rokopisno zapuščino in korespondenco pa je obeležena tudi širina njegovega znanstvenega delovanja, ki je združevalo teološke, slavistične in cerkvene raziskave. Na ta način bo omogočeno misliti globlje vzroke in pobude Grivčevega osebnega teološkega nazora.

Ključne besede: Franc Grivec, Ciril in Metod, teologija, slavistika, srednji vek

Abstract: The article attempts to capture the extent of Franc Grivec's engagement with the problems of scientifically determining Old Church Slavonic literacy. His project took into account both Slovenian participation in the historical period that saw the establishing of the so-called Slavonic liturgy (within linguistic and theological material of the Freising manuscripts) and research activities into Saints Cyril and Methodius – as well as the possibility of contact and connections between the two. The breadth of his scientific work will be denoted by means of examination into Grivec's personal manuscripts and a huge correspondence which upgrade his theological, Slavic and ecclesiastic research. In this way, it is possible to think deeper causes and motivations for Grivec's personal theological worldview.

Keywords: Franc Grivec, Cyrill and Methodius, theology, Slavic studies, Middle Ages

- Bogdan Dolenc, »Ekumenizem vrnitve« v teologiji in bogoslužnih besedilih pred Drugim vatikanskim koncilom
  »Ecumenism of the Return« in the pre-Vatican II Theology and Liturgical Texts

Povzetek: Zedinitvena misel je v katoliški Cerkvi stoletja obstajala predvsem v obliki »ekumenizma vrnitve«. Formalno ga je razglasil papež Pij XI. s trditvijo, da do zedinjenja kristjanov more priti samo, če se zavzemamo za vrnitev ločenih kristjanov v eno in pravo Kristusovo Cerkev. Razprava sledi razvoju tega nauka v teku 20. stoletja, saj gre za uradni nauk katoliške Cerkve vse do 2. vatikanskega koncila. Profesor Franc Grivec je dosledno zagovarjal vrnitev vzhodnih kristjanov. Slovanske narode je Božja previdnost poklicala, da bi bili most med Vzhodom in Zahodom. Po koncilu je misel na »vrnitev« drugih kristjanov opuščena, umaknila se je ekleziologiji občestva. Ker Cerkev veruje tako, kakor moli, in moli tako, kakor veruje, so sledi »ekumenizma vrnitve« tudi v številnih predkoncilskih bogoslužnih besedilih. Kot primer smo navedli besedilo Posvetitve Srcu Jezusovemu papeža Leona XIII.

Ključne besede: »ekumenizem vrnitve«, papež, Franc Grivec, pravoslavje, vzhodni kristjani, 2. vatikanski koncil, Odlok o ekumenizmu, bogoslužje, Rimski misal

Abstract: »Ecumenism of the Return« in the pre-Vatican II Theology and Liturgical TextsThe idea of a possible reunion of Christians has been alive in the Catholic Church for centuries, predominantly in the form of an »Ecumenism of the Return«. It was expressly enunciated by Pope Pius XI, who believed that the reunion of Christians could only be achieved by promoting the return to the one true Church of Christ of those who had separated from her. In the paper we follow various expressions in the development of this official Catholic doctrine throughout the 20th Century until Vatican II. Professor Franc Grivec consequently advocated the return of Eastern Christians. According to him, Slavic nations have been called by Providence to act as a bridge between East and West. After Vatican II, the doctrine of the »return« has been completely rejected and replaced by the communio ecclesiology. »Ecumenism of the return« found its expression in numerous liturgical texts prior to Vatican II, in accordance with the principle Lex orandi – lex credendi. An example of such text is the Prayer of consecration to the Sacred Heart by Pope Leo III.

Keywords: »Ecumenism of the return«, pope, Franc Grivec, Orthodoxy, Eastern Christians, Vatican II, Decree on Ecumenism, liturgy, Roman Missal

- Nik Trontelj, Grivčevo delovanje v Zagrebu in njegovi spisi v hrvaščini
  Franc Grivec's Work in Zagreb and his Essays in Croatian

Povzetek: Kronologija delovanja prof. dr. Franca Grivca na Teološki fakulteti v Zagrebu pričuje o razmeroma kratkem obdobju, ki ga je profesor preživel na Hrvaškem. Kljub temu je priznani poznavalec vzhodnega bogoslovja s svojim delovanjem pustil pečat na tamkajšnji fakulteti in v strokovni javnosti. V virih beremo, da je prišel celo v najožji krog kandidatov pri izbiri novega dekana zagrebške Teološke fakultete za študijsko leto 1919/1920. Bogata Grivčeva bibliografija vsebuje vrsto spisov v hrvaščini. Največ jih je objavil med svojo nekajmesečno profesuro v Zagrebu, po dva članka pa segata tudi v čas pred in po tem. V Grivčevih hrvaških spisih se razodeva njegovo navdušenje nad idejo krščanske edinosti in nad ruskim filozofom Vladimirjem Solovjovom.

Ključne besede: Franc Grivec, Teološka fakulteta v Zagrebu, vzhodno bogoslovje, ekumenizem, Vladimir Solovjov

Abstract: The chronology of Franc Grivec's work at the Catholic Faculty of Theology in Zagreb shows that the professor lived in Croatia for a relatively short period of time. Nonetheless, the great connoisseur of Eastern theology left a great mark on that faculty and on the professional public. Moreover, some sources suggest he was among the main candidates for a new dean of the Catholic Faculty of Theology in Zagreb for the academic year 1919/20. Grivec's comprehensive bibliography contains numerous essays in Croatian. Most of them were published during his professorship, but two were written before and two after that period. His Croatian essays show his enthusiasm for the Christian unity and Russian philosopher Vladimir Solovyov.

Keywords: Franc Grivec, Catholic Faculty of Theology in Zagreb, Eastern Christian theology, ecumenism, Vladimir Solovyov

- Simon Malmenvall, Ekleziologija Vladimirja Solovjova v delih Franca Grivca
  Ecclesiology of Vladimir Solovyov in the Works of Franc Grivec

Povzetek: V članku je analizirana recepcija ekleziologije ruskega filozofa in teologa Vladimirja Sergejeviča Solovjova (1853–1900), kakor se kaže v delih slovenskega teologa in zgodovinarja Franca Grivca (1878–1963). Analiza zajema izbrana reprezentativna dela o Solovjovu, ki jih je Grivec pisal skozi svoje celotno akademsko udejstvovanje, od zgodnjega obdobja na začetku 20. stoletja vse do poznega obdobja na začetku šestdesetih let. Avtor članka zagovarja stališče, da je Grivčevo recepcijo ekleziologije Solovjova mogoče strniti v naslednje ugotovitve: 1. Solovjov tvori eno od štirih nosilnih tem Grivčevega raziskovanja – poleg (splošne) ekleziologije, teologije in zgodovine vzhodnokrščanskih Cerkva in cirilmetodijskega vprašanja oziroma srednjeveške slovanske religiozne kulture; 2. Grivec pri preučevanju Solovjova obravnava predvsem njegovo ekleziologijo; 3. Grivec ekleziologijo Solovjova razlaga in vrednoti v luči prizadevanja za (ponovno) edinost kristjanov v eni, vesoljni (katoliški) Cerkvi.

Ključne besede: ekleziologija, Vladimir Solovjov, Franc Grivec, ruska teologija, katoliško-pravoslavni odnosi, edinost kristjanov

Abstract: In this article the reception of ecclesiology of the Russian philosopher and theologian Vladimir Sergeyevich Solovyov (1853–1900) is analysed, as found in the works of the Slovene theologian and historian Franc Grivec (1878–1963). The analysis brings forth the chosen representative works on Solovyov written by Grivec during his entire academic career, from his early period at the beginning of the 20th century up to the late period at the beginning of the 1960s. The author of this article argues that the reception of Solovyov's ecclesiology by Grivec can be synthetized in the following findings: 1) Solovyov represents one of the four fundamental subjects studied by Grivec – together with (general) ecclesiology, theology and history of the East Christian Churches and the question concerning Cyril and Methodius, i.e. medieval Slavic religious culture; 2) in studying Solovyov, Grivec discusses primarily his ecclesiology; 3) Solovyov's ecclesiology is explained and evaluated by Grivec in the light of the effort for the (renewed) unity among Christians within one universal (Catholic) Church.

Keywords: ecclesiology, Vladimir Solovyov, Franc Grivec, Russian theology, Catholic-Orthodox relations, Christian unity

- Jan Dominik Bogataj, Neopatristična sinteza in ressourcement: med tradicijo in postmoderno
  Neo-patristic Synthesis and Ressourcement: Between Tradition and Postmodernity

Povzetek: Prispevek obravnava širšo problematiko razvoja pravoslavne teološke misli v drugi polovici 20. stoletja. Avtor prispevka problematizira različne tendence v miselnem okolju predvsem moderne grške teološke tradicije, za katero se zdi, da na začetku 21. stoletja doživlja spremembo teološke paradigme. Znotraj te teološke tradicije ima pomembno vlogo vrednotenje patristične misli, ki se pne od konservativnega, preporodnega gledanja »nazaj k očetom« v okviru paradigme tako imenovane neopatristične sinteze (»generacija šestdesetih let«: G. Florovski, V. Loski, J. Romanides, D. Staniloe, C. Yannaras, N. Nissiotis, P. Nellas) vse do tendenc ustvarjalnega soočanja patristične tradicije s postmoderno, »skupaj z očeti« v okviru tako imenovane postpatristične oziroma kontekstualne teologije (ruska teološka šola 20. stoletja: A. Schmemann, P. Kalaitzidis, A. V. Nesteruk, P. L. Gavrilyuk, J. Zizioulas, A. Louth, T. G. Stylianopolis). Ta aktualistični pristop je kritično soočen s katoliškim teološkim gibanjem ressourcement oziroma nouvelle théologie (H. de Lubac, J. Daniélou). Avtor v ta kontekst uvršča tudi delo slovenskega teologa F. Perka (1929–2008), ki se je po drugem vatikanskem koncilu strokovno in osebno posvečal dialogu s pravoslavjem. Analiza Perkove recepcije patristične misli nakaže načine za ustvarjalno soočanje s sodobno kulturo. Na podlagi kratke analize nekaterih njegovih relevantnih (ne)objavljenih del (npr. Nauk o Cerkvi: ekleziologija (1971), Osnove teologije nekatoliških cerkva (1977)) poskuša avtor kritično ovrednotiti njegov prispevek k reševanju izzivov soočanja teologije in sodobnosti.

Ključne besede: sodobna pravoslavna teologija, neopatristična sinteza, postpatristična teologija, ekumenizem, Franc Perko

Abstract: This paper deals with broader issues of the development of East Orthodox theological thought in the second half of 20th century. The author discusses various tendencies in the field of mainly Greek contemporary theological tradition, which seems that it is facing a change of theological paradigm. Within this tradition the evaluation of patristic thought plays an important role. There are many different approaches, from the conservative view »back to the Fathers« in the paradigm of the so-called neopatristic synthesis (»generation of the 1960s«, G. Florovsky, V. Lossky, J. Romanides, D. Staniloe, C. Yannaras, N. Nissiotis, P. Nellas) to the more creative approach of confronting patristic tradition with postmodernity, »together or beyond the Fathers« in the so-called postpatristic or contextual theology (Russian theological school of 20th century, A. Schmemann, P. Kalaitzidis, A. V. Nesteruk, P. L. Gavrilyuk, J. Zizioulas, A. Louth, T. G. Stylianopolis). This topical approach is critically compared with the Catholic theological movement of ressourcement or nouvelle théologie (H. de Lubac, J. Daniélou). In this ambient, the work of the Slovenian theologian F. Perko (1929–2008) is placed. Perko has dedicated much scholarly and personal effort to the dialogue with East Orthodoxy after the Second

Vatican Council. The analysis of Perko's reception of the patristic thought reveals some ways for the creative confrontation with the contemporary culture. On the basis of brief analysis of some of his (un)published relevant works (e.g. Nauk o Cerkvi: ekleziologija (1971), Osnove teologije nekatoliških cerkva (1977)) the author of this article tries to critically evaluate his contribution for the solving of the issues between theology and contemporary age.

Keywords: contemporary Orthodox theology, neopatristic synthesis, postpatristic theology, ecumenism, Franc Perko

- Marjan Turnšek, Perkov nauk o Cerkvi med »starim in novim«
  Franc Perko's Doctrine of the Church between »the Old and the New«

Povzetek: Razprava želi predstaviti vlogo prof. Perka kot ključnega ekleziologa v slovenskih teoloških krogih pred in med drugim vatikanskim cerkvenim zborom, pa tudi po njem. Avtor pove, da je Perko to vlogo »mostu« med »starim« in »novim« v ekleziologiji dobro opravil in tako zaznamoval s svojim delom tako teoretično ekleziološko področje kakor tudi praktično pastoralno aplikacijo koncilske prenove samodojemanja Cerkve. Raziskava pokaže, kako prof. Perko ostaja v gradivih za študente zakoreninjen v apologetično-dogmatski metodi in tudi v predkoncilskem zaporedju ekleziooloških tematik, medtem ko je v svojih samostojnih razpravah povsem koncilsko usmerjen, z močnim ekumenskih poudarkom. V njegovih delih izstopa zakramentalni pogled na skrivnost Cerkve in prav tako Cerkev kot božje ljudstvo. Slovenski teološki prostor je seznanjal tudi z vsemi sodobnimi tokovi v ekleziologiji. V slovensko pastoralno zavest je vztrajno klical predstavo župnije kot živega občestva malih občestev, v katerih se uresničuje odrešenjska resničnost.

Ključne besede: ekleziologija, drugi vatikanski vesoljni cerkveni zbor, Cerkev kot skrivnost, božje ljudstvo, malo občestvo, communio sacramentorum, Mystici Corporis

Abstract: This discussion wishes to present the role of professor Perko as one of the key ecclesiologists in Slovenian theological circles in the time before, between and after the Second Vatican Council. The author presents how Perko mastered well the role as a »bridge« between »the old« and »the new« in ecclesiology, thus marking with his work the theoretical ecclesiological field as well as the practical pastoral application of the conciliar renewal of the self-awareness of the Church. Research shows how professor Perko stays in his material for the students rooted in the apologetic dogmatic method and in the pre-conciliar sequel of ecclesiological topics; while in his own independent discussions he is completely conciliar-oriented with strong ecumenical emphasis. In his works the sacramental view on the Mystery of the Church, and also the Church as God's People stands out. He also acquainted the Slovenian theological space with all modern currents in ecclesiology. Into the Slovenian pastoral consciousness, he persistently called the vision of the parish as a vivid congregation of small congregations, where the reality of salvation is being realized.

Keywords: ecclesiology, Second Vatican Council, Church as Mystery, God's People, small congregation, Communio Sacramentorum, Mystici Corporis

- Anton Štrukelj, Ekumenska misel Franca Perka
  Ecumenical Thought of Franc Perko

Povzetek: Nadškof dr. Franc Perko je bil po svojem globokem bistvu človek dialoga, človek edinosti in krščanskega bratstva. Odlikoval se je z iskreno resnicoljubnostjo, s pogumno in spoštljivo besedo do sogovornika, s poštenostjo in dobroto. Zavzemal se je za svobodo mišljenja in veroizpovedi, za narodno spravo in mednarodno sožitje. Tu je na kratko prikazana Perkova ekumenska misel na osnovi njegovih spisov, predavanj in osebnega pričevanja. Perko je rad poudarjal, da smo kristjani kljub človeški nepopolnosti že »zedinjeni v Duhu«, saj je troedini Bog vir, počelo in cilj edinosti človeške družine in vsega stvarstva.

Ključne besede: Troedini Bog, Kristus, Cerkev, edinost, ekumenizem, resnica

Abstract: Ecumenical Thought of Franc PerkoArchbishop Franc Perko ThD was essentially a man of dialogue, a man of Christian unity and fraternity. He was distinguished for his sincere truthfulness, courage and respectfulness to everyone, for his goodness and honesty. He strived for the freedom of thinking, speech and confession, for the national reconciliation and international coexistence. This short treatise presents his ecumenical ideas on the basis of his writings, lectures and personal witness. Perko emphasized that we Christians are »united in Spirit«, despite our human weakness. The Holy Trinity is the source, principle and aim of the unity of the human family and whole creation.

Keywords: Holy Trinity, Christ, Church, unity, ecumenism, truth

- Maja Kaninska, Beograjski nadškof in metropolit Franc Perko in srbski tiskani mediji
  The Archbishop Metropolitan of Belgrade Franc Perko and the Serbian Press

Povzetek: Nadškof dr. Franc Perko je bil vsa leta svojega delovanja v Beogradu (1986–2001) iskan sogovornik ali komentator v srbskih tiskanih medijih. Teme intervjujev so bile pogosto provokativne in povezane z dnevno politiko, npr. sožitje med Hrvati in Srbi, zgodovinska vloga hrvaškega kardinala Alojzija Ste-pinca, ekumenski odnosi, vloga Vatikana, položaj Srbov na Kosovu in v Bosni. Nadškof je vedno deloval povezovalno, zastavil je besedo za mir, razumevanje in spoštovanje med posamezniki in narodnostmi na temelju krščanskih načel. Kljub temu mu novinarji in javno mnenje niso bili naklonjeni, zlasti v obdobju političnih in vojnih konfliktov in sprememb v Jugoslaviji.

Ključne besede: nadškof Franc Perko, beograjska nadškofija, mediji, ekumenizem, nacionalizem, Kosovo, Jugoslavija

Abstract: The Archbishop Metropolitan of Belgrade Franc Perko and the Serbian PressFranc Perko ThD, Archbishop of Belgrade in the period between 1986 and 2001, was a sought-after interlocutor and commentator in the Serbian print medias. The themes which were treated were often provocative and referring to daily politics, e. g. coexistence of Croats and Serbs, historical role of the Croatian Cardinal Alojzije Stepinac, ecumenical relations, the role of Vatican, situation of Serbs in Kosovo and Bosnia. The Archbishop always strived at harmony, advocating peace, good understanding and respect between individuals and ethnicities upon Christian principles. Nevertheless journalists and the public opinion were not favourable to him, esp. in the period of political and armed conflicts and changes in Yugoslavia.

Keywords: Archbishop Franc Perko, Belgrade Archdiocese, media, ecumenism, nationalism, Kosovo, Yugoslavia

- Marko Mohor Stegnar, Predstavitev objavljenih del Franca Perka
  Presentation of Published Works of Franc Perko

Povzetek: Beograjski nadškof dr. Franc Perko (1929–2008) je bil v svojem življenju plodovit pisec člankov, prispevkov, skripta in drugih publikacij. Skupaj jih je objavil nad 450. V obdobju svoje profesorske kariere na Teološki fakulteti (1964–1986) je objavil v povprečju skoraj enajst bibliografskih enot letno. S svojim pisanjem je tako Cerkev na Slovenskem kakor tudi širšo slovensko javnost obogatil s koncilskim pogledom na Cerkev in ekumenska vprašanja. Poleg teh dveh tem njegovi spisi obravnavajo še nekatera druga področja, kot so: zgodovina Cerkve, sveta brata Ciril in Metod, Franc Grivec, predstavitve življenja in dela nekaterih škofov, Cerkev na Slovenskem, duhovništvo, ateizem, ocene knjig, delovanje Cirilmetodijskega društva in Slovenskega duhovniškega društva, aktualna družbeno-politična vprašanja, komunistično nasilje, povojni poboji in politični konflikti na Balkanu v letih 1991–1995. Njegovi spisi odražajo duha drugega vatikanskega koncila in odlično poznavanje zapletenih vprašanj s področja nauka o Cerkvi in ekumenizma.

Ključne besede: Franc Perko, bibliografija, nauk o Cerkvi, ekumenizem, sveta brata Ciril in Metod

Abstract: Presentation of Published Works by Franc PerkoArchbishop of Belgrade Franc Perko ThD (1929–2008) was a prolific writer of articles, papers, lecture notes and other publications. All together there are more than 450 of them. While being a professor at the Faculty of Theology in Ljubljana (1964–1986), he published on average almost eleven biographical units annually. Through his published works, he enriched the Church in Slovenia as well as wider audience with the council view on the Church and ecumenical issues. Apart from these two topics he covered other fields of interest, such as: history of the Church, holy brothers Cyril and Methodius, Franc Grivec, life and works of certain bishops, Catholic Church in Slovenia, priesthood, atheism, book reviews, Cyril-Methodius Society, the Slovene Priest Association, topical socio-political questions, communist aggression, post war massacres, political conflicts in the Balkans in 1991–1995. His writings reflect the spirit of the Second Vatican Council and comprehensive knowledge of complex questions on ecclesiology and ecumenism.

Keywords: Franc Perko, bibliography, ecclesiology, ecumenism, saints Cyril and Methodius

- Stanislav Hočevar, Franc Perko kot beograjski nadškof
  Franc Perko as Archbishop of Belgrade

  (poljudni članek)

- Vinko Škafar, Ekumensko delovanje Franca Perka
  Ecumenical Work of Franc Perko

  (Poljudni članek)

- Rafko Valenčič, Nekaj spominov, misli in refleksij o nadškofu dr. Francu Perku (1929–2008)
  Memories, Thoughts and Reflexions about Archbishop Franc Perko (1929–2008)

  (Poljudni članek)

- Ján Zozuľak and Michal Valčo, Byzantine Philosophy of the Person and its Theological Implications
  Bizantinska filozofija osebe in njene teološke implikacije

Abstract: This article analyzes both the historical roots and anthropological/ethical implications of the Byzantine, Eastern Orthodox interpretations of the imago Dei. Byzantine anthropology is contrasted with other anthropological approaches and emphasis is laid on the notion that, by integrating all cognitive concepts of the main currents in Greek philosophy, Orthodox theology in Byzantium rejected autonomous anthropology. Byzantine thinkers give the human being great value because he is the crown of creation, initiated into the mysteries of the invisible creation and the king of the visible creation – due to his being created in God's image. It is, however, not only the common origin that unites people into one family, but also the purpose of their existence which is the activation of their potential to achieve God's likeness with the help of God's grace. This means that the goal of the human being is to rise from plain biological existence into a fellowship of people in harmony with the whole creation. The participation of humans in the condition of a transcendent Fall is considered in conjunction with the danger of Gnosticism with which the Byzantine fathers had to come to terms with.

Keywords: Byzantine philosophy, person, anthropology, Eastern church fathers, God's image

Povzetek: Bizantinska filozofija osebe in njene teološke implikacijeČlanek analizira zgodovinske korenine in antropološko-etične implikacije bizantinskih, pravoslavnih interpretacij človeka kot božje podobe (imago Dei). Bizantinska antropologija je primerjana z drugimi antropološkimi pristopi, pri čemer je poudarjena predstava, da je bizantinska pravoslavna teologija, potem ko je vse spoznavne (kognitivne) pojme prevzela iz glavnih tokov grške filozofije, zavračala avtonomno antropologijo. Bizantinski misleci človeškemu bitju pripisujejo veliko vrednost, saj je – ker je ustvarjen po božji podobi – krona stvarstva, vstopa v skrivnosti nevidnega stvarstva in je kralj vidnega stvarstva. Božja podoba ni zgolj skupni izvor, ki vse ljudi združuje v eno družino, temveč tudi njihov bivanjski smoter, ki je prebuditev njihove možnosti, da s pomočjo božje milosti dosežejo bogupodobnost. To pomeni, da je cilj človeškega bitja dvigniti se iz golega biološkega bivanja v občestvo s človeštvom, ki je v harmoniji z vsem stvarstvom. Udeleženost ljudi v stanju transcendentnega Padca je razumljena v povezavi z nevarnostjo gnosticizma, s katerim so se spopadali bizantinski cerkveni očetje.

Ključne besede: bizantinska filozofija, oseba, antropologija, vzhodni cerkveni očetje, božja podoba

- Domen Krvina in Andrej Lažeta, Vpliv kajkavskih molitvenikov na prvi prevod Marijinih litanij v staro knjižno prekmurščino
  The Influence of Kajkavian Prayer Books on the First Translation of Litany of the Blessed Virgin Mary into the Old Slovenian Literary Language of Prekmurje

Povzetek: Prispevek obravnava vpliv kajkavskih molitvenikov na prvi prevod Marijinih litanij v staro knjižno prekmurščino v 2. polovici 18. stoletja, ki ga je opravil Miklošs Küzmič. Zaradi bogatega kajkavskega – zlasti cerkvenega, različnim pastoralnim potrebam namenjenega – slovstva, ki je bilo v tem prostoru prisotno že več stoletij, omenjeni vpliv ni zanemarljiv. Prehod med prekmurščino in kajkavščino sicer ni vedno jasno razviden, kar pomeni, da med neposrednim vplivom in vzporednim razvojem, ki je dal enak ali zelo podoben rezultat, pogosto ni enostavno ločevati. V analizi smo se zato opirali na sistemske jezikoslovne ugotovitve (npr. odsotnost dvoglasnika ej – tudi v dolgih zlogih – kot rezultat razvoja praslovanskega jata (*ě) v kajkavščini glede na prekmurščino). Te kažejo, da je kljub očitnim povezavam med kajkavskimi prevodi in Marijinimi litanijami mogoče zagovarjati tezo, da je obravnavano Küzmičevo besedilo bližje prevodu kot ne, saj zlasti fonetična, delno pa tudi besedotvornoskladenjska in leksikalna analiza kaže, da gre za pravi prenos iz kajkavskega v prekmurski jezikovni sistem; poleg tega je na 16 mestih prisoten polni prevod, ne pa zgolj prepis ali priredba (popravek) litanijskega besedila v kajkavskih molitvenikih.

Ključne besede: prekmurščina, kajkavščina, Miklošs Küzmič, Kniga molitvena, Marijine litanije, prevod

Abstract: The Influence of Kajkavian Prayer Books on the First Translation of Litany of the Blessed Virgin Mary into the Old Slovenian Literary Language of PrekmurjeThe article deals with the influence of Kajkavian prayer books on the first translation of Litany of the Blessed Virgin Mary into the Old Slovenian Literary Language of Prekmurje by M. Küzmič in the second half of the 18th century. Due to the centurieslong presence of the extensive Kajkavian literature – especially the ecclesiastical, intended for various pastoral needs – the influence is not negligible. Moreover, the transition between Prekmurje Slovene dialect and Kajkavian is not always clearly evident, which in turn means that it is often not easy to distinguish between direct influence and parallel development resulting in the same or very similar linguistic phenonema. This called for the system of linguistic facts (for example, the absence of diphtong ej – even in long syllables – as the result of the development of the Proto-Slavic yat (*ě) in Kajkavian with regard to Prekmurje Slovene dialect) to be used in the analysis. Thanks to those facts it is possible to argue that Küzmič's text is closer to translation than not – despite obvious connections with the Kajkavian translations of Litany of the Blessed Virgin Mary. The analysis of the phonetic (partly also word-forming, syntactic and lexical) level in particular supports the thesis about the genuine translation from the Kajkavian to Prekmurje Slovene dialect linguistic system; in addition, a full translation, and not just a transcription or an adaptation (correction) of the Litany text in the Kajkavian prayer books, is present in 16 places.

Key words: Prekmurje Slovene dialect, Kajkavian, Miklošs Küzmič, Kniga molitvena, Litany of the Blessed Virgin Mary, translation

- Urška Flisar in Mari Jože Osredkar, Pravni sistemi islama
  Legal Systems of Islam

Povzetek: Življenje muslimanov je tesno prepleteno z določili šeriatskega prava, ki posega na vsa področja človekovega življenja in je tesno povezano z razumevanjem Božjega razodetja. Kljub temu je mogoče opaziti, da se muslimani ne držijo predpisov šerie do črke natančno, ampak so se začeli ozirati za civilnim pravom, kar povezujemo s procesom sekularizacije. Ta je namreč čedalje bolj opazna tudi v islamskem svetu, a ne povsod. Razprava osvetli razlikovanje med sunitskim in šiitskim pravnim sistemom in metodami, ki jih uporabljajo različne pravne šole znotraj muslimanskih vej ter ugotavlja, zakaj se asimilirajo le pripadniki določene veje islama, druge pa postajajo čedalje bolj fundamentalne.

Ključne besede: šeria, sekularizacija, suniti, šiiti, pravne šole

Abstract: Legal Systems of IslamThe life of Muslims is closely intertwined with the provisions of Shari'a law, which encompasses all spheres of human existence. Muslims model their living excessively depending on their understanding of God's revelation. Nevertheless, it can be observed that a lot of Muslims do not adhere to the rules of the Shari'a to the letter for they have begun to look at the civil law. We call this process secularization. This tendency is also becoming increasingly apparent in the Islamic world. Yet, not everywhere. Our presentation highlights the distinction between the Sunni and Shia law system and the methods used by various law schools within Muslim branches. These serve to determine why only certain branches of Islam are assimilated in Europe, while others are becoming more and more fundamental.

Key words: sharia, secularization, sunnis, shiites, law schools

- Robert Cvetek and Mateja Cvetek, The Expressions of Spirituality Inventory – Revised (ESI-R): Psychometric Evaluation of the Slovene-Language Version
  Revidiran Vprašalnik izrazov duhovnosti (VID-R): Psihometrično ovrednotenje slovenske različice

Abstract: Our study aims to translate, adapt, and psychometrically evaluate the 30-item revised version of the Expressions of Spirituality Inventory-Revised (ESI-R) in the Slovene language. This inventory was developed to measure five dimensions of spirituality (cognitive orientation toward spirituality, experiential-phenomenological aspects, existential well-being, paranormal beliefs, and religiousness), which are constructs that can commonly be found throughout the literature on spirituality. The ESI-R was administered to a sample of 309 Slovene-speaking adults. Reliability analysis shows good inter-item consistency (Cronbach alpha) coefficients ranging from 0,804 to 0,924. Exploratory factor (principal component) analysis better supports four dimensions instead of five (two factors in the Slovene version are combined into a single one), a solution that is also suggested and supported in some literature on the ESI-R. Confirmatory factor analysis support both the five- and four-factor solutions, but the five-factor solution seems slightly superior. Furthermore, based on theoretical assumptions, the five-dimension solution is recommended. The psychometric properties of the translated version are similar to the original version and the majority of other translated versions, and support the use of the ESI-R as a promising instrument in Slovenia.

Keywords: The Expressions of Spirituality Inventory, Spirituality, Psychometric Evaluation, Slovene-language version

Povzetek: Revidiran Vprašalnik izrazov duhovnosti (VID-R): Psihometrično ovrednotenje slovenske različiceCilj naše raziskave je prevesti, prirediti in psihometrično ovrednotiti revidirano verzijo Vprašalnika izrazov duhovnosti (VID-R) s 30 postavkami v slovenščini. Vprašalnik izrazov duhovnosti je bil razvit z namenom merjenja petih dimenzij duhovnosti – konstruktov, ki jih običajno srečamo v literaturi o duhovnosti (kognitivna usmerjenost k duhovnosti, izkustveno-fenomenološki vidiki, eksistencialno blagostanje, paranormalna prepričanja in religioznost). V naši raziskavi je bil vprašalnik preverjen na vzorcu 309 slovensko govorečih odraslih. Analiza zanesljivosti je pokazala, da ima vprašalnik dobro notranjo skladnost, kar smo preverili s Cronbach alfa koeficientom zanesljivosti, ki se giblje med 0,804 in 0,924. Eksploratorna faktorska analiza (analiza glavnih komponent) bolj podpira obstoj štirih faktorjev namesto petih (dva faktorja iz originalne različice se v slovenski različici združujeta v en faktor). O podobni podpori štirifaktorski rešitvi so poročali nekateri drugi raziskovalci tega vprašalnika. Konfirmatorna faktorska analiza podpira tako štirifaktorsko kot petfaktorsko rešitev, pri čemer se zdi petfaktorska rešitev malenkost primernejša. Tudi na osnovi teoretičnih predpostavk se tako predlaga uporabo petfaktorske rešitve. Psihometrične značilnosti prevedene različice so podobne tako originalni različici, kakor tudi prevedenim različicam v drugih jezikih, in podpirajo nadaljnjo uporabo vprašalnika v slovenskem jezikovnem okolju.

Ključne besede: Vprašalnik izrazov duhovnosti, duhovnost, psihometrična evalvacija, slovenska različica vprašalnika

- Milena Marković, Romantično ljubosumje in relacijska družinska paradigma kot podlaga relacijski družinski terapiji
  Romantic Jealousy and Relational Family Paradigm as the Basis for Relational Family Therapy

Povzetek: Človek je od rojstva dalje vpet v odnose, ki postanejo glavno vodilo njegovega obstoja in ga močno zaznamujejo. Bistvo relacijske družinske paradigme je, da posameznik v odnosih, ki jih vzpostavi kot odrasel, vedno išče odnos, kakršen se je dogajal v njegovi primarni družini. Tako tudi v ljubezenskem odnosu partnerja najprej drug v drugem prebudita privlačnost in ljubezen, pozneje, ko vzpostavita odnos, pa občutke, ki jih preneseta iz primarne družine. Partnerski odnos temelji na ljubezni, vendar lahko to ljubezen spremljajo številne čustvene reakcije, še posebno če se pokažeta ljubosumje in s tem povezani strah, da bo ljubljena oseba svojo ljubezen usmerila k nekomu tretjemu. Relacijska družinska paradigma omogoča, da se skozi proces relacijske družinske terapije temu strahu posvetimo in posamezniku omogočimo soočenje z nerazrešenimi čutenji in s tem odrešitev.

Ključne besede: ljubosumje, primarna družina, strah, relacijska družinska paradigma, relacijska družinska terapija

Abstract: From birth onwards, people are constrained in relations, which become the main drive of their existence and have a profound influence on their lives. The essence of the relational family paradigm is that in all adult relationships we always seek the kind of a relationship, which existed in our primary family. At first, partners awake attraction and love in each other. Later, when establishing a relationship, they bring out the feelings stemming from their primary families. A partnership is based on love. However, a fear that the loved one will start expressing love for someone else can trigger numerous emotional reactions. The relational family paradigm enables us to address this fear through the process of relational therapy. Hence, the individual can confront his/her unresolved feelings and reach redemption.

Keywords: jealousy, primary family, fear, relational family paradigm, relational and family therapy

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- Bogdan Kolar, Regens nuntiaturae mons. Joseph Patrick Hurley in katoliška Cerkev v Sloveniji
  Regens Nuntiaturae Mons. Joseph Patrick Hurley and the Catholic Church in Slovenia

Povzetek: Po spremembi politične ureditve v Jugoslaviji s koncem druge svetovne vojne je bilo treba urediti tudi vprašanje odnosov s Svetim sedežem. Jugoslovanske oblasti so iskale priznanje Svetega sedeža, pri tem pa so imele pred očmi mednarodni pomen takšne odločitve. Papež Pij XII. je kot svojega osebnega poslanca v Jugoslaviji imenoval ameriškega škofa mons. Josepha P. Hurleyja, ki se je enoumno postavil na stran katoliške Cerkve in ni opravičil pričakovanj državnih oblasti. Zato so kmalu nastale napetosti, ki so povzročile, da je po dobrih treh letih zapustil državo. Predtem je rešil vprašanje imenovanja nekaterih škofov, tudi v obeh slovenskih škofijah, uredil cerkvene strukture in se tudi drugače zavzel za pravice Cerkve proti prevelikemu poseganju države na cerkveno področje. Katoliški škofje so v njem našli močnega podpiratelja in vez s Svetim sedežem. Stike z njim so ohranili še po njegovi vrnitvi na sedež sv. Avguština na Floridi.

Ključne besede: mons. Joseph P. Hurley (1894–1967), papež Pij XII. (1876–1958), katoliška Cerkev, Slovenija

Abstract: Due to the change of the political system in Yugoslavia after the end of World War II it was necessary to find a new settlement of the relations between the state and the Holy See. The Yugoslav authorities were trying to be recognized by the Holy See, considering above all the international meaning of such a decision. Pope Pius XII appointed as his personal envoy in Yugoslavia the American Bishop mons. Joseph P. Hurley, who undoubtly sided the Catholic community and did not meet the aspirations of the state authorities. Very soon tensions arose causing his departure after nearly three years. Before that he resolved the questions of bishops' appointments in some dioceses, including the two Slovenian ones, reorganized the Church structures, and supported the Church rights in front of the excessive state interferences in the Church affairs. The Catholic Bishops found in him a decisive supporter and a tie with the Holy See. They remained in touch with him after his return to the see of St. Augustine, Florida.

Key words: Mons. Joseph P. Hurley (1894–1967), Pope Pius XII. (1876–1958), Catholic Church, Slovenia

- Miha Šimac, Ljubljansko semenišče med veliko vojno
  The Ljubljana Seminary During the Great War

Povzetek: Leta 1914 so v ljubljanski stolnici posvetili dvanajst bogoslovcev. Nekaj tednov po njihovi posvetitvi je izbruhnila velika vojna, ki je vplivala tudi na življenje in delo semeniščnikov. Čeprav so bili po vojnem zakonu oproščeni vojaške službe, pa so se v Ljubljani po svojih močeh trudili vključiti v službo domovine in se zlasti izkazali kot sanitetni strežniki. Zaradi dolgotrajne vojne in vedno novih vpoklicev vse mlajših letnikov v vojaško službo je ljubljanskega škofa skrbelo za duhovniški naraščaj in za število na novo vpisanih v bogoslovje. Kljub vojnemu razpoloženju in težavam s preskrbo pa je semenišče delovalo vso vojno in bilo pripravljeno celo ponuditi svoje prostore italijanskim bogoslovcem, če bi se vojna v akademskem letu 1918–1919 še nadaljevala. Leta 1918, s koncem vojne in ob razpadu monarhije, so se s front vračali vojaki in v ljubljansko semenišče je takrat vstopilo kar triinpetdeset fantov. Skrb škofa Jegliča glede novih duhovnih poklicev se je – vsaj v tistem času – razblinila.

Ključne besede: prva svetovna vojna, ljubljansko bogoslovje, naborniki, vojaške bolnišnice, vojni ujetniki

Abstract: The Ljubljana Seminary During the Great WarIn 1914, 12 theologians were ordained in the Ljubljana Cathedral. Just a few weeks following the ceremony the Great War broke out, which also influenced the life and work of the seminarians. Even though they were exempt from military service under the war law, seminarians in Ljubljana tried to offer their service to the motherland as best as they could and thus especially distinguished themselves as medical hospital attendants. Due to the long duration of the war and continuous enlistment of ever younger men into military service, Ljubljana's bishop was worried about the coming generations of priests as well as the number of those newly enrolled in the seminary. Despite the atmosphere of war and problems concerning provisions, the Ljubljana seminary operated all throughout the war and was even willing to offer its premises to Italian seminarians if the war were to continue into the academic year 1918/1919. In 1918, when the war ended and the monarchy was dissolved, soldiers started returning from the fronts and 53 men entered the Ljubljana seminary at that time. Thus, the anguish of Bishop Jeglič concerning new vocations – for the time being at least – was alleviated.

Key words: World War One, Ljubljana theological seminary, recruits, military hospitals, prisoners of war

- Dejan Pacek, Okoliščine imenovanja dr. Franca Krambergerja za mariborsko-lavantinskega škofa ordinarija
  The Circumstances of the Appointment of D. Th. Franc Kramberger for the Bishop of Maribor-Lavant

Povzetek: V odnosih med socialistično Jugoslavijo in Svetim sedežem so bila (nad)škofovska imenovanja pomembna tema in obenem eden najboljših pokazateljev njihovega stanja. V tem pogledu je imela Cerkev v Jugoslaviji v primerjavi s Cerkvami v državah za železno zaveso ključno prednost, saj je mogel Sveti sedež vse od leta 1945 dalje imenovati škofe brez neposrednega vpletanja državnih oblasti v obliki njihovega poprejšnjega pristanka. V beograjskem protokolu iz leta 1966 je bila navedena prednost Cerkve ohranjena in jugoslovanski režim je svoja pričakovanja omejil na pozitiven odnos novih škofov do družbeno-politične ureditve. Od konca šestdesetih let dalje je med slovenskimi škofi največjo naklonjenost do tedanje socialistične samoupravne družbe kazal mariborsko-lavantinski pomožni škof dr. Vekoslav Grmič. V prizadevanjih, da bi Cerkev v njej našla svoje mesto, je utemeljil socialistično teologijo, ki ji je določil nalogo, da premosti razlike med krščanstvom in marksističnim socializmom. Grmiča sta v vlogi prihodnjega škofa ordinarija videla tako tedanji mariborsko-lavantinski škof dr. Maksimiljan Držečnik kakor slovenski režim, toda papež Janez Pavel II. se je iz odpora do zlivanja idej krščanstva s socializmom in marksizmom in v skrbi za doktrinalno in disciplinsko enotnost Cerkve odločil in dne 6. novembra 1980 imenoval dr. Franca Krambergerja. S tem je Sveti sedež nekako ustregel sugestijam slovenske oblasti, ki je pričakovala, da bo novoimenovani rezidencialni škof vzdrževal kontinuiteto dobrih odnosov med njo in vodstvom mariborsko-lavantinske škofije, vendar je obenem ubral samostojno pot. Drugače od istega leta imenovanega ljubljanskega nadškofa dr. Alojzija Šuštarja, Krambergerjevo škofovsko imenovanje ni bilo izraz želje njegovega predhodnika niti ga ni vodstvo škofije skrbno pripravljalo že leta vnaprej, prav tako tudi ni bilo zaželeno pri režimu. Nezanemarljivo je dejstvo, da je Šuštarju šele imenovanje Krambergerja za pastirja mariborske krajevne Cerkve omogočilo uresničevanje ene njegovih prednostnih nalog v vlogi metropolita: tesneje povezati med seboj slovenski episkopat in poenotiti njegovo stališče v odnosu do državne oblasti.

Ključne besede: Franc Kramberger, Vekoslav Grmič, Jugoslavija, Sveti sedež, škofovska imenovanja, mariborsko-lavantinska škofija, 1980

Abstract: In the relations between the former socialist Yugoslavia and the Holy See, appointments of (arch)bishops represented an important topic and were also one of the best indicators of the state of their relationships. In comparison with the Church in other countries behind the Iron Curtain, the Church in Yugoslavia had a key advantage because the Holy See was, from 1945 onwards, in a position to appoint bishops without the involvement of state authorities in the form of their prior approval. This advantage was preserved in the Protocol signed in 1966 in Belgrade and the Yugoslav regime limited its expectations to a positive attitude of newly appointed bishops towards the sociopolitical order. From the late 1960s onwards, the Slovenian bishop who showed the most approving attitude towards the socialist workers‘ self management system was the auxiliary bishop of Maribor, D. Th. Vekoslav Grmič. Striving for a reconciliation between the Church and the socialist system, he developed a socialist theology the aim of which was to overcome the differences between Christianity

and Marxist socialism. Grmič was seen as the next bishop ordinary by both the then bishop of Maribor and the Slovenian regime. Nevertheless, Pope John Paul II., opposed to blending Christian ideas with socialism and Marxism as well as being concerned about the unity of the Church, decided to designate D. Th. Franc Kramberger on the 6th of November 1980. With this nomination the Holy See tried to please the Slovenian government, which hoped that the newly appointed bishop would continue the tradition of good relations, but at the same time chose its own way. As opposed to the appointment of D. Th. Alojzij Šuštar for the archbishop of Ljubljana in the same year, the appointment of Kramberger was neither desired by his predecessor or the regime, nor carefully planned in advance by the administration of the diocese. It is important to note that it was the very appointment of Kramberger for the shepherd of the church in Maribor that made it possible for Šuštar to carry out the task that was one of his top priorities as a metropolitan: to bring the Slovenian episcopate closer together and unify its standpoint towards the state authorities.

Key words: Franc Kramberger, Vekoslav Grmič, Yugoslavia, Holy See, appointments of bishops, Diocese of Maribor-Lavant, 1980

- Simon Malmenvall, Zgodovina odrešenja v ekumenski perspektivi
  Salvation History in the Ecumenical Perspective

Povzetek: Članek je v duhu ekumenskega dialoga med krščanskimi veroizpovedmi posvečen analizi segmenta znanstveno-teološke obravnave tematike zgodovine odrešenja. Omenjena analiza zajema tri mednarodno prepoznavne avtorje iz 20. stoletja: luteranskega teologa Oscarja Cullmanna (1902–1999), pravoslavnega teologa in zgodovinarja Georgija Florovskega (1893–1979) in katoliškega teologa Hansa Ursa von Balthasarja (1905–1988). Avtor članka zagovarja dve tezi. Prvič, duhovna interpretacija svetovne zgodovine v smislu zgodovine odrešenja je splošna značilnost celotne krščanske teološke tradicije, tako vzhodne kakor zahodne. Drugič, znanstveno-teološka obravnava tematike zgodovine odrešenja pri Cullmannu, pri Florovskem in pri Balthasarju prinaša tri komplementarne poudarke, ki kažejo na bogastvo njihovih lastnih konfesionalnih izhodišč. Pri Cullmannu je namreč zgodovina odrešenja obravnavana pretežno z biblijskega, pri Florovskem pretežno z ekleziološkega, pri Balthasarju pa pretežno z etičnega vidika.

Ključne besede: zgodovina odrešenja, razodetje, ekumenizem, teologija zgodovine, Oscar Cullmann, Georgij Florovski, Hans Urs von Balthasar

Abstract: The article aims at analyzing a segment of the scholarly-theological discussion about the subject of salvation history in the spirit of ecumenical dialogue between different Christian faiths. The analysis includes three internationally renowned authors from the 20th century: the Lutheran theologian Oscar Cullmann (1902–1999), the Eastern Orthodox theologian and historian Georges Florovsky (1893–1979), and the Catholic theologian Hans Urs von Balthasar (1905–1988). As basis for the analysis the author advocates two theses: 1) the spiritual interpretation of the world history as a salvation history represents a general feature of the entire Christian theological tradition, Eastern and Western alike; 2) scholalry-theological discussion about the subject of salvation history in Cullmann, Florovsky, and Balthasar shows the richness of their confessionally-defined starting points resulting in three complementary emphases. Namely, in Cullmann salvation history is discussed predominantly from the Biblical point of view, in Florovsky predominantly from the ecclesiological, whereas in Balthasar predominantly from the ethical one.

Key words: salvation history, revelation, ecumenism, theology of history, Oscar Cullmann, Georges Florovsky, Hans Urs von Balthasar

- Miran Špelič in Jan Dominik Bogataj, Razvoj pojma »θέωσις« od Gregorija Nazianškega do Maksima Spoznavalca
  Developement of the term »θέωσις« from Gregory of Nazianzus to Maximus the Confessor

Povzetek: Članek predstavi analizo ključnih mest v delih obeh grških cerkvenih očetov (Gregorijevi Govori in Maksimova Ambigua), v katerih se najde pojem pobožanja, in prek tega sintetizira njuno misel ter sam pojem predstavi v kontekstu njune duhovno-teološke misli. Pojem »θέωσις« doživi pri Maksimu Spoznavalcu v primerjavi z dobrih dvesto let starejšim Gregorijem Nazianškim, ki ga je prvi formuliral v tej obliki, konceptualno razširitev, obogatitev in semantično širše in bolj dodelano polje. To prikazuje tudi ideja vzajemnosti pobožanja, ki jo omenja Gregorij: »Bog je postal človek, da bi človek postal Bog« (OR29.19), to pa je temeljna patristična misel, ki izhaja od Atanazija. Ta ideja se pri Maksimu razširi na odnos med vernikom in Bogom (AMB 3) in dobi še bolj celosten pomen znotraj njegove teologije.

Ključne besede: pobožanje, theosis, patristična teologija, grški cerkveni očetje, teološka antropologija

Abstract: Article presents the analysis of the key passages taken from the works of two major Greek Church fathers (Gregory‘s Orationes and Maximus’ Ambigua), where the term »deification« appears. The term »θέωσις« (theosis) is then located inside the context of their spiritual-theological thought and the doctrine of deification is synthesized. The term »θέωσις« which was invented by Gregory of Nazianzus, is conceptually developed and widened within the works of Maximus the Confessor and its semantic field is more specifically formulated. This is represented also in the idea of reciprocity of the deification, expressed in Gregory’s words: »God became man, that man might become god« (OR29.19), which is a fundamental patristic thought, deriving from Athanasius. This concept is then broadened in Maximus’ works, where he extends it to the relation between a believer and God (AMB 3) and thus it gets central role in his theology.

Key words: deification, theosis, patristic theology, Greek Church fathers, theological anthropology

- Ivica Čairović, Possible Influence of Hosius of Cordoba on Decisions Made at the First Ecumenical Council (325): Analogy of Canons from the Councils of Elvira, Arles and Nicaea
  Možni vpliv Hosija iz Cordobe na sprejete odločitve Prvega ekumenskega koncila (325): Analogija kanonov sprejetih na koncilih v Elviri, Arlesu in Niceji

Abstract: This study deals with canons from the councils of Elvira and Arles in the context of the canons of the First Ecumenical Council (325), in order to identify a common denominator that could unify the theological-canonical tradition from these three councils. An analogy of the canons ratified at the Councils of Elvira, Arles and Nicaea, offers Hosius of Cordoba as a possible common denominator. Bishop Hosius of Cordoba was an advisor to Emperor Constantine the Great and probably one of the authors of Emperor Constantine the Great's ecclesiastical policy. Thus, his activity may also be seen as the unification of traditions from Spain, the Western Roman Empire – through Arles and Rome, all the way to the East – Nicaea and other Eastern dioceses whose representatives attended the First Ecumenical Council in Nicaea.

Key words: canons, Tradition, First ecumenical council, Constantine the Great, pax Romana

Povzetek: Pričujoča študija se v kontekstu kanonov prvega ekumenskega koncila (325) posveča kanonom koncilov v Elviri in Arlesu, da bi bilo tako mogoče najti skupni imenovalec, ki bi združil teološko-kanonsko izročilo omenjenih treh koncilov. Po analogiji kanonov, sprejetih na koncilih v Elviri, Arlesu in Niceji, se kot možni skupni imenovalec kaže Hosij iz Cordobe. Ta škof je bil svetovalec cesarja Konstantina Velikega in verjetno tudi eden izmed tvorcev njegove cerkvene politike. Od tod se Hosijeva dejavnost lahko razkriva tudi v luči združevanja izročil iz Španije oziroma zahodnega rimskega cesarstva – preko Arlesa in Rima, vse do Vzhoda –, Niceje in drugih vzhodnih diecez, katerih predstavniki so se udeležili prvega ekumenskega koncila v Niceji.

Ključne besede: kanoni, izročilo, prvi ekumenski koncil, Konstantin Veliki, pax Romana

- Karel Sládek, Sophiology as a Theological Discipline according to Solovyov, Bulgakov and Florensky
  Sofiologija kot teološka disciplina po Solovjovu, Bulgakovu in Florenskem

Abstract: The article presents one of the themes of theological disputes in the 20th century, specifically the return of the Sophiology into theological considerations. God´s Wisdom (Divine Sophia) was particularly topical in the Russian Orthodox theology in 19th and 20th centuries; however, it overlapped with Catholic theology. The text is based on Vladimir Solovyov's, Sergei Bulgakov's, and Pavel Florensky's experience with the revelation of God´s Wisdom. Since their experience is the experience with revelation, the Sophiology can be integrated into the subjects of spiritual theology. The fundamental doctrinal dispute dealt primarily with the concept of Wisdom in relation to the Holy Trinity. As the mystical encounter with Sophia was described as experience with the female aspect of Divinity, it was also important to search the relationship between Sophia and Virgin Mary. The author thus concludes that sophiology is an essential part of systematic theology.

Key words: Vladimir Solovyov, Sergei Bulgakov, Pavel Florensky, Russian theology, sophiology, dogmatic theology, Mariology

Povzetek: Članek predstavlja eno izmed tem teoloških sporov 20. stoletja, in sicer vrnitev sofiologije v teološke razprave. Božja Modrost (Božja Sofija) je bila še posebej obravnavana v ruski pravoslavni teologiji 19. in 20. stoletja. Kljub temu se je prekrivala s katoliško teologijo. Besedilo članka temelji na izkušnji Vladimirja Solovjova, Sergeja Bulgakova in Pavla Florenskega z razodetjem Božje Modrosti. Ker njihova izkušnja pomeni izkušnjo z razodetjem, je sofiologijo mogoče uvrstiti med predmete duhovne teologije. Temeljni doktrinarni spor je zadeval predvsem koncept Modrosti v odnosu do Svete Trojice. Ker je bilo mistično srečanje s Sofijo predstavljeno kot izkušnja z ženskim vidikom Božanstva, je bilo pomembno iskati odnose med Sofijo in Devico Marijo. Avtor članka zato zaključuje, da je sofiologija bistveni del sistematične teologije.

Ključne besede: Vladimir Solovjov, Sergej Bulgakov, Pavel Florenski, ruska teologija, sofiologija, dogmatična/sistematična teologija, mariologija

- Jože Krašovec, Kazen od naravnega zakona pravičnosti do osebnega odpuščanja
  Punishment from the Natural Law of Justice to Personal Forgiveness

Povzetek: Članek obravnava razsežnosti pravičnosti v njeni kompleksni prepletenosti naravnih, družbenih in osebnih dejavnikov in išče odgovor na vprašanje, kako je mogoče, da v Svetem pismu pojem pravičnosti omogoča razrešitev krize krivde z možnostjo odpuščanja in sprave. Ključ do odgovora je svetopisemska postavka o stvarjenju, ki je teleološko naravnano. Bistvo božjega namena s stvarstvom je paradoksno razmerje med racionalnim načelom pravičnosti in očetovske ljubezni. Zato je osrednje sporočilo Svetega pisma, da imata odpuščanje in sprava najvišjo prioriteto v hierarhiji odnosa Boga do človeštva. Sodobne teorije o moralni upravičenosti kazni bolj ali manj obravnavajo temeljna vprašanja o razmerju med krivdo, kaznijo in odpuščanjem. Filozofsko razpravljanje o kazni pozna dve teoriji o kazni: utilitarizem in retributivizem. Utilitaristi vidijo upravičenost v domnevno dobrih posledicah kazni. Retributivna teorija o kazni temelji na pojmu plačila: retributivizem v strogem smislu pomeni, da je plačilo za človeška bitja potreben in zadosten pogoj za kaznovanje. Svetopisemsko izročilo ima za podlago retributivno idejo kazni, ki je po naravi celostna. Obstaja vzročna zveza med upornostjo in kaznijo, ki je tako celovita, da se ne more nihče izogniti negativnim posledicam svojega hudodelstva. Zaradi celovitega odnosa med Bogom, človeškim rodom in svetom greh ne vpliva samo na zvezo z Bogom in človekom, temveč tudi na medčloveške odnose in svet. Zato je pokora po naravi teološka, socialna in kozmološka. Toda bistvo božje pravičnosti je, da so razlogi za odpuščanje in spravo končno brezpogojni.

Ključne besede: pravičnost, naravni zakon, krivda, utilitarizem, retributivizem, kesanje, odpuščanje, sprava

Abstract: Punishment from the Natural Law of Justice to Personal ForgivenessThe article deals with dimensions of justice in its complex intertwinement of natural, social and personal factors and searches for an answer on the question how it is possible that in the Bible the concept of justice makes possible solution of the crisis of quilt with the possibility of forgiveness and reconciliation. The key to the answer is biblical presupposition of Creation which has a teleological orientation. The essence of God‘s aim with the Creation is the paradox relationship between rational principle of justice and fatherly love. Therefore the central message of the Bible is that forgiveness and reconciliation have the highest priority in the hierarchy of God‘s attitude to humankind. Modern theories about moral justification of punishment deal with more or less fundamental issues of the relationship between guilt, punishment, and forgiveness. Philosophical debate on punishment recognizes two types of theories of punishment: utilitarianism and retributivism. Utilitarians see the justification of punishment in supposed advantageous consequences of punishment. The retributive theory of Punishment is based on the notion of deserts: retributivism in its strict sense holds that the deserts of human beings are a necessary and a sufficient condition for their being punished. Biblical tradition is based on a retributive concept of punishment which is holistic in nature. The causal relationship between rebellion and punishment is so integral that no one can escape in the negative consequences of his or her own wrongdoing. The organic nature of the interrelationship between God, humankind and the world means that the sin affects not only the divine-human relationship but also the relationship between human beings themselves as well as between human beings and the world as a whole. Penance is, therefore, theological, societal and cosmic in nature. The essence of God‘s righteousness is, however, that his reasons for forgiveness and reconciliation are, in the final analysis, unconditional.

Key words: justice, natural law, guilt, utilitarianism, retributivism, repentance, forgiveness, reconciliation

- Stanislav Slatinek, Pastoralni izzivi za uspešen pogovor z duhovnikom in foro interno v luči posinodalne apostolske spodbude Radost ljubezni – Amoris laetitia
  Pastoral Challenges for Successful Conversation with Priest in foro interno in the Light of the Post-sinodal Apostolic Exhortation Joy of Love – Amoris Laetitia

Povzetek: Posinodalna apostolska spodbuda Radost ljubezni (Amoris laetitia) izziva katoliško Cerkev, da bi se navdušila za družinsko pastoralo papeža Frančiška: želi biti odprta za vse ljudi, še posebno za družine s težkim življenjem (za ločene, razvezane, zapuščene zakonce itd.). Da bi bila družinska pastorala čimbolj uspešna, spodbuja papež Frančišek, naj Cerkev vstopi v proces spremljanja, razlikovanja in vključevanja krhkosti. Prednostno nalogo imajo pri tem spovedniki. V pogovoru z duhovnikom in foro interno (pri spovedi) bodo ljudje laže presojali svoje življenje in kaj ovira možnost njihove polnejše udeležbe v življenju Cerkve. Zato v tej razpravi namenjamo največ pozornosti temeljnim kriterijem razločevanja in foro interno, ki so steber prenovljene družinske pastorale papeža Frančiška. Če bodo duhovniki sledili pastoralnim izzivom, ki jih papež Frančišek navaja v posinodalni apostolski spodbudi Radost ljubezni, potrpežljivo razločevali vsak primer posebej in upoštevali temeljne kriterije razločevanja in foro interno, bodo zakonci in družine razodevali svetu in Cerkvi veliko bolj srečen obraz.

Ključne besede: ločeni, razvezani, družine s težkim življenjem, spovedniki, kriteriji razločevanja

Abstract: Post-sinodal apostolic exhortation Joy of Love (Amoris Laetitia) challenges the Catholic Church to be enlightened by Pope Francis‘s family pastoral that wants to be open to all people, especially for families with difficult lives (for separated, divorced, abandoned spouses etc.). In order for the family pastoral care to be successful as possible, Pope Francis encourages the Church to enter into the process of accompanying, discerning and integrating weakness. Priority task is given to the confessors. In a conversation with the priest in foro interno (at the confession) people will judge their lives easier, as well as detect what hinders the possibility of their fuller participation in the life of the Church. Therefore, in this debate, we devote most of attention to the fundamental criteria of discernment in foro interno, which is the pillar of the Pope Francis‘s renewed family pastoral. If the priests will follow the pastoral challenges stated by Pope Francis in the post-sinodal apostolic exhortation Joy of Love, patiently discerning each case specifically and taking into account the fundamental criteria of discernment in foro interno, the spouses and the families will reveal much happier face to the world and the Church.

Key words: separated, divorced, families with difficult lives, confessors, criteria for discernment

- Sebastijan Valentan, L'infedeltà come capo di nullità matrimoniale
  Nezvestoba kot razlog za ničnost zakona
  Infidelity as a Ground for Nullity of Marriage

Riassunto: L'infedeltà di uno o di entrambi coniugi influenza molto la comunione matrimoniale, e a volte è così determinante, che il matrimonio fallisce e i coniugi prendono ognuno la propria strada. L'infedeltà tra i coniugi si esprime in tanti modi diversi quanti sono i matrimoni perché ogni coppia è a sé, ha un proprio modo di vivere la vocazione matrimoniale. Dobbiamo specificare che non ogni matrimonio fallito (per infedeltà) comporta la nullità matrimoniale. La validità di tali matrimoni si verifica nel tribunale ecclesiastico. Lo studio mostra in quali casi l'infedeltà può essere anche ragione di nullità. Negli ultimi anni si è discusso molto sulle sentenze del tribunale apostolico della Rota Romana nei processi di nullità matrimoniale a causa dell'esclusione del bonum fidei, perche non è stato sempre del tutto chiaro questo concetto (e non lo è ancora), specialmente per ciò che concerne la comprensione dell'unità matrimoniale. La giurisprudenza della Rota Romana è un riferimento fondamentale in quanto le sue decisioni sono di guida per gli altri tribunali nel mondo.

Parole chiave: (in)fedeltà, matrimonio, proprietà essenziali del matrimonio, nullità matrimoniale, bonum fidei, Rota Romana, Codice di Diritto Canonico, can. 1056, Mitis Iudex Dominus Iesus

Povzetek: Nezvestoba enega ali obeh zakoncev močno prizadene zakonsko skupnost. Včasih tako močno, da zakon zaradi tega razpade in zakonca gresta svojo pot. Nezvestoba med zakonci se kaže na zelo različne načine, kajti vsak par ima svoje življenje, lasten način dojemanja zakonske poklicanosti. Potrebno je pojasniti, da ni vsak ponesrečen cerkveni zakon (zaradi nezvestobe) tudi že neveljaven zakon. Njegovo veljavnost presoja cerkveno sodišče. Razprava pokaže, v katerih primerih je lahko nezvestoba v zakonu tudi razlog za ničnost. V zadnjih letih se je veliko razpravljalo o sodbah apostolskega sodišča Rimske rote v postopkih ugotavljanja ničnosti zakona zaradi izključitve dobrine zakonske zvestobe, saj ta koncept ni bil (in še zmeraj ni) povsem jasen, posebej še glede tega, kako vpliva na razumevanje enosti zakona. Sodna praksa Rimske rote nam je v pomoč, saj so njene odločitve vodilo drugim cerkvenim sodiščem po svetu.

Ključne besede: (ne)zvestoba, zakon, bistvene lastnosti zakona, ničnost zakona, bonum fidei, Rimska rota, Zakonik cerkvenega prava, kan. 1056, Mitis Iudex Dominus Iesus

Abstract: Infidelity of one or both spouses strongly affects the marital community. Sometimes to the extent that the marriage disintegrates and the spouses each go their own way. Infidelity among spouses is manifested in very different ways, because each couple has its own life and perception of the marital vocation. It should be clarified that not every unfortunate ecclesiastical marriage is also an invalid one (due to infidelity). Its validity is assessed by the ecclesiastical court. The discussion shows in which cases infidelity in marriage can also be a reason for annulment. In recent years there has been much discussion about the judgments of the Apostolic Tribunal of the Roman Rota on marriage invalidity proceedings due to excluding goods of marital fidelity, since this concept was not and is still not entirely clear, especially with regard to how it affects the understanding of the unity of the

marriage. Judicial practice of the Roman Rota helps us, because its decisions are a guideline to other ecclesiastical courts around the world.

Key words: (in)fidelity, marriage, essential properties of marriage, nullity of marriage, bonum fidei, Roman Rota, Code of Canon Law, can. 1056, Mitis Iudex Dominus Iesus

- Petja Mihelič, Znanstveno raziskovanje univerzalne temeljne norme prava v osebi Jezusa iz Nazareta
  Scientific Research of the Universal Fundamental Norm of Law in the Person of Jesus of Nazareth

Povzetek: Znanstveno raziskovanje univerzalne temeljne norme prava (UTNP) sodi na področje normativne pravne teorije. V širšem smislu so predmet njenega raziskovanja bistvo, narava in temelj vseh pravnih norm. To polje pravne znanosti imenujemo tudi pravna filozofija, pravna ontologija in pravna teologija. V ožjem smislu pa raziskovanje UTNP uvrščamo na področje pravne dogmatike, saj teoretično izhaja iz pravnega sistema UTNP in v njegovem okviru tudi išče odgovore na svoja vprašanja; svojih predpostavk načeloma ne preverja, ampak jih samo razlaga, njena argumentacija pa ostaja znotraj pravnega sistema UTNP. Znanstvene hipoteze skušamo potrditi ali pa zavrniti z uporabo pravne metodologije in pravne argumentacije. Obenem se zavedamo, da sam obstoj UTNP ni dokončno dokazljiv z empiričnimi metodami in da se do neke mere subjektivni razlagi ni mogoče izogniti. V tem smislu je glavni cilj raziskovanja UTNP, dati znanstveni prispevek k pravni in k teološki znanosti. Pri znanstvenem raziskovanju na polju pravne teorije, pravne filozofije in pravne teologije je dobrodošla raznolikost konkurenčnih teorij naravnega prava. Za zagotavljanje uresničevanja tega ideala demokratična, pravna in pluralna država državljanom zagotavlja človekovi pravici do svobode vesti in do svobode izražanja, ki sodita med temeljne vrednote vsake svobodne družbe.

Ključne besede: Kristus, etika, bistvo, objektivnost, naravno pravo, pravna teologija

Abstract: Scientific research of the Universal Fundamental Norm of Law (UFNL) is part of the normative theory of law. In a broader sense its research focuses on the essence, nature and foundation of legal norms. In a narrower sense UFNL research can be classified in the field of legal dogmatics, the reason being that its theoretical research focuses on the legal system of the UFNL where it also draws its answers from. Premises are only explained, not questioned, while argumentation is not backed from outside sources but remains within the system itself. In this frame of legal theory, legal philosophy and legal theology the law as such is being reexamined. Scientific methods of legal methodology and legal argumentation are used to confirm or refute scientific hypotheses. At the same time, this particular scientific field of the metaphysics of law cannot be proved definitively with mere empirical methods and a somewhat subjective explanation cannot be altogether avoided. Proving the actual existence of the UFNL is not a realistic goal of its research, but rather a serious contribution to the legal and theological sciences. For scientific research in fields of legal theory, legal philosophy and legal theology, a pluralism of concurrent natural law theories is welcomed. To implement this principle in practice, a democratic and plural state, under the rule of law, gives its citizens a right to freedom of conscience and freedom of speech, which both constitute the foundation of any free society.

Key words: Christ, ethics, essence, objectivity, natural law, legal theology

- Matej Hedl, Kompleksnost dialoga v egiptovski tranziciji
  Complexity of Dialogue in the Egiptian Transition

Povzetek: Avtorjev članek je prispevek k razumevanju pomena dialoga v procesih politične tranzicije, kot zgled je navedena »arabska pomlad«. Ta pomladje leta 2010 kot požar zajela države magrebskega pasu in s tem sprožila neustavljiv val političnih sprememb. Egipt ima zaradi svojih geopolitičnih posebnosti pomemben religiozni, politični in varnostni vpliv na stabilnost v širši regiji. Proces politične tranzicije v Egiptu izrazito zaznamujeta predvsem obsežen politično-ideološki in verski konflikt. Tranzicijskim oblastem namreč ne uspe izpeljati medverskega in medideološkega dialoga zaradi zakoreninjene dote samodržne vladavine Hosnija Mubaraka, ki je temeljila na družbenoekonomski neenakosti, na vsenavzoči korupciji, na političnem enoumju, na obveščevalno-policijski represiji in na ideološkem izključevanju. Egipt tako (še) ne more stopiti na pot želene demokratične stabilnosti in ekonomskega napredka. Ob predstavitvi temeljnih načel konflikta se bo avtor osredotočil predvsem na pomen tehnike in metodike uspešnega dialoga, to pa bo poizkušal dokazati na podlagi kvalitativno-deskriptivnega modela raziskave, ob uporabi metode razčlenitve teorij dialoga Leonarda Swidlerja (1983) in etike diskurza Jürgena Habermasa (1990).

Ključne besede: dialog, konflikt, etika diskurza, korupcija, Egipt, džihad, politična tranzicija

Abstract: In the following article, the author‘s intent is to add to the understanding of the meaning of dialog within the scope of political transition, with the »Arab Spring« used as an example. In 2010, the »Arab Spring« swept through the countries of the Maghreb region and started a wave of unstoppable political changes. Due to its geopolitical position, Egypt has an enormous religious, political and security influence in the wider region. The process of political transition in Egypt has been characterized by huge political, ideological and religious conflicts. Due to the deeply-rooted legacy of Hosni Mubarak’s autocratic rule, which was marked by economic and social unrest and corruption, political oppression, police and intelligence repression and ideological elimination, the transitional authorities have been unable to achieve an inter-religious or inter-ideological dialogue. Thus, Egypt is still unable to follow the path of desired democratic stability and economic progress. In addition to presenting the basic framework of the conflict, the author is focused on the importance of the techniques and methodology of a successful dialogue, which he tries to prove by using a qualitative and descriptive method of research while analyzing the theories of dialog by Leonard Swidler (1983) and ethics of discourse by Jürgen Habermas (1990).

Key words: dialogue, conflict, ethics of discourse, political transition, jihad

- Andreja Benko, Simbolni elementi sakralnih objektov evangeličanske veroizpovedi in njihov pomen
  Symbolic Elements of Evangelical Sacral Structures and Their Meaning

Povzetek: Največ sakralnih objektov evangeličanske veroizpovedi v Sloveniji je v Prekmurju; pomenijo pomembne prostorske elemente tudi v pokrajini. Prav Prekmurje je skozi čas aktivne protireformacije v 16. in v 17. stoletju ostajalo vztrajno in pretežno protestantsko, tudi zato, ker je pokrajina pripadala takratni ogrski monarhiji. V letu 2017 obeležujemo 500. obletnico protestnega pisma Martina Lutra nadškofu Albertu iz Mainza; Luter ga je odposlal dne 31. oktobra 1517, govori pa o prodaji odpustkov vernikom. K pismu je bilo priloženih tudi znanih 95 tez o kritiki takratne rimskokatoliške Cerkve. S tega stališča je potrebna bolj poglobljena misel o temeljih evangeličanske Cerkve, katere bistvo sledi reformatorski ideji Martina Lutra in drugih reformatorjev. Ker je evangeličanska Cerkev prav tako veja krščanstva, se predvsem v notranjosti sakralnih objektov in po simbolnih elementih razlikuje od rimskokatoliških cerkva. V članku so podrobneje izpostavljeni in obdelani najpomembnejši arhitekturni verski elementi v evangeličanskih sakralnih objektih in njihov simbolni pomen za vernike.

Ključne besede: protestantizem, evangeličanska Cerkev, sakralni objekt, križ, oltar, prižnica, oltarna slika, krstni kamen, Lutrova roža

Abstract: Most sacral structures of the evangelical denomination in Slovenia are found in Prekmurje where they also represent important landmarks in the landscape. The region of Prekmurje remained predominantly protestant throughout the time of active Counter-Reformation in the 16th and 17th centuries in part because the region belonged to the Hungarian monarchy. In 2017 we are commemorating 500 years since Luther's protest letter to archbishop Albert of Mainz, sent on the 31st of October 1517, regarding the sale of indulgences for sins. 95 theses criticizing the Roman-Catholic religion were enclosed. From this standpoint more profound contemplation about the basics and essence of the evangelical faith, the essence of which follows the reform idea of Martin Luther and other reformers, is needed. Although the evangelical faith is also a Christian religion, the interior of sacral structures and symbolic elements differ from Catholic churches. In this article, we focus on and discuss the most important religious elements in evangelical sacral structures and their symbolic meaning for believers.

Key words: Protestantism, Protestant (Lutheran) Church, sacral objects, cross, altar, pulpit, altar painting, baptism stone, Luther's rose

- Borut Juvanec, Najstarejši sakralni objekti v korbelingu vse do krščanstva
  The Oldest Corbelled Sacral Structures until Christianity

Povzetek: Arhitektura je javna in svetna, do vrhunca se razvije v krščanstvu. Prvi znani objekti so namenjeni mrtvim, a vsebujejo elemente javne arhitekture. Materiali so naravni in trajni, predvsem kamen, najprej grajen na suho. Sestavi kamna se začnejo s preklado kot dolmenom, nadaljujejo s previsevanjem in končajo z obokom. Korbeling je sistem horizontalnih plasti s previsevanjem, vse do petnajst metrov razpona in višine. Kupola je tridimenzionalni obok, zahtevno delo profesionalcev. Z razvojem krščanstva gre razvoj v profesionalizem. Korbeling najdemo že v 6. tisočletju pred Kristusom in sega vse do danes. Z uporabo znanja astronomije so bila nekatera svetišča izpred štirih tisočletij vir vode, čudeža in religije. Pri tem pa preprosti korbeling še vedno živi. Nastal je kot delo preprostih graditeljev, pozneje so se zanj navdušili vrhunski strokovnjaki, vse do krščanstva, ki je z uvedbo reda in kontrolirane misli razvilo arhitekturo svetišč do danes, ko s funkcionalizmom postaja cerkev vse pomembnejši objekt javne kulture.

Ključne besede: arhitektura, religija, sakralno, objekt, kamen, les, korbeling, kupola, bazilika

Abstract: Architecture can be classified as either public or profane, reaching its culmination with Christianity. The oldest known structures were dedicated to the dead yet contain elements of public meaning.Natural and lasting materials, predominantly stone, were built into a drystone wall. Layers of stone are first built into dolmens, followed by successive courses of stone each extending farther outward than the one below and end in an arch. Corbelling is a system of horizontal layers built into an overhang, which can extend up to 15 metres. A cupola is a three-dimensional, constructionally demanding arch. Corbelling has been used in construction since the 6th millenium BC and can still be found in architecture today. Some 4 thousand-year-old monuments, which were important sources of water, religion and miracles, were built with a high knowledge of astronomy. Corbelling was used in structures made by unschooled builders as well as professionals. Christianity, with its culture, order and controlled ideals has continued to develop the architecture of sacral buildings to the present, whereby churches have become important objects of public culture.

Key words: architecture, religion, sacral object, stone, wood, corbelling, dome, basilica

- Tjaša Stepišnik Perdih, Fiziološke dimenzije čustev v Svetem pismu
  The Physiological Dimensions of Emotions in the Holy Bible

Povzetek: Čustva so kompleksni in dinamični duševni procesi. Vključujejo posameznikov celostni odziv, tudi telesnega. Pojmovanje čustev kot psihofizičnih fenomenov naj bi se uveljavilo ob vzniku znanstvenih diskurzov v 19. stoletju, vendar lahko zapise o telesnem vidiku čustev zasledimo že v Svetem pismu. Ob primerjavi opisov čustev v Svetem pismu s sodobnimi spoznanji lahko ugotovimo, da so fiziološke dimenzije čustev v Svetem pismu relevantno opisane. To pomeni, da je bila telesna dimenzija čustev prepoznana – ne pa tudi raziskana – že precej pred 19. stoletjem.

Ključne besede: čustva kot psihofizični fenomeni, fiziološke dimenzije čustev, čustva v Svetem pismu

Abstract: Emotions are complex and dynamic mental processes. They involve individual's comprehensive response, including physiological. The concept of emotions as psychophysical phenomena has been established with the emergence of scientific discourses of the 19th century. However, writings on the physical aspect of emotions can be traced back to the Bible. By comparing the descriptions of emotions in the Bible with the modern knowledge one can conclude that the descriptions of the physiological dimensions of emotions in the Bible are relevant. This means that the physical dimension of emotions has been recognized, although not researched, well before the 19th century.

Key words: emotions as psychophysical phenomenon, physiological dimensions of emotions, emotions in the Bible

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- Bojan Žalec, Kierkegaard in politično: vera kot premagovanje nasilja in vir demokracije
  Kierkegaard and Political: Faith as Overcoming of Violence and as an Origin of Democracy

Povzetek: Namen članka je, osvetliti področje političnega v luči Kierkegaardovemisli. Avtor izpostavi dva vidika: premagovanje nasilja in delovanje svobodne/liberalne demokracije. Ugotavlja, da je gojenje pristne religioznosti in na njej temelječe etike zelo pomembno v obeh pogledih. V prvem delu članka, posvečenem nasilju, avtor opre svoja izvajanja na teološko antropologijo in na psihologijo, ki temeljita na Kierkegaardovem delu in na Bellingerjevi interpretacijitega dela. Ključno vlogo igrajo interpretacija tesnobe, obupa in greha in načini človekovega odziva na božji klic. V drugem delu avtor naredi dva koraka. V prvem dokazuje, da je etika božje zapovedi, kakor jo je razumel Kierkegaard, združljiva s svobodno demokracijo. V drugem koraku pa gre še dlje, saj dokaže, da je omenjena etika temelj pristne subjektivnosti in avtonomnosti. Zato je ta etika vitalnega pomena za delovanje svobodne demokracije.

Ključne besede: tesnoba, obup, greh, nasilje, etika božje zapovedi, svobodna/liberalna demokracija

Abstract: The aim of this paper is to enlighten the area of political in the light of Kierkegaard's thought. The author focuses on two aspects: overcoming of violence and functioning of liberal democracy. He finds out that cultivation of authentic religiosity and on it founded ethics is very important in both respects. In the first part of the article devoted to violence, the author's argumentsare based on theological anthropology and psychology that are founded on Kierkegaard's work and Bellinger's interpretation of it. The interpretation of anxiety, despair, sin, and the ways of human's response to God's call play the key role in it. In the second part, the author makes two steps. Firstly, he argues that the ethics of divine command as understood by Kierkegaard is compatible with liberal democracy. With the second step, he goes even further: he argues that the mentioned ethics is a foundation of authentic subjectivity and autonomy. Therefore, such ethics is of vital importance for working of liberal democracy.

Key words: anxiety, despair, sin, violence, ethics of divine command, liberal democracy

- Peter Rožič, Ocena Tocquevillove analize vpliva religije na demokracijo
  Assessing Tocqueville's Analysis of the Impact of Religion on Democracy

Povzetek: Kako razumeti mesto religije v sodobnih družbenopolitičnih okvirih, kadar ti okviri obravnavajo religijo kot izginjajočo in kot odsev nerazvitosti? Medtem ko razsvetljenstvo pripomore k večjemu razumevanju in uveljavitvi demokratične enakosti, hkrati vodi k ostri kritiki in tu pa tam k izločanju religije iz nazorskega, iz nravnega in iz javnega prostora. Tocqueville se kot najvplivnejši teoretik moderne demokracije zoperstavi takšnemu dualizmu s predpostavko, da je vera za človeka naravna in koristna. Naš članek ocenjuje Tocquevillovoanalizo vpliva religije na demokracijo in ugotavlja, da Tocqueville skladno razume religijo kot gonilno silo enakosti in svobode, ki hkrati umerja egalitarno in liberalno politiko z moralnimi mejami in s tem pomeni ključno politično institucijo.

Ključne besede: religija, Tocqueville, demokracija, enakost, svoboda

Abstract: Assessing Tocqueville's Analysis of the Impact of Religion on DemocracyHow is the role of religion in the modern socio-political context to be understood when these contexts treat religion as disappearing and as a result of underdevelopment? While the Enlightenment helped the movement towards a greater understanding and realization of democratic equality it also resulted in a sharp critique and the occasional exclusion of religion from the world-view as well as the ethical and public spheres. This article provides an assessmentof Tocqueville's analysis of the impact of religion on democracy. It suggests that Tocqueville understands religion as a driving force of equality and freedom, which at the same time supplies egalitarian and liberal politics with moral limits and thus represents a crucial political institution.

Key words: religion, Tocqueville, democracy, equality, freedom

- Vojko Strahovnik, Religija, javni prostor in zavzetost v dialogu
  Religion, Public Space and Commitment in Dialogue

Povzetek: Širša tema prispevka je vprašanje o položaju in vlogi religij v javni sferi, posebno tistih vidikov, ki jih lahko prepoznamo kot dejavnike medreligijskega in medkulturnega dialoga. Ena od predpostavk je, da je medreligijski dialog vdelan in potopljen v medkulturni dialog, medkulturni dialog pa je nujno vrednostnodoločen v smislu, da lahko govorimo o moralnem dialogu. To širše izhodišče najprej povežemo z razpravo o izbranih vidikih globalizacije in sekularizacije kot določilih sodobnega položaja. V jedru se ukvarjamo z vprašanjem nevtralnostiv medkulturnem in v moralnem dialogu. Osrednja teza je, da takšen moralni dialog ne more in ne sme biti nevtralen, ampak nasprotno, zavzet. Ob koncu izpostavimo vlogo identitetne politike in politične korektnosti v medkulturnemin v moralnem dialogu, pri tem pa trdimo, da se ujameta v zanko nevtralnosti in pomenita možni vidik tako imenovanega sekularnega fundamentalizma. Ob koncu potrdimo pomen vrednostne določenosti in zavzetosti v dialogu.

Ključne besede: religija, dialog, sekularizacija, javni prostor, nevtralnost

Abstract: The broader theme of the paper is the question about the position and role of religions in the public sphere, especially those aspects that we can recognize as factors of interreligious and intercultural dialogue. One of the assumptions is that interreligious dialogue is embedded and immersed in intercultural dialogue, and further, that the latter is necessarily evaluatively determined in the sense that we can talk about moral dialogue. This wider starting point is first connected with the discussion of the selected aspects of globalization and secularization as the determinants of the modern situation. In the central part of the paper we are dealing with the issue of neutrality in intercultural and moral dialogue. The central thesis is that such dialogue cannot and must not be neutral, but on the contrary, committed and engaged. Finally, we emphasize the role of identity politics and political correctness in intercultural and moral dialogue, claiming that they end up being entangled in a loop of demand for neutrality and represent a possible aspect of the so-called secular fundamentalism. At the end, we stress again and highlight the importance of evaluativedetermination and engagement of dialogue.

Key words: religion, dialogue, secularization, public space, neutrality

- Anton Jamnik, Medkulturni dialog ima temelje v verskem pluralizmu
  Intercultural Dialogue is Founded on Religious Pluralism

Povzetek: Filozofija religije vedno bolj upošteva dejstvo, da ne sme in ne more obravnavati zgolj monoteističnih verstev, oziroma ob pregledu zahodne filozofije religije, samo krščanstva. Medkulturni dialog, ki ga bo podprla filozofija religije, bo temelje iskal v verskem pluralizmu, podprtem tudi z upoštevanjem različnih kulturnih podlag. Umetnost oziroma kultura lahko pomaga pri iskanju skupnih temeljev religije, da bi se tako odprl dialog med posameznimi religijami, ki so si glede predmeta verovanja med seboj različne, pa vendar imajo v odnosu do Presežnega veliko skupnega. Pri tem je treba upoštevati tudi konfesionalno apologetiko, ki bo vselej navzoča pri tovrstnih procesih. Dialog med kulturami se tako kaže kot primeren prostor z vso svojo pozitivno naravnanostjo, da podpre tudi dialog med religijami. Prav tako velja narobe: ko krščanska vera ob vsej zavesti svoje identitete in na poseben način enkratnosti in drugačnosti med vsemi religijami podpira dialog z drugimi religijami, se zaveda, da to pripomore k preseganju napetosti in različnih konflikov v globalnem svetu, v katerem igrajo religije izjemno pomembno vlogo pri doseganju miru in medsebojnega spoštovanja.

Ključne besede: krščanstvo, religije, dialog, pluralnost kultur, pluralnost religij

Abstract: Philosophy of religion is increasingly taking into account the fact that it should not and cannot limit itself to monotheistic religions or, in the case of Western philosophy, to Christianity. Intercultural dialogue supported by philosophy of religion will seek its foundations in religious pluralism and reinforcement in various cultural backgrounds. Art or culture can help the search of common foundations of religion, which could encourage dialogue between various religions. Religions are different in terms of belief but share much as to their relations with the Transcendent. Inter-religious dialogue needs to consider confessional apologetics, which is always part of such processes. Intercultural dialogue thus represents a suitable space for supporting inter-religious dialogue by offering positive attitude. Nevertheless, inter-religious dialogue can also promote intercultural dialogue. The Christian faith, fully aware of its identity and its proper uniqueness and distinctionfrom other faiths, supports dialogue with other religions, knowing well that this contributes to overcoming tensions and conflicts in the globalized world, where religions play an extremely important role in achieving peace and mutual respect.

Key words: Christianity, religions, dialogue, cultural pluralism, religious pluralism

- Mateja Pevec Rozman, Pomen in vloga religije v sodobni postmoderni družbi in iskanje bistva religioznega fenomena
  The Meaning and Role of Religion in Postmodern Society and the Question of the Essence of the Religious Phenomenon

Povzetek: Problem, ki ga obravnava pričujoča razprava, je vprašanje bistva religioznega fenomena. Pri sodobnih študijah religije se opušča iskanje bistva religije in se priznava različnost posameznih simbolnih sistemov, a spraševanje po njenem bistvu je ključno za razumevanje pomena in vloge religij v sodobnemglobalnem postmodernem svetu. Religioznost je kompleksen pojav in je več kakor zgolj človekov osnovni dejavnik, ki ga sestavljajo ostanki prvotnih verovanj, simbolnih sistemov, obredov in norm. Vsaka religioznost te vidike vključuje, a se v njih do konca ne izčrpa. V prvem delu razprave predstavljamo religioznost sodobnega postmodernega človeka oziroma nekatere značilnosti sodobne postmoderne religioznosti, v drugem delu razprave pa skozi razlikovanjemed pravo ali mistično in popačeno ali magično religioznostjo odstiramo pogled na srčiko religioznosti, ki je razmerje, osebni odnos ali t. i. ljubezenski odnos do Presežnega bitja. Med izkustva, ki jih ne moremo zgolj racionalno utemeljiti,sodi religiozno izkustvo, a prav razum ostaja tisti korektiv, ki varuje religije pred skušnjavami iracionalizma, fundamentalizma ali magičnosti. Tako se nam ponuja teza, da so v smislu pojmovanja religioznega razmerja kot osebnega razmerja s Presežnim, lahko prav religije tisti dejavnik, ki odstirajo pot upanja, spoštovanja drugega in drugačnega, saj človeka osvobajajo od iracionalnih pričakovanj in zagledanosti vase, ga krepijo v odgovornosti do bližnjega, dajejo odgovore na vprašanje smisla, so nosilke upanja in nenazadnje dejavnik medreligijskega in medkulturnega dialoga.

Ključne besede: religija, religioznost, postmoderna, medosebni odnos, bistvo reli-gioznosti, postmoderna religioznost, magična in mistična religioznost

Abstract: The article addresses the question of the essence of the religious phenomenon.Contemporary studies have abandoned the search for this essence in favor of recognizing the diversity of individual symbolic systems. Nevertheless, the essence is the key to understanding the meaning and role of religion in the contemporary secularized global postmodern world. Religiosity is a complex phenomenon and is more than just a basic human factor, which is composed of the remains of original beliefs, rituals and norms. Each religiosity includes all of these aspects and ties them together, but it is much more than these. First, we show some visible characteristics of postmodern religiosity and the post-modern believer. Second, we elucidate by distinguishing between mystical and magical religiosity the core of religiosity, which is the relation, personal relationship or the so-called relationship of love with the Transcendent Being. In this sense religions reinforce trust, hope and self-giving, and are thus facilitators of dialogue and peace. Nevertheless, human rational intellect is a corrective force that protects religions from temptations of irrationalism, fundamentalismor magic. True religiosity is mystical and liberates man from irrational expectations and self-centeredness; it strengthens responsibility for the other and offers answers to the questions of meaning. Ultimately, it creates conditions for inter-religious and intercultural dialogue.

Key words: religion, religiosity, postmodernity, interpersonal relationship, essence of religiosity, postmodern religiosity, magical and mystical religiosity

Pojdi na vrh / Go to the Top

- Erika Prijatelj, Religija, posebno krščanstvo, v dialogu s kulturami in drugimi religijami
  Religion, especially Christianity, in Dialogue with Cultures and Other Religions

Povzetek: Avtorica izhaja iz teze, da religije oblikujejo kulture in kulture religije. Pri preučevanju vzajemnega sooblikovanja kulture in religije se osredotoča posebej na krščanstvo. Osrednji pojem raziskave je dialog, njegove stopnje in navzočnostna medreligijski in medkulturni ravni. Medreligijski dialog je medkulturni dialog in medkulturni dialog je medreligijski dialog. Pristen in globok dialog kot način življenja pomeni pripravljenost na duhovno preobrazbo; v tem procesu se človek ali skupnost ne odpre samo drugačnosti drugega in dojemanju prej nezavednih ali neznanih resničnosti z nove perspektive, ampak sprejme tudi moralno odgovornost za dobro drugega, okolja in človeštva.

Ključne besede: religija, kultura, inkulturacija religije, medreligijski dialog, medkulturni dialog, stopnje dialoga, duhovnost

Abstract: The paper is based on the thesis that religion shapes culture and culture shapes religion. While examining mutual shaping between culture and religion, a special focus is placed on Christianity. The central notion of the research is dialogue, its stages and manifestation on both the interreligious and interculturallevels. Interreligious dialogue is intercultural dialogue and intercultural dialogue is interreligious dialogue. A genuine and deep dialogue as a way of life means an openness to spiritual transformation. In the process of such a dialogue, people or communities open themselves to others' differences and to previously unkown reality from a new perspective. They also accept moral responsibility for the good of the others, of the environment and of humanity.

Key words: religion, culture, inculturation, interreligious and intercultural dialogue, stages of dialogue, spirituality

- Urška Lampret in Peter Rožič, Braniteljica življenja: Cerkev in človekove pravice med komunistično revolucijo
  Defender of Life: Church and Human Rights during the Communist Revolution

Povzetek: Kako je in naj bi katoliška Cerkev na Slovenskem ravnala glede obrambe človekovega življenja in dostojanstva med komunistično revolucijo? RevolucijaCerkve kot edine vidnejše javne institucije ni obvladovala, je pa vzpostavila načela, ki so Cerkev prisilila v tu in tam etično sporne rešitve. Medtem ko stroka ostaja neenotna glede narave medsebojnega vpliva Cerkve in revolucije, članek za razumevanje ideološkega nasprotovanja med Cerkvijo in revolucijo najprej kontekstualizira odnos Vatikana do komunistične revolucije. Obenem preuči teološke in zgodovinske študije o komunistični revoluciji in analizira vlogo krščanskega nauka pri dolžnosti Cerkve glede obrambe življenja. Študija ugotovi, da je bila Cerkev na Slovenskem postavljena v obrambno držo, in če ne bi varovala človekovih pravic, bi samo sebe razumela, kakor da zanemarja svoje poslanstvo bolj, kakor ga je z uporabo nekaterih drž in postopkov, analiziranih v članku. Med revolucijo je Cerkev to etično dolžnost izpolnjevala ne le zaradi svojih verskih nazorov, temveč tudi zaradi poudarjanja pomembnosti krščanske drže do upora.

Ključne besede: revolucija, katoliška Cerkev, komunizem, obramba, človekovo dostojanstvo, Slovenija

Abstract: How the Catholic Church on Slovenian territory acted or was supposed to act in order to protect human life and dignity during the Communist Revolution? The Communist Revolution failed to gain control over the institution of the Catholic Church. On the other hand, the revolution managed to establish some principles that forced the Church into some ethically controversial positions. While theologians do not agree on the nature of the relationship between the Church and the Revolution, this article contextualizes the attitude of the Vatican towards the Communist Revolution in order to understand the ideologic divergence between the two. The article also presents theological and historical research on the Communist Revolution and analyzes the role of the Christian teaching of the Church's duty to defend human life. The study shows that the Church on Slovenian territory was put in a defensive position and had it not protected human rights during the Communist Revolution, it would have offended its own mission to a greater extent than it did using the inappropriate methods and attitudes analyzed in this article. During the Revolution the Church implemented its duty of protection of human rights not only for religious reasons, but also because of the importance of Christian attitude towards anti-communist resistance.

Key words: Revolution, Catholic Church, Communism, defense, human dignity, Slovenia

- Stanislav Slatinek, Pastoralna skrb papeža Frančiška za družinski dialog
  Pastoral Care of Pope Francis for the Dialogue in the Family

Povzetek: Družinski dialog je papež Frančišek najlepše opisal v posinodalni apostolski spodbudi Radost ljubezni (Amoris laetitia). Za pristen družinski dialog papež navaja osnovne kriterije (npr. pozorno poslušanje, trenutki tišine, priznati vrednost drugega, izraziti svoje mnenje itd.), ki omogočijo, da družina v pogovoru vztraja in se ga ne naveliča. Tem kriterijem papež dodaja še nekatere posebne, ki lahko družinsko življenje in komunikacijo zelo bogatijo (npr. materina vloga v družini, vzgoja otrok za dialog, pomen vere v družini itd.). Vsi kriteriji papeža Frančiška so pomembni, da družine ostanejo odprte za dialog. Hkrati pa so papeževi kriteriji za pristni dialog koristni pri pospeševanju dialoga in miru v sodobnem svetu.

Ključne besede: Amoris laetitia, Radost ljubezni, družinski dialog, papež Frančišek, družina

Abstract: Pastoral Concern of Pope Francis for the Dialogue in the FamilyPope Francis best described the family dialogue in the postsynodal apostolic exhortation The Joy of Love (Amoris laetitia). The Pope lists basic criteria for a genuine family dialogue (e.g. listening carefully, moments of silence, acknowledging the value of another, expressing one's opinions, etc.) that enable the family to persevere and not get tired of conversation. The Pope adds to these criteria some special ones that can greatly enrich family life and communication, for example, the role of the mother in the family, education of children for dialogue, and the importance of faith in the family. All the criteria of Pope Francis are important for families to remain open to dialogue. At the same time, the Pope's criteria for genuine dialogue are useful in fostering dialogue and peace in the modern world.

Key words: Amoris laetitia, The Joy of Love, family dialogue, Pope Francis, family

- Ivan Platovnjak, Vpliv religije in kulture na duhovnost in obratno
  The Influence of Religion and Culture on Spirituality and Vice-Versa

Povzetek: Postmoderno kulturo zaznamuje velika duhovna lakota. Ob tem fenomenu iskanja duhovnosti postavlja avtor prispevka tezo, da religija in kultura zelo vplivata na duhovnost in obratno: tudi duhovnost ima velik vpliv na religijo in na kulturo. Da bi to tezo potrdil, avtor po kratki predstavitvi temeljnih pojmov razišče najprej vpliv religije in kulture na duhovnost predvsem skozi zgodovino krščanske duhovnosti znotraj katoliške Cerkve. V tretjem poglavju prikaže, kako je duhovnost vplivala na religijo in na kulturo in kako lahko še bolj vpliva. Sodobno veliko zanimanje za duhovnost je namreč znamenje časa, da je treba začeti še bolj zavestno razvijati duhovnost, ki bo zmožna ustvarjati medreligiozni in medkulturni dialog v današnjem prostoru in času in preobražati sedanjo kulturo v kulturo vzajemnega življenja in spoštovanja vsakogar.

Ključne besede: religija, kultura, duhovnost, duhovna lakota, dialog

Abstract: Postmodern culture is characterized by a great spiritual hunger. On the basis of the phenomenon of searching for spirituality the author advances the thesis that religion and culture exert strong influence on spirituality while spiritualitycan also have great influence on religion and culture. To confirm this thesis the author, after a short presentation of basic concepts, first investigates the influence of religion and culture on spirituality primarily by considering the history of Christian spirituality within the Catholic Church. He then shows how spirituality has influenced religion and culture, and how its influence can be even stronger. Modern interest in spirituality is in fact a sign of the times, indicating it is necessary to begin a more conscious development of spirituality that will encourage inter-religious and intercultural dialogue in the present time and space and transform the contemporary culture into a culture of mutual respect for everyone.

Key words: religion, culture, spirituality, spiritual hunger, dialogue

- Janez Vodičar, Komparativna teologija kot temelj šolske vzgoje za medverski dialog
  Comparative Theology as a Basis of School Education for Interfaith Dialogue

Povzetek: Medverski dialog, kakor ga razumejo njeni pobudniki, naj bi presegal zgolj strpnost. Vodil naj bi k sodelovanju in bogatenju in naj ne bi temeljil le na prenašanju drugega in drugačnega. Ricœurjeva hermenevtika, ki vsako razumevanje umesti v proces prevajanja, omogoča antropološko izhodišče za med-verski dialog: temeljil naj bi na poglabljanju osebnega verovanja. Podobno izhodišče ima tudi komparativna teologija F. X. Clooneyja. Ob tej teologiji bomo pokazali na možno didaktično zasnovo pouka pri gimnazijskem predmetu vera in kultura v šoli; vodil naj bi k utrjevanju osebnega verovanja in k bogatenju ob drugače verujočih, kakor tako ali tako poudarja sam učni načrt tega predmeta. Tako didaktično zasnovani pouk lahko v veliki meri preseže sodobno površnost verovanja v plehki ponudbi novodobnih duhovnosti in konfliktnost srečevanja raznih današnjih fundamentalistično naravnanih vernikov.

Ključne besede: medverski dialog, vera in kultura, P. Ricœur, F. X. Clooney, komparativna teologija, pouk o verstvih

Abstract: Interfaith dialogue, as understood by its founders, is supposed to transcendmere tolerance. It is supposed to lead to cooperation and mutual enrichment and should not be based on mere coexistence with others who are different from us. Ricœur's hermeneutics, which claims that all understanding happens through translation, gives an anthropological foundation for interfaith dialogue based on strengthening of one's own faith. Comparative theology of F. X. Clooney is based on a similar idea. It will help us demonstrate a didactic plan for a high school course on Faith and Culture which will promote the strengtheningof students' faith and their enrichment through people of other faiths, which is the goal of this course anyway. A course with such didactic plan can overcome the superficiality of modern believers faced with a variety of frivolous new age spiritualities, as well as the conflicts which arise when various fundamentalist believers meet.

Key words: interfaith dialogue, Faith and Culture, P. Ricœur, F. X. Clooney, comparative theology, religious studies

- Roman Globokar in Tadej Rifel, Medverski dialog pri religijskem pouku v Sloveniji
  Interreligious Dialogue in Religious Education in Slovenia

Povzetek: Katoliške gimnazije v Sloveniji so leta 2003 skupaj oblikovale enoten učni načrt za predmet vera in kultura. Predmet je resda opredeljen kot konfesionalni religijski pouk, vendar sta že v izhodišču poudarjeni dialoška naravnanost in odprtost za medversko sodelovanje. Po trinajstih letih izvajanja pouka je bila aprila 2016 opravljena temeljita raziskava o kakovosti izvajanja religijskega pouka in o doseganju zastavljenih ciljev. V članku so predstavljeni rezultati raziskave med dijaki in učitelji s posebnim poudarkom na vprašanju o dialoški in medverski naravi predmeta. Ugotavljamo, da dijaki in učitelji zelo visoko ocenjujejo pomen in izvedbo medverskih vsebin in tudi drugače pozitivno izpostavljajo izrazito dialoško naravo religijskega pouka. Dajejo pa tudi nekaj predlogovza izboljšave, kakor je, na primer, neposredna vključenost pripadnikov drugih verstev v pouk. Avtorja prispevka ugotavljata tudi pomanjkljivost same teoretske podlage za medverski dialog, ki je povsem odsotna iz učnega načrta.

Ključne besede: medverski dialog, religijski pouk, katoliška šola, učni načrt, vera in kultura, raziskave

Abstract: Catholic secondary schools in Slovenia developed in 2003 a unified syllabus for the course called Faith and Culture. Although the course is defined as denominational religious education, it is aimed at promoting dialogue and inter-religious cooperation. After 13 years of teaching the course according to the syllabus, a thorough survey on the quality of the classes and fulfillment of the objectiveswas carried out in April 2016. It reveals that both students and teachers highly appreciate inter-religious content, the way it is carried out and describe the dialogic character of religious education as something positive. Nevertheless, they suggest some improvements, such as active involvement of representatives of other religions in the classes. The authors also point to the shortcomings of the theoretical foundation of the inter-religious dialogue, which is totally absent from the syllabus.

Key words: inter-religious dialogue, religious education, Catholic school, syllabus, Faith and Culture, surveys

- Nik Trontelj in Mari Jože Osredkar, Sto let osnovnega bogoslovja na Teološki fakulteti v Ljubljani
  Hundred Years of Fundamental Theology at the Faculty of Theology in Ljubljana

Povzetek: Glavni cilj prispevka je, predstaviti zgodovino katedre za osnovno bogoslovje in njene predavatelje, ki so preučevali, poučevali in osvetljevali to teološko panogo z dveh zornih kotov: s stališča veroslovja in s stališča nauka o Cerkvi. V prvem delu članka sta najprej predstavljeni vsebina osnovnega bogoslovja in vloga katedre na ljubljanski Teološki fakulteti. V nadaljevanju so predstavljenivsi predavatelji osnovnega bogoslovja, ki so se zvrstili v letih delovanja Teološke fakultete. V skoraj sto letih obstoja ljubljanske Teološke fakultete so na njej delovali dobro usposobljeni predavatelji, ki so veliko prispevali k razvoju slovenske teološke znanosti.

Ključne besede: teološka fakulteta, osnovno bogoslovje, predavatelji, apologetika, ekleziologija

Abstract: Hundred Years of Basic Theology at the Faculty of Theology in Ljubljana This article discusses the history of the Department of Basic Theology and its professors who studied, taught and illuminated this discipline from two perspectives, the study of religion and the teaching of the Church. The first part of the article describes the content of fundamental theology and the role of the Department in the Faculty of Theology in Ljubljana. The second part presents all the scholars of basic theology who have worked at the Faculty of Theology. Through the century of its existence the Faculty has had highly qualified individuals who have played major roles in contributing to the development of theology in Slovenia.

Key words: Faculty of Theology, basic theology, professors, apologetics, ecclesiology

- Janez Ferkolj, Cerkev – Mati, ki je rodila Cerkev
  The Church – Mother Who Gave Birth to the Church

Povzetek: V treh poglavjih pričujočega besedila skušamo zajeti glavne poteze Cerkve – Matere. Skrivnost Cerkve je zapisana že v prvem, najbolj osnovnem simbolu vere: Credo /... / sanctam Ecclesiam catholicam. Najprej se omenja Očeta Stvarnika, nato Sina Odrešenika in Svetega Duha posvečevalca. Cerkev sledi Svetemu Duhu, Cerkev je prvo delo Svetega Duha, je pred občestvom svetnikov, odpuščanjem grehov, vstajenjem od mrtvih in večnim življenjem. Ko pravimo »Verujem sveto katoliško Cerkev«, izrekamo vero ne »v Cerkev«, temveč »Cerkvi«, njenemu obstoju, njeni nadnaravnosti, edinosti. Izpovedujemo, da je Cerkev oblikovana po Svetem Duhu in je njegovo lastno delo, orodje, po katerem nas posvečuje. Po njej imamo delež pri občestvu svetih, pri odpuščanju grehov in vstajenju za večno življenje. Verujemo, da Cerkev ne obstoji sama zase, ampak je prvo delo Boga za odrešenje ljudi – finis omnium Ecclesia. Božja Mati Marija je podoba, typus Cerkve.Marija v vsakem trenutku svojega obstoja govori in dela v imenu Cerkve, figuram in se sanctae Ecclesiae demonstrat, saj jo »nosi« in jo ima »vso v sebi«. Marija je Cerkev, kraljestvo in duhovništvo v eni osebi. Kar je bilo preroško napisano o Cerkvi, se odraža v Devici Mariji; kar evangelij govori o Devici, je predpodoba narave in življenja Cerkve, s katero smo po milosti krsta eno telo: »V enem Duhu smo bili namreč vsi krščeni v eno telo, naj bomo Judje ali Grki, sužnji ali svobodni, in vsi smo pili enega Duha.« (1 Kor 12,13)

Ključne besede: Cerkev, Mati, vera, Henri de Lubac, Sveti Duh, Devica Marija, skrivnost

Abstract: In this article we try to describe the main traces of the Mother Church. The mystery of the Church is outlined in the most basic symbol of faith: Credo /... / sanctam Ecclesiam catholicam. The first mentioned is the Father the Creator, then the Son the Savior, and the Holy Spirit the Sanctifier. The Church follows the Holy Spirit, for it is the first work of the Holy Spirit, before the communion of saints, forgiveness of sins, resurrection from the dead and the eternal life. When we say »I believe the holy Catholic Church,« we express our faith not »in the Church,« but »to the Church,« to its existence, supernaturalness, unity. We confess that the Church is formed by the Holy Spirit and is His own work and His instrument for our sanctification. Through the Church we participate in the communion of saints, in the forgiveness of sins and in the resurrection from the dead for eternal life. We believe that the Church does not exist for itself but is rather the first work of God for the salvation of people – finis omnium Ecclesia. Mary the Mother of God is the image and prototype of the Church, as she speaks and works in the name of the Church at every moment of her life, figuram in se sanctae Ecclesiae demonstrat, for she bears and holds it in herself. The Holy Virgin is the Church, the kingdom and the priesthood in one person. What has been prophetically written about the Church is reflected in the Blessed Virgin; what the Gospel says about the Virgin prefigures the Church's nature and life. We have become one body with the Church through baptism: »For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit« (1 Cor. 12,13).

Key words: Church, Mother, faith, Henri de Lubac, Holy Spirit, Virgin Mary, mystery

Pojdi na vrh / Go to the Top

- Peter Caban, The First Mass Blessing as a Social Religious Element in the Christian West Tradition
  Novomašni blagoslov kot družbeno-religiozna prvina v izročilu krščanskega Zahoda

Abstract: In order to complete the view on the Christian First Mass celebration we must mention the facts related to the liturgy of the First Mass which are deeply rooted in the folk devotion and imagery of the believers even though they are not the necessary parts of the First Mass liturgy. From the historical and liturgical point of view they are important facts that indicate and describe the important moment of the sacerdotal life and its first expressions in the local parish, among believers, parents or benefactors. In this study we will notice one of these elements – the First Mass blessing of new priests. It is evident that the First Mass played important role for the believers which was expressed in the First Mass customs.

Key words: The First Mass blessing, new priest blessing, Missa prima, Christian west liturgical tradition

Povzetek: Da bi dopolnili pogled na krščansko novomašno slavje, moramo upoštevati dejstva, ki zadevajo bogoslužje nove maše in so globoko ukoreninjena v ljudskih pobožnosti in podobah vernikov, čeprav niso nujno del novomašnega bogoslužja. Z zgodovinskega in liturgičnega vidika pomenijo pomembna dejstva, ki razkrivajo in opisujejo neki pomemben trenutek duhovniškega življenja in so njegov prvi izraz v domači župniji, med verniki, starši ali dobrotniki. V tej študiji se bomo posvetili eni od teh prvin – blagoslovu, ki ga podeljujejo novomašniki. Očitno je, da so nove maše igrale pomembno vlogo za vernike, to pa je odsevalo v novomašnih običajih.

Ključne besede: novomašni blagoslov, blagoslovi novih duhovnikov, missa prima, zahodno krščansko liturgično izročilo

- Irena Avsenik Nabergoj, Biblične in antropološke podlage Avguštinovih metafor hrane
  Biblical and Anthropological Foundations of Augustine's Food Metaphors

Povzetek: Prispevek obravnava metafore hrane in sorodnih podob, ki nastopajo v nekaterih knjigah Stare in Nove zaveze in jih uporablja Avguštin v svojih Izpovedih, da opiše duhovno lakoto in intelektualno nasičenje. Biblični pisatelji obravnavajo tako fizično kakor tudi duhovno lakoto in hrano in fizično lakoto primerjajo z iskanjem spoznanja o Bogu. Na tej podlagi Avguštin v Izpovedihuporablja hrano kot metaforo za misli, različne filozofije in duhovno razsvetljenje. Izpostavi svoje moralne padce in osebna duhovna hrepenenja in pride zelo blizu univerzalni izkušnji, da naša telesna lakota nikoli ne more biti povsem potešena. Metafore hrane je mogoče najbolje razložiti v luči drugih metafor, ki jih uporablja za duhovno iskanje, končno za resnico. Avguštinova želja, da si prisvoji spoznanje, najbolj pristno spoznanje o Bogu, se pogosto usmerja proti napačni vrsti spoznanja, proti lažnemu, materialnemu spoznanju. Pot do zrelosti v izkušnji o Bogu v njenem nenehnem teženju med pomanjkanjem in izpolnitvijo je pot stopnjevanja od dobesednega uživanja hrane do razumevanja uživanja hrane kot metafore za sprejemanje resničnega spoznanja.

Ključne besede: vloga hrane, telesna in duhovna lakota, hrana kot metafora, hrana kot zakrament, evharistija, božje razodetje, hrepenenje po duhovni hrani, iskanje spoznanja o Bogu

Abstract: This paper deals with food metaphors and related imagery appearing in some books of the Old and the New Testament and are used by Augustine in his Confessions to describe spiritual hunger and intellectual satiation. Biblical writers deal with both physical and spiritual hunger and food, and compare physical hunger with the quest for knowledge of God. On this ground Augustine uses food throughout the Confessionsas a metaphor for thoughts, philosophies, and spiritual enlightenment. He exposes his moral failings and spiritual longings in a personal way and comes very close to universal experience that our bodily hunger can never be fully assuaged. Food metaphors can best be explained in light of the other metaphors which he uses for the spiritual quest, in the final analysis for truth. Augustine's desire to consume knowledge, the truest knowledge of God, is often directed towards the wrong kind of knowledge, towards a false, material knowledge. The way to maturity in experience of God in its constant striving between lack and fulfillment is a way of graduation from literal eating to understanding eating as a metaphor for receiving true knowledge.

Key words: the roles of food, bodily and spiritual hunger, food as metaphor, food as sacrament, Eucharist, divine revelation, bodily hunger, longing for spiritual food, the quest for knowledge of God

- Tamara Griesser – Pečar, Cirilmetodijsko društvo katoliških duhovnikov LRS in »ljudska oblast« med najhujšo represijo
  The Cyril-Methodius Society of the Catholic Priests of the People's Republic of Slovenia (LRS) and the »People's Government« in the Time of the Worst Repression

Povzetek: Katoliška Cerkev je bila za komunistično oblast sovražnik številka ena. Cirilmetodijsko društvo (CMD) je bilo ustanovljeno leta 1949 kot prvo stanovsko društvo duhovnikov v Jugoslaviji. Oblast je z ustanovitvijo duhovniškega društva CMD želela razdvojiti Cerkev, duhovnike med seboj, ločiti duhovnike od škofov, izigrati vodstva škofij med seboj in omejiti vpliv Vatikana. Cerkev je bila pod stalnim nadzorom Udbe in Verske komisije. Pridobivali so tako imenovano napredno duhovščino. Ustanovitelji CMD so bili samo na videz duhovniki, člani OF, dejansko je za tem stala Udba in celo pošiljala vabila za sestanke. Člani CMD so imeli velike prednosti in privilegije. Številni so postali člani pod prisilo, predvsem starejši pa, ker drugače ne bi mogli preživeti. Število članov CMD je doseglo leta 1952 s 526 člani višek, potem pa je članstvo začelo upadati. Predvsem mlajši duhovniki so kazali odpor do CMD. Društvo je delovalo do leta 1990, od leta 1970 dalje pod imenom Slovensko duhovniško društvo.

Ključne besede: Udba, Verska komisija, Bilten, Nova pot, Iniciativni odbor, regens Joseph Patrick Hurley, Vatikan, Tito, ekskomunikacije, non expedit

Abstract: The Communist authorities considered the Catholic Church their enemy number one, so they founded the Slovenian Cyril-Methodius Society (CMD), which was the first professional association of priests in Yugoslavia, in order to split the Church, divide the priests among themselves, separate the priests from their bishops, double-cross the heads of the dioceses and restrict the influence of the Vatican. The Catholic Church was under constant surveillance of the secret police (UDBA) and the Religious Commission, with the assistance of the so-called progressive clergy. UDBA created the appearance that the CMD was founded by the priests who were members of the Liberation Front (OF), but the actual mover was UDBA, which was even sending invitations to its meetings. Members of CMD were granted many advantages and privileges. Many joined under pressure, especially older priests, for whom it was the only way to survive. Membership in CMD reached its peak in 1952 with 526 members and then began to decline. Younger priests in particular were opposed to CMD. The Society existed util 1990, but in 1970 it changed its name to the Slovenian Priests' Association.

Key words: Secret police (UDBA), Religious Commission, The Bilten, Nova pot, Initiative Committee, Regent Joseph Patrick Hurley, Tito, excommunications, non expedit

- Gheorghe F. Anghelescu in Marin I. Bugiulescu, Paideia and Theology: Aspects and Perspectives in the Education Process
  Paideia in teologija: vidiki in perspektive v vzgojnem procesu

Abstract: This paper approaches the educational process making a correlationbetween the philosophic concept of paideia and the Christian pedagogy present in the patristic teaching. Paideia as a teaching but also, at the same time, as a method of acquiring perfection from a human perspective, represents a culture of the spirit, which, once appropriated, also involves the practice of virtues. Certainly, in this state, from a philosophical perspective, man enters an atmosphere of the divinity, because moral perfection is the attribute of the transcedent world. Analyzing the features of the education specific of Seneca's philosophy, we discover a completion of it by its combination with the Christian theology, which became a pedagogical art in the thinking of Clement of Alexandria and then in the one of Origen. The Great Pedagogue described by Clement of Alexandria – the Logos or Jesus Christ, the Embodied Son of God –, is the One Who educates and leads man to gnosis but especially towards practicing it. The aim of education is to transform man according to his Model, the Logos, which from a Christian perspective means the state of being sanctified and holiness.

Key words: paideia, theology, pedagogue, Logos, Christ, gnosis

Povzetek: Ta članek je posvečen vzgojnemu procesu in obravnava soodvisnost med filozofskim konceptom paideia in krščansko pedagogiko, navzočo v nauku cerkvenih očetov. Paideia kot nauk in obenem kot metoda za doseganje popolnosti s človeškega zornega kota pomeni kulturo duha; ko postane sprejeta, vključuje tudi vajo v krepostih. S filozofskega stališča človek v takšnem stanju nedvomno vstopa v okolje božanskega, saj je moralna izpopolnjenost lastnost transcendentnega sveta. V okviru analize vzgoje, značilne za Senekovo filozofijo, odkrivamonjeno dopolnitev in izpolnitev v kombinaciji s krščansko teologijo, ki je v misli Klemena Aleksandrijskega in nato Origena postala pedagoška veščina. Véliki Pedagog, kakor ga opisuje Klemen Aleksandrijski – Logos ali Jezus Kristus, učlovečeni božji Sin –, je tisti, ki človeka vzgaja in vodi k spoznanju, gnosis, zlasti s tem, da se v spoznanju vadi. Cilj vzgoje je, spremeniti človeka glede na njegov vzor, Logos, to pa s krščanskega stališča pomeni stanje posvečenosti in svetost.

Ključne besede: paideia, teologija, pedagog, Logos, Kristus, gnosis

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- Uvod / Introduction (Branko Klun in Luka Trebežnik)
- James Mensch, Transcendence and Intertwining
  Transcendenca in prepletenost

Abstract: In this article, we address the paradox that Hume first raised regarding the transcendence of God: If we admit that God infinitely transcends our understanding, then, as Hume writes, »we abandon all religion and retain no conception of the great object of our adoration.« Yet, if we understand God in human terms, we slip very easily into what can become an absurd anthropomorphism. Hume's argument works by radically opposing transcendence and immanence. It makes God totally other. Against this, we argue that transcendence is inherent in the world. Its immanence, however, does not mean the absorption of what is transcendent. Rather, it signifies the intertwining of categories that are mutually transcendent. It is such intertwining, we argue, that explains the Incarnation – i.e., the fact that Jesus is both man and God. It shows how he can assert that »I am in the Father and the Father is in me.«

Key words: Hume, Merleau-Ponty, transcendence, intertwining, incarnation, perception, consciousness

Povzetek: V članku se ukvarjamo s paradoksom, ki ga je prvi obravnaval Hume v povezavi s transcendenco Boga. Če priznavamo, da Bog neskončno presega naše razumevanje, potem po Humeovih besedah »zapustimo vsakršno religijo in nam ne ostane nikakršno pojmovanje velikega predmeta našega čaščenja«. Če po drugi strani Boga razumemo s človeškimi pojmi, lahko zdrsnemo v stanje nesmiselnega antropomorfizma. Humeovo sklepanje je osnovano na radikalnem nasprotju med transcendenco in imanenco. V nasprotju s Humeom zagovarjamo, da je transcendenca inherentna svetu. Toda njena imanenca ne pomeni, da se je transcendentno povsem absorbiralo, temveč gre za prepletanje kategorij, ki sta vzajemno transcendentni. Pokazati želimo, da šele takšna prepletenost razloži učlovečenje, to je dejstvo, da je Jezus hkrati človek in Bog, in omogoča trditev, da »sem jaz v Očetu in Oče v meni«.

Ključne besede: Hume, Merleau-Ponty, transcendenca, prepletenost, učlovečenje, zaznava, zavest

- Joeri Schrijvers, Ludwig Binswanger: The Transcendence of Love
  Ludwig Binswanger: transcendenca ljubezni

Abstract: Ludwig Binswanger's phenomenological masterpiece, the Grundformen des menschlichen Daseins (1942), has long been neglected in the contemporary debates specifically on transcendence and self-transcendence and in contemporary philosophy of religion in general. This article therefore seeks to introduce Binswanger's concept of love as the most basic and even fundamental form of Daseininto current debates on transcendence. It is for this reason that we will compare, at the end of this text, Binswanger's work to that of Levinas and that of Derrida and Caputo.

Key words: Ludwig Binswanger, phenomenology, love, Dasein, otherness

Povzetek: Fenomenološka mojstrovina Ludwiga Binswangerja Grundformen des menschlichen Daseins (1942) je bila dolga leta zanemarjena v sodobnih razpravah, še zlasti tistih o transcendenci in samotranscendenci ter v sodobni filozofiji religije na splošno. Ta članek zato v sodobne razmisleke o transcendenci uvaja Binswangerjev koncept ljubezni kot najosnovnejšo in najtemeljnejšo obliko tu-biti (Dasein). Temu v sklepnem delu besedila služi primerjava Binswangerjevega dela z deli Levinasa, Derridaja in Caputa.

Ključne besede: Ludwig Binswanger, fenomenologija, ljubezen, tubit, drugost

- Branko Klun, Transcendenca, samo-transcendenca in časovnost: fenomenološki razmisleki
  Transcendence, Self-Transcendence, and Temporality: Some Phenomenological Reflexions

Povzetek: Cilj fenomenološkega pristopa je preseganje naivnega realizma in raziskovanje vloge intencionalnega subjekta pri spoznanju fenomenov. Fenomenološka redukcija postavi v oklepaj transcendenco fenomenov v odnosu do subjekta in jih zvede na njihovo danost za zavest. Tako se zdi, da fenomenološki pristop ukinja transcendenco, kar predstavlja izziv tudi za religiozno misel. Članek skozi analizo Husserla in Heideggerja pokaže, da vprašanje transcendence zaradi fenomenološke redukcije ni odpravljeno, temveč se na novo razplamti pri odkrivanju pasivnih razsežnosti znotraj subjekta, ki predstavljajo svojevrstno transcendenco v subjektu samem. Ta samo-transcendenca lahko doživi povsem sekularno razlago, lahko pa je interpretirana na način, ki odpira pot religiozni transcendenci. Članek s pomočjo Levinasa in Mariona pokaže na to drugo možnost in s tem na pozitivne potenciale fenomenologije pri dialogu z religijo.

Ključne besede: fenomenologija, transcendenca, časovnost, Husserl, Heidegger, Levinas, Marion

Abstract: The goal of the phenomenological approach is to overcome naive realism and to investigate the role of the intentional subject in the knowledge of phenomena. The phenomenological reduction brackets the transcendent status of phenomena in their relationship to the subject and reduces them to their givenness to consciousness. It seems that the phenomenological approach abolishes every transcendence and this represents a challenge for religious thought as well. Referring to the analyses of Husserl and Heidegger, this article aims to show that the question of transcendence is not eliminated by the phenomenological reduction but rather relocated and even reinvigorated by the discovery of passive dimensions and of a specific transcendence within the subject itself. This self-transcendence can receive either a purely secular interpretation or it can open up a way towards religious transcendence. With the help of Levinas and Marion, the article advocates the latter option and points to positive potentials of phenomenology in its dialogue with religion.

Key words: phenomenology, transcendence, temporality, Husserl, Heidegger, Levinas, Marion

- Michael Staudigl, Transcendence, Self-Transcendence, Making Transcendence Together: Toward a New Paradigm for Phenomenology of Religion
  Transcendenca, samo-transcendenca, skupaj ustvarjati transcendenco: novi paradigmi za fenomenologijo religije naproti

Abstract: Reflecting the contemporary context of the »return of religion« and the changing role of religion in our late modern social imaginaries, we argue that we need a revised phenomenological account to confront the »phenomenon of religion« today. By way of a charting middle course between, on the one hand, »radical phenomenology« and its focus on the invisible (Levinas, Marion, Henry), and the widely exported hermeneutics of religion (Ricoeur), on the other, the author of this article proposes a novel understanding of transcendence: this account emphasizes a constitutive correlation of experiences of transcendence with practices of self-transcendence and liturgies of making transcendence together. In the last analysis, the author sketches how this conception can help us to confront the ambiguous poetic potential of religious practice and thus shed some light on the difficult relationship between religion and violence.

Key words: phenomenology (of religion), transcendence, self-transcendence, return of the religious, religious violence, Paul Ricoeur

Povzetek: Glede na sodobni kontekst »vračanja religije« in njeno spreminjajočo se vlogo v naših pozno modernih družbenih imaginarijih avtor članka zagovarja potrebo po novem fenomenološkem pristopu, ki se bo sposoben soočiti s »fenomenom religije« danes. Ta pristop, ki začrta srednjo pot med »radikalno fenomenologijo« z njeno osredotočenostjo na nevidno (Levinas, Marion, Henry) na eni strani in med razširjeno hermenevtiko religije (Ricoeur) na drugi, predlaga novo razumevanje transcendence. V tem razumevanju je poudarek na konstitutivni soodvisnosti med izkušnjami transcendence in med prakticiranjem samo-transcendence ter liturgij skupnega ustvarjanja transcendence. V zaključni analizi avtor pojasni, kako nam to pojmovanje lahko pomaga pri soočenju z dvoumnim poetično ustvarjalnim potencialom religijskih praks in na ta način osvetli težavno razmerje med religijo in nasiljem.

Ključne besede: fenomenologija (religije), transcendenca, samo-transcendenca, vra-čanje religioznega, religijsko nasilje, Paul Ricoeur

- Ruud Welten, Radical Transcendence: Lacan on the Sinai
  Radikalna transcendenca: Lacan na Sinaju

Abstract: Jacques Lacan recognizes in the Jewish tradition an early manifestation of a discourse that gives due of the alterity of language. The central thesis of Lacan's thought is that language itself is of the order of the Other. What does this imply for our thinking on God? God is not the One you think He is. This is not a very new, postmodern view on religion. It is the purpose of this contribution to make such a claim valuable and plausible by relying on the thought of Jacques Lacan alongside some Talmudic reflections of Emmanuel Levinas.

Key words: Lacan, Levinas, Sinaitic revelation, trauma, symbolic order

Povzetek: Jacques Lacan v judovski tradiciji prepozna zgodnjo obliko diskurza, ki priznava drugost jezika. Osrednja Lacanova teza je, da jezik pripada redu Drugega. Kaj to pomeni za naše razmišljanje o Bogu? Bog ni Tisti, za katerega mislimo, da je. To ni ravno nov, postmoderni pogled na religijo. Namen tega prispevka je pokazati upravičenost in sprejemljivost takšne zahteve, pri čemer se naslanjamo na misel Jacquesa Lacana in jo postavljamo skupaj s talmudskim razmišljanjem Emmanuela Levinasa.

Ključne besede: Lacan, Levinas, sinajsko razodetje, travma, simbolni red

- Jason W. Alvis, Bad Transcendence: Wahl, Anders, and Jaspers on the Dangers of Overcoming
  Slaba transcendenca: Wahl, Anders in Jaspers o nevarnostih preseganja

Abstract: With its root of ascendence (crescendo, or ascension) and prefix trans (going beyond, crossing over or outside) transcendence generally gets taken for granted to serve a good purpose and entail a positive development of he/she who transcends. Yet from Levinas' evil transcendence to Hegel's bad infinity, this is no longer something that should easily be presumed. This paper investigates the work of three early, existentialist-oriented phenomenologists (Günther Anders, Jean Wahl, and Karl Jaspers) in order to add further specificity to what a »bad transcendence« could look like. Wahl's notion of »transdescendance« takes up an aspect of Hegel's bad infinity in pointing to the necessity of immanent relation. Anders' »transcendence of the negative« draws attention to the necessity of transcendence's role in countering totality. And Jaspers critiques any transcendence that is telic, purposive, and unhinged from unconditional action and Existenz.

Key words: Wahl, Anders, Jaspers, phenomenology, transcendence, evil, negative

Povzetek: Transcendenca je s svojim korenom v ascendenci (crescendo ali vzpon) in s predpono trans (prečkati, iti onkraj ali ven) navadno razumljena kot nekaj, kar služi dobremu namenu in pozitivnemu razvoju tistega, ki ga zadeva. Toda vse od Heglove slabe neskončnosti in Levinasove zle transcendence to ni več nekaj, kar bi bilo samoumevno. Ta članek raziskuje delo treh zgodnjih eksistencialistično usmerjenih fenomenologov (Günther Anders, Jean Wahl in Karl Jaspers), da bi podrobneje razdelal, kako bi lahko izgledala »slaba transcendenca«. Wahlov koncept »transdescendance« razvija Heglovo slabo neskončnost ter s tem opozarja na nujnost imanentnega odnosa. Andersova »transcendenca negativnega« opozarja na pomembno vlogo transcendence pri zoperstavitvi totaliteti. Jaspers pa kritizira vsakršno transcendenco, ki je smotrna, ciljna in nameravana ter ni vpeta v brezpogojost delovanja in v Existenz.

Ključne besede: Wahl, Anders, Jaspers, fenomenologija, transcendenca, zlo, negativno

- Luka Trebežnik, Derridajevska misel med zunaj in znotraj
  A Derridean Thought Between Outside and Inside

Povzetek: Pričujoči članek predlaga pristopanje h kompleksnemu pojavu povratka religijskega v filozofiji s pomočjo misli Jacquesa Derridaja, še zlasti njegovega izvirnega tolmačenja binarne opozicije zunaj/znotraj. V prvem delu je ovrednotenih nekaj primerov iz Derridajeve prakse, ki kažejo na raznolikost pristopanja k tej opoziciji. Iz sklepov tega dela članka se zdi, da je Derridajeva dekonstrukcija metafizičnih izročil nezdružljiva z religijami, ki so strukturirane kot pripovedi z avtoriteto, izhajajočo iz tradicije, avtor pa v sklepnem delu pokaže tudi na možnost preseganja hromeče aporetične situacije in s tem nakaže v prihodnost usmerjeno afirmativno smer postmoderne filozofije religije.

Ključne besede: Jacques Derrida, dekonstrukcija, transcendenca, aporija, zunaj/znotraj

Abstract: This article argues for an approach to the complex phenomenon of the return of the religious through the philosophy of Jacques Derrida, especially through his original interpretation of the binary opposition outside/inside. In the first part, several examples from Derrida‘s practice are evaluated, demonstrating various approaches to this opposition. From this, we could easily conclude that Derrida‘s deconstruction of metaphysical traditions is not compatible with religions that are structured as narratives with authority deriving from tradition. But the author points out the possibilities of overcoming the difficult aporetic situation and thus presents the affirmatively futural direction for the postmodern philosophy of religion.

Key words: Jacques Derrida, deconstruction, transcendence, aporia, outside/inside

- Janez Vodičar, Živa metafora kot možna pot do transcendence
  A Living Metaphor as a Possible Path to Transcendence

Povzetek: Postmoderna misel ruši velike pripovedi in razgrajuje velike rešitve, ki so se ponujale v zgodovini. Dejstvo, da ni mogoče postaviti nič trdnega in izvornega, postavlja pod vprašanje samo iskanje resnice. Paul Ricoeur s svojo hermenevtiko daje novo možnost iskanja resnice. Preko metaforične govorice, ka-kor jo predstavi v delu živa metafora, odpira možnost za spoznanje, ki bi presegalo ujetost v stalno posnemanje in nezmožnost vrednotenja resnice, ob tem pa ohranilo vso ustvarjalnost. Preko t. i. ontološke vehemence postavljamo temelje za novo metafizično pojmovanje človeka, kjer bo prav napetost, ki izhaja iz analize jezika in dekonstrukcije, vir ustvarjalnosti in odprtosti za »biti-kot«. Drugost, ki ga »razbiti cogito« odpira v procesu tvorjenja in razumevanja metafore, vodi do molka, iz katerega lahko na novo spregovorimo. Kljub molku, v katerega nas postavlja metaforična pot, smo zmožni slišati in odgovoriti na poziv pričevanja in pričevalca.

Ključne besede: metafora, resnica, drugost, postmoderna, Ricoeur, ontološka vehemenca, poetičnost

Abstract: Postmodern thought destroys big narratives and breaks down grand historical solutions. The impossibility of any stable and original thesis leads to the questioning of the search for truth itself. Paul Ricoeur's hermeneutics offers a new opportunity for approaching the truth. The metaphorical language, as presented in his work Living Metaphor, appears as the possibility of a cognition that would exceed the reign of constant imitation and the inability to evaluate the truth, while retaining all creativity. Through the so-called ontological vehemence we lay the foundations for a new metaphysical conception of man, where the tension arising from language analysis and deconstruction will be the source of creativity and openness for »being-like«. The otherness that the »broken cogito« opens in the process of creating and understanding metaphors leads to a silence out of which we can speak anew. Despite the silence, in which we are led by the metaphorical path, we are still able to hear and respond to the call of witnessing and the witness.

Key words: metaphor, truth, otherness, postmodernity, Paul Ricoeur, ontological vehemence, poeticity

- Lenart Škof, Breath as a Way of Self-Affection: On New Topologies of Transcendence and Self-Transcendence
  Dih kot način samoafekcije: nove topologije transcendence in samo-transcendence

Abstract: The aim of this paper is to address the question of transcendence and self-transcendence from the point of view of a new epistemology of breath and breathing. The question how to relate our self-transcendence to the irreducible otherness of the other is one of the key topics in a more recent thought of Luce Irigaray. In this paper, we first present Feuerbach's philosophy of sensibility and continue with some of the major concepts in Luce Irigaray's thought: auto-affection, self-affection, and attentiveness. They then enable us to open an intersubjective space, needed for a new inauguration of ethical gestures, based on our renewed awareness of breath. Breath is presented in the context of Schelling's and Irigaray's thought and linked to a deeper level of ontology. We wind up this paper with an elaboration on Irigaray's and Caputo's teaching on Jesus and Mary.

Key words: spiritual breath, self-affection, transcendence, self-transcendence, L. Feuerbach, L. Irigaray, J. D. Caputo, F. W. J. Schelling

Povzetek: Namen članka je premisliti vprašanje transcendence in samo-transcendence z vidika nove epistemologije diha in dihanja. Vprašanje, kako povezati našo samo-transcendenco z ireduktibilno drugostjo drugega je eno najpomembnejših vprašanj v filozofski misli Luce Irigaray. V tem članku najprej prikažemo Feuerbachovo filozofijo senzibilnosti in nadaljujemo z nekaterimi temeljnimi pojmi iz Irigarayjine filozofije: avtoafektivnost, samoafektivnost ter pozornost. Ti pojmi nam omogočijo, da si razpremo intersubjektivni prostor, ki ga potrebujemo za novo inavguracijo etičnih gest, temelječih na prenovljenem zavedanju diha. Dih je tu analiziran skozi Schellingovo in Irigarayjino filozofijo ter navezan na njegovo globljo ontološko raven. V sklepu članka sta na kratko predstavljeni in analizirani učenji Irigarayjeve ter Caputa o Jezusu in Mariji.

Ključne besede: spiritualni dih, samoafektivnost, transcendenca, samo-transcendenca, L. Feuerbach, L. Irigaray, J. D. Caputo, F. W. J. Schelling

- Nadja Furlan Štante, Transcendence in Christian (Eco)feminist[1] Hermeneutics
  Transcendenca v krščanski (eko)feministični hermenevtiki

Abstract: The paper addresses the question of how the transcendence of God, which affirms that God is both »within« and »outside« the world, both immanent and transcendent, could be perceived from the perception of Christian (eco)feminism and its ontology of the fundamental interconnectedness of all beings in the web of life. Later it attempts to rethink divine transcendence in relation to modes of human self-transcendence. The Christian (eco)feminist imagination continuously stands in need of healthy and hopeful ways of (re)thinking about God. From this perspective, the paper also considers the shift in the theological basis from a doctrine of creation to Christology and its doctrine of incarnation. Such a shift consequently transforms relationships in such a way as to address the imbalances of power and privilege that are objects of critique by Christian (eco)feminists. In these terms thinking of God as a Trinity provides an important resource for Christian (eco)feminist theology. The paper opens with a conceptual outline of the different models of understanding (and rethinking) the idea of transcendence, immanence and incarnation through the lens of Christian ecofeminism.

Key words: Christian (eco)feminism, transcendence, immanence, incarnation, interconnectedness, relationality

Povzetek: V prispevku izpostavljamo vprašanje razumevanja transcendence Boga, ki predpostavlja, da je Bog tako »znotraj« kot tudi »zunaj« sveta, tako imanentni kot tudi transcendentni. To vprašanje izpostavljamo skozi prizmo krščanskega (eko)feminizma in njegove ontologije temeljne medsebojne povezanosti in soodvisnosti vseh živih bitij v mreži življenja. Prispevek nadalje poskuša preučiti razumevanje odnosa med božjo transcendenco in človeško samo-transcendenco. Krščanska (eko)feministična paradigma poskuša misliti zdrave in upajoče načine umevanja krščanskega Boga. V nadaljevanju se tako osredotočamo na pomen premika teologije od doktrine stvarjenja h kristologiji in doktrini o inkarnaciji (učlovečenju). Takšen premik preoblikuje razumevanje odnosov, da se ti posledično premaknejo k vprašanjem neenakomerne porazdelitve moči in morebitnih diskriminatornih vzorcev, ki so predmet kritike krščanskega (eko)feminizma, s čimer postanejo vidni in prepoznavni. V tem kontekstu je izjemnega pomena prav vprašanje razumevanja Boga v luči trinitaričnosti, ki je pomemben vir za krščansko (eko)feministično teologijo. Osrednja nit prispevka je obravnava različnih modelov razumevanja (in kritičnega razmisleka) transcendence, imanence in inkarnacije z vidika krščanskega (eko)feminizma.

Ključne besede: krščanski ekofeminizem, transcendenca, immanenca, inkarnacija, medsebojna povezanost, odnosnost

[1] Christian) ecofeminism is anything but a monolithic phenomenon. There are many types of ecofeminist religious thought, and tensions by all means exist between different ecofeminist theological camps (reformers, revolutionaries, womanists, etc.) This paper will focus only on the voices of the prominent Christian ecofeminists who stay within Christianity and reveal their critical approaches

- Ludger Hagedorn, Specters of Secularism – Remarks on (the Loss of) Religion and its Implications
  Prikazni sekularizma – pripombe o (izgubljeni) religiji in njenih posledicah

Abstract: This article (re-)introduces into the current debate the voice of a philosopher who was an outspoken critic of postmodernist thought but whose views on the ongoing meaning of religion for secular societies often come strikingly close to contemporary ideas: Leszek Kołakowski. Arguably the most eminent Polish thinker of the 20th century, Kołakowski was a convinced Marxist as a young man, yet what made him world-famous was his severe criticism of Marxist ideology and its historical determinism. Developing over the course of time a growing scepticism towards the promises of Enlightenment thought and political utopianism in general, the question of religion became more and more crucial for his reflections.

Key words: Kołakowski, secularism, faith, utopian thought, de-mythologization

Povzetek: Članek v sodobne razprave uvaja glas filozofa, ki je bil odkrit kritik postmodernistične misli, hkrati pa se njegova stališča o pomenu religije za sekularne družbe pogosto zelo približajo sodobnim idejam. To je Leszek Kołakowski, verjetno najbolj ugledni poljski mislec 20. stoletja, ki je bil kot mladenič prepričan marksist, svetovno znan pa je postal po zaslugi korenite kritike marksistične ideologije in njenega zgodovinskega determinizma. Zaradi naraščajočega skepticizma v zvezi z obljubami razsvetljenske misli in političnega utopizma na splošno je vprašanje religije v njegovih razmišljanjih postopoma zavzemalo vedno pomembnejše mesto.

Ključne besede: Kołakowski, sekularizem, vera, utopična misel, demitologizacija

- Robert Petkovšek, Vloga razuma v samorazumevanju svetopisemskega monoteizma po Janu Assmannu
  The Role of Reason in Self-Understanding of Biblical Monotheism according to Jan Assmann

Povzetek: Po Janu Assmannu se je svetopisemski monoteizem ločil od arhaičnih politeističnih religij, ko je v središče svojih spraševanj o Bogu vzel vprašanje zvestobe Bogu odrešeniku in prepričanje, da je Jahve edini resnični Bog. S tem je ustvaril okvir, znotraj katerega se je zahodno izročilo razvijalo in ostalo vse do danes. Prepričanje, da je Jahve edini resnični Bog, in zvestoba Bogu odrešeniku sta izvoljenemu ljudstvu narekovala izključevalen odnos do tujih bogov in religij. To pa ne pomeni, da je nasilje svetopisemskemu monoteizmu inherentno. Po Assmannu je nasilje, o katerem Sveto pismo govori, odmev vzhodnjaškega despotizma v svetopisemski teologiji. Nasprotno, odprtost svetopisemske teologije za resnico je omogočila interakcijo med vero in razumom, ki je v zahodnem izročilu veri omogočila, da je svojo vlogo vedno bolj prepoznavala v orto-praksiji, v tem, da vera bolj kot v pravih naukih (orto-doksija) svojo resničnost potrjuje v dobrih in lepih dejanjih. V svoji odprtosti do sveta in do razuma se je svetopisemski monoteizem prečiščeval z vidika občečloveških vrednot in ciljev. V tej luči je tudi v sebi odkrival pravo univerzalnost. Vedno bolj je v njem zorelo spoznanje, da vloga vere ni v polarizaciji in izključevanju, ampak v njeni možnosti, da ustvarja bolj človeški svet. »Sobota je ustvarjena zaradi človeka in ne človek zaradi sobote.« (Mr 2,27) Po Assmannu ni jasno, kako nasilje vstopa v religije; jasno pa je, da je religija edino sredstvo, dano človeku, ki je zmožno nasilje premagovati nenasilno.

Ključne besede: svetopisemski monoteizem, resnica, zvestoba, nasilje, religija, spreobrnjenje, Mojzes, Jan Assmann, religio duplex

Abstract: According to Jan Assmann, the biblical monotheism broke its ties to archaic polytheism when it made the center of its quest about God the question of faithfulness to God the Savior and the belief that the Lord is the only true God. By doing so, it created a framework within which the Western tradition was developed and has persisted until today. The conviction that the Lord is the only true God, and the faithfulness to God the Savior, have dictated to the elected people an exclusive attitude towards foreign peoples, their gods, and religions. Yet this does not mean that violence is inherent in biblical monotheism. According to Assmann, the violence that the Bible speaks of is an echo of the Oriental despotism in biblical theology. On the contrary, the openness of biblical theology for the truth has enabled the interaction between faith and reason, which in the Western tradition of faith has allowed it to increasingly recognize that the true role of the faith consists in ortho-practice. The faith attests itself more in good actions than in true doctrines (ortho-doxia). In its openness to the world and to the reason, the biblical monotheism has been purifying itself from the point of view of common human values and goals. In this light, it has been discovering the true universality in itself, and increasingly realizing that the role of religion is not to polarize and to exclude, but in its ability to create a more humane world. »The Sabbath was made for man, not man for the Sabbath.« (Mr 2.27) According to Assmann, it is not clear how violence enters religions; it is clear, however, that religion is the only means given to humankind which enables man to cope with violence in a nonviolent way.

Key words: biblical monotheism, truth, faithfulness, violence, religion, conversion, Moses, Jan Assmann, religio duplex

- Alan Vincellette, On the Warranted Falsehood, or in Defense of the Grotian Qualifier: A Response to Tollefsen and Skalko
  O upravičenosti neresnice ali v obrambo Grotiusovega označevalca: odgovor Tollefsenu in Skalku

Abstract: Of late defenses of an absolute prohibition of knowingly telling a falsehood have become quite abundant. Tollefsen, in his book Lying and Christian Ethics(2014) argues that intentionally saying something that one does not believe to be true is always wrong as it violates the basic goods of integrity, sociality, truth, and religion. Tollefsen, as well as Skalko (2015), accordingly, attack the view of Grotius, and his Catholic followers, that it is sometimes licit to tell a falsehood to someone who does not have a right to the truth. They argue that the view of Grotius is too narrow, unnuanced, and vague. In this essay, we defend the appropriateness of adding the so-called Grotian qualifier – »to someone who has a right to the truth« – to the definition of a lie. That is to say, we argue that telling a falsehood in certain contexts is warranted, and in fact does not constitute lying, just because in said contexts various individuals do not have a right to the truth. We attempt to develop conditions, however, that limit when one can engage in the telling of such a falsehood in order to reply to the criticisms of the position of Grotius by Tollefsen and Skalko.

Key words: lying, falsehood, right to the truth, Grotius, Tollefsen, Skalko

Povzetek: O upravičenosti neresnice ali v obrambo Grotiusovega označevalca: odgovor Tollefsenu in SkalkuZagovarjanje absolutne prepovedi zavestnega izrekanja neresnice je v zadnjem času precej pogosto. Tollefsen v svoji knjigi Lying and Christian Ethics (Laganje in krščanska etika) (2014) zagovarja stališče, da je hoteno izrekanje nečesa, za kar kdo verjame, da ni resnično, vedno napačno, saj krši temeljne dobrine poštenosti, skupnega življenja, resnice in religije. V skladu s tem Tollefsen in tudi Skalko (2015) napadata pogled Grotiusa in njegovih katoliških somišljenikov, da je govorjenje neresnice včasih dopustno v odnosu do tistih, ki do resnice nimajo pravice. Omenjena avtorja pojasnjujeta, da je Grotiusev pogled preozek, nediferenciran in nejasen. V tem članku zagovarjamo, da je t. i. Grotiusev označevalec – »glede tistega, ki ima pravico do resnice« – primerno dodati k definiciji laži. To pomeni, da zagovarjamo stališče, da je v določenem kontekstu izrekanje neresnice upravičeno in dejansko ne tvori laži, saj v takšnih kontekstih različni posamezniki do resnice nimajo pravice. Po drugi strani pa, da bi odgovorili na Tollefsenovo in Skalkovo kritiko Grotiusa, poskušamo razviti pogoje, ki tovrstno izrekanje neresnice omejujejo.

Ključne besede: laganje, neresnica, pravica do resnice, Grotius, Tollefsen, Skalko

- Irena Avsenik Nabergoj, Marijino sočutje in žalovanje v srednjeveških meditacijah in dramatizacijah evangeljske pripovedi o pasijonu
  Mary's Compassion and Mourning in Medieval Meditations and the Dramatizations of the Gospel Narrative of the Passion

Povzetek: Razvoj literarne zvrsti planctus Mariae ima tako kot razvoj literarne zvrsti vita Christi svojo osnovo v evangeljski zgodbi o Jezusovem trpljenju (Mt 26–28; Mr 14–16; Lk 22–24; Jn 18–20). Številne študije kažejo, da sta se od enajstega stoletja dalje obe literarni zvrsti vzporedno razvijali kot integralni del pasijona v obliki meditacij, homiletičnih spodbud ali lirskih opisov čustvenega doživljanja pasijonske zgodbe. Vendar zvrsti v odnosu do izvirnega evangeljskega besedila nista sorazmerni: tradicija zvrsti planctus Mariae glede na izvirno besedilo pasijona očitneje kaže razširitve, ki nimajo osnove v svetopisemskem besedilu. Od enajstega stoletja dalje je Marijino sočutje do trpečega sina Jezusa predvsem v ljudski pobožnosti in v samostanskih skupnostih tako poudarjeno, da nihče ne more dovolj zanesljivo razložiti vseh dejavnikov za takšen razvoj. Pregled ohranjenih rokopisov in tiskov literarne zvrsti planctus Mariaekaže, da je le-ta večinoma vključena v literarno zvrst vitae Christi kot njen integralni del. Toda razvoj srednjeveškega gledališča je imel za posledico prehajanje lirskih upodobitev Marijinega sočutja, žalovanja in joka v samostojne gledališke stvaritve. Namen prispevka je, da pokaže, kako in v kakšnih okoliščinah so se razvili lirski opisi, meditacije, molitve, razširjene homiletične spodbude ter gledališke predstave o Marijinem sočutju in joku v okviru pasijonskih zgodb. Posebno pozornost posveča vprašanju, kako lirski prikazi in homiletične spodbude dopolnjujejo prvotno evangeljsko zgodbo, patristično tradicijo in sistematično teologijo prvega tisočletja, ki je v ospredje postavljala lik Jezusa kot vesoljnega vladarja ter lik Marije kot mogočne kraljice in priprošnjice, ne pa njene elementarne materinske čustvene vloge.

Ključne besede: pasijon, vitae Christi, planctus Mariae, compassio Mariae, liturgija, meditacije, molitve, lirske predstave, dramatizacija pasijona

Abstract: The development of the planctus Mariae literary genre, like the development of the vita Christi literary genre, is rooted in the Gospel story of Christ's suffering (Matthew 26–28; Mark 14–16; Luke 22–24; John 18–20). Numerous studies have shown that, since the eleventh century, these two literary genres have developed parallel to one another as an integral part of the Passion, namely, in the forms of meditations, homiletic incentives or lyrical depictions of the emotional experiencing of the Passion story. However, in one respect the two are not alike in their relation to the original Gospel texts. The planctus Mariaetradition shows, in terms of the original Passion text, more evident textual extensions that are not based on the biblical text. From the eleventh century onward, Mary's compassion for her suffering son, especially in popular piety and in monastic communities, came to the fore to an extent that precludes any reliable explanation of all the factors that played a role in this change. An overview of preserved manuscripts and printed literary instances of the planctus Mariae genre reveals that this genre was, for the most part, included into the vitae Christi genre as an integral part. However, the development of the medieval theatre resulted in the development of lyrical depictions of Mary's suffering, lamenting and crying also as independent theatrical creations. The purpose of this paper is to show how and in what circumstances one saw developments in meditations, lyrical depictions and extended homiletic incentives aimed at eliciting compassion with a lamenting Mary in the context of the Passion stories in meditations, prayers and theatre

performances. This objective involves paying particular attention to the question of how lyrical depictions and homiletic incentives complete the original gospel story, patristic tradition and the systematic theology of the first millennium that posited an image of Jesus as a universal leader and an image of Mary as a mighty queen and intercessor, but not as a woman in her elemental role as a mourning mother.

Key words: Passion, vitae Christi, planctus Mariae, compassio Mariae, liturgy, meditations, prayers, lyric presentations, dramatization of Passion

- Simon Malmenvall, V iskanju idejnih predpogojev za uspeh boljševiške oktobrske revolucije
  The Quest for Ideational Preconditions to the Success of the October Bolshevik Revolution

Povzetek: Članek poskuša analizirati nekatere strukturne idejne predpogoje, segajoče v predhodna obdobja ruske zgodovine, ki so pripomogli k uspehu boljševiške oktobrske revolucije leta 1917. Članek se najprej ukvarja s pogledi Georgija Florovskega (1893–1979), ruskega teologa, filozofa in zgodovinarja, ki zagovarja stališče, da je bila ruska misel od 16. stoletja naprej »ujetnica« zahodnih vplivov. Med tujimi vplivi je bila po Florovskem za rusko intelektualno in družbeno življenje najnevarnejša nemška idealistična filozofija 19. stoletja – tlakovala je pot različnim utopičnim projektom, vključno z boljševiško revolucijo. Članek se nadalje ukvarja s pojmovanji ruskega filozofa Nikolaja Berdjajeva (1874–1948). V skladu z njegovim pogledom je zmaga boljševizma razumljena kot posledica pomanjkanja svobodne ruske sekularne intelektualno-filozofske tradicije, ki jo je s spodbujanjem kolektivnih družbenih vrednot zavirala močna avtokratska država. To naj bi povzročilo, da je boljševiška ideologija prvotni marksizem interpretirala na konceptualno zaprt in državo povzdigujoč način. Avtor članka poglede Florovskega in Berdjajeva ocenjuje kot sprejemljive, vendar hkrati parcialne. Razlog za to je v dejstvu, da se njuni pogledi posvečajo splošni interpretaciji oblikovanja intelektualnega okolja, ki je ugodno vplivalo na zmago boljševizma na ruskih tleh, a brez upoštevanja zapletenosti ruske politike in družbe na prehodu iz 19. v 20. stoletje.

Ključne besede: boljševizem, oktobrska revolucija, idejna zgodovina, historiozofija, Ruska pravoslavna cerkev, Georgij Florovski, Nikolaj Berdjajev

Abstract: The Quest for Ideational Preconditions to the Success of the October Bolshevik RevolutionThis article aims to analyze some structural ideational preconditions, traced back to the preceeding periods of the Russian history, enabling the success of the October Bolshevik Revolution in 1917. Firstly, the article deals with the views of Georges Florovsky (1893–1979), Russian theologian, philosopher and historian. He argues that from the 16th century onwards the Russian thought was »in captivity« imposed by the Western influences. Among the foreign influences the 19th-century idealist philosophy is seen by Florovsky as the one having gravest effects on Russian intellectual and societal life – it paved the way for various utopistic projects, including the Bolshevik revolution. Secondly, the article deals with the notions of the Russian philosopher Nikolai Berdyaev (1874–1948). From his point of view, the victory of Bolshevism is seen as a consequence of the lack of a free Russian secular intellectual-philosophical tradition – the later presenting an unwanted phenomena in the eyes of the authoritarian state which supported collective social values. This supposedly enabled the Bolshevik ideology to interpret the original Marxism in conceptually closed terms, connected with the glorification of the state. The author of this article argues that the views of Florovsky and Berdyaev are acceptable, yet at the same time partial. This is due to the fact that their views are concerned with a general interpretation of the formation of the intellectual environment which favoured the victory of Bolshevism on the Russian soil, without taking into consideration the complexity of the Russian politics and society at the turn of 19-20th century.

Key words: Bolshevism, October Revolution, ideational history, historiosophy, Russian Orthodox Church, Georges Florovsky, Nikolai Berdyaev

- Matjaž Klemenčič, Jožef Frančišek Buh – misijonar, župnik in organizator med slovenskimi priseljenci v Minnesoti
  Joseph Francis Buh – Missionary and Parish Priest among the Slovene Immigrants in Minnesota

Povzetek: V prispevku sta predstavljena vloga in pomen duhovnika Jožefa Frančiška Buha, enega tistih Slovencev, ki so s svojim misijonarskim delom v tujini prispevali k (s)poznavanju Slovencev z neevropskimi deželami in kulturami, hkrati pa so si prizadevali med slovenskimi priseljenci v ZDA ohranjati pripadnost slovenstvu. Kljub temu je njegovo delo širši slovenski javnosti manj znano. Iz razpoložljivih arhivskih virov in drugega dostopnega gradiva je razvidno, da je Buh predstavljal vez med misijonarskim obdobjem delovanja slovenskih izseljenskih duhovnikov v ZDA in tistimi duhovniki, ki so prišli v ZDA z nalogo »služiti« slovenskim izseljencem. Buh je bil eden prvih slovenskih duhovnikov v ZDA, ki se je posvetil tudi organiziranemu delu med slovenskimi priseljenci in se zavzemal za ohranjanje slovenstva med njimi.

Ključne besede: slovensko izseljenstvo, ZDA, misijonarstvo, slovenske naselbine, Jožef Frančišek Buh (1833–1923)

Abstract: Joseph Francis Buh – Missionary and Parish Priest among the Slovene Immigrants in MinnesotaThe article deals with the role of Fr. Joseph Francis Buh, who with reports on his missionary activities contributed to the knowledge of the Slovenes in the homelandonAmerica and its native peoples.He iswell known for his efforts among the Slovene immigrants in the US to maintain loyalty to the »Slovenehood«. Nevertheless, his work especially among Slovenereadersis less known. On the basis of the available archival sources and other available material,it is evident that Buh representeda link between the missionary activitiesof Slovene priests in the US and those priests who came to the US with a mission »to serve« Sloveneand other European immigrants. Buh was also one of the first Slovene priests in the US, who dedicated his activities to the building of the organized framework of ethnic organizations among the Slovene immigrants and to advocate the preservation of their »Slovenehood«.

Key words: Slovene immigration, USA, missionary activities, Slovene settlements, Joseph Francis Buh (1833–1923)

- Tomaž Kladnik, »Bodi tudi v vojski kristjan«: duhovna oskrba v Slovenskem domobranstvu
  »Be a Christian also in the Military«: Pastoral Care in the Slovenian Home Guard

Povzetek: Avtor na podlagi preučevanja arhivskih virov in literature obravnava organizacijo in delovanje Slovenskega domobranstva, s posebnim poudarkom na organizaciji in izvajanju duhovne oskrbe. Vojaško poveljevanje in usposabljanje je bilo v Slovenskem domobranstvu organizirano v vojaških enotah ter v častniških in podčastniških tečajih v Poveljstvu tečajev, ki so bili pod neposrednim poveljstvom Organizacijskega štaba Slovenskega domobranstva (OŠSD). Prav tako vojaško hierarhično je bila urejena duhovna oskrba pripadnikov Slovenskega domobranstva, ki pa je zaradi svoje specifične vloge iskala ravnotežje med interesi duhovne oskrbe na eni in načeli vojaškega delovanja na drugi strani. Pri vzpostavljanju duhovne oskrbe v Slovenskem domobranstvu in izpolnjevanju njenega poslanstva je bilo še bolj kot sama organizacija, umeščenost in pristojnost imenovanja kuratov pomembno vprašanje posebnih dovoljenj oziroma fakultet, ki jih vojaški ordinariji delegirajo podrejenim kuratom. V prvi vrsti se je postavljalo vprašanje, ali je Slovensko domobranstvo vojaška formacija oziroma vojska in njeni pripadniki vojaki, tako da bi se kuratom lahko podelile fakultete za opravljanje duhovne oskrbe v domobranskih enotah, ter v nadaljevanju, kdo je pristojen za podelitev fakultet.

Ključne besede: druga svetovna vojna, Slovenija, Slovensko domobranstvo, duhovna oskrba, državljanska vojna

Abstract: Based on the study of archival sources and literature, the author deals with the organization and functioning of the Slovenian Home Guard, with particular emphasis on the organization and implementation of spiritual care. Military command and training were organized in the military units and the officer and NCO courses at Courses' HQ, which were under direct command of the Organizing Staff of the Slovenian Home Guard. The spiritual care of the members of the Slovenian Home Guard was also organized according to the military hierarchy, which due to its specific role sought its balance between the interests of spiritual care on the one hand and the principles of military operations on the other hand. In establishing spiritual care in the Slovenian Home Guard and fulfilling its mission, the question of issuing special permits or delegating faculties by the military ordinaries to their subordinate war chaplains was even more important than the organization itself, placement and power to appoint chaplains. In the first instance, it raised the question whether the Slovenian Home Guard was a military formation or an army and its members hence soldiers, so that military chaplains may be granted the faculty to perform spiritual care in the Home Guard units, and furthermore the question of who has the authority to grant faculties to military chaplains.

Key words: Second World War, Slovenia, Slovenian Home Guard, spiritual care, civil war

- Katalin Munda Hirnök in Mojca Medvešek, Vloga Katoliške cerkve pri ohranjanju slovenskega jezika v Porabju v preteklosti in danes
  The Role of the Catholic Church in Preservation of the Slovene Language in the Porabje/Raba Region in the Past and Today

Povzetek: Prispevek je nastal na podlagi analize strokovne literature, manjšinskega tiska, arhivske dokumentacije in terenskih raziskav ter prikazuje prisotnost slovenskega jezika v porabskih župnijah po drugi svetovni vojni in na drugi strani potrebe prebivalcev Porabja po rabi slovenskega jezika v Cerkvi. V preteklosti je Katoliška cerkev predstavljala pomembno okolje za rabo porabskega narečja. Pod vplivom zgodovinskih okoliščin je bila porabščina/slovenščina iz Cerkve izrinjena. V novejšem obdobju je slovenščina v porabskem verskem življenju navzoča v omejenem obsegu. Porabski Slovenci so od leta 2010 brez stalnega slovenskega duhovnika. Sedanji župnik si prizadeva, da bi bila slovenščina vsaj delno prisotna v bogoslužju, prav tako so v porabskih cerkvah slovenske maše, ki jih enkrat mesečno izvajajo duhovniki iz Prekmurja. Vendar pa bi samo slovenski duhovnik v vsakodnevni komunikaciji z verniki lahko ponovno obudil in utrdil pomembno vlogo Cerkve pri ohranjanju slovenskega jezika v Porabju.

Ključne besede: Madžarska, Porabje, Katoliška cerkev, slovenska manjšina, slovenski jezik

Abstract: The article is based on the analysis of expert literature, minority press, archive documentation and field research; it brings a survey of the presence of the Slovene language in the Porabje/Raba region counties after the Second world war, including a survey of the population's needs of the use of Slovene language in the Church. In the past, the Catholic Church represented an important domain of the use of the Porabje/Raba region dialect.However, due to historical situation, the Porabje/Raba region dialect/Slovene language was ousted from the Church. In recent period the presence of the Slovene in the Porabje/Raba region religious life is limited.There has been no regular Slovene priest there since 2010. The present priest is striving for at least a partial presence of the Slovene in religious service, also once a month Slovene masses are given in Porabje/Raba region by priests from Prekmurje. However, only a Slovene priest in regular everyday communication with believers could revive and promote the important role of the Church in preservation of the Slovene language in the Porabje/Raba region

Key words: Hungary, Porabje/Raba region, Catholic Church, Slovene minority, Slovene language

- Brigita Perše, Upad duhovnih poklicev in potreba po prestrukturiranju Cerkve v Sloveniji
  Decline of Priestly Vocations and the Necessity of Re-Structuring of the Church in Slovenia

Povzetek: Cerkev v Sloveniji stopa v obdobje, v katerem se bo število duhovnikov iz leta v leto krčilo nagleje kakor do sedaj, kar bo trajalo kakšno desetletje ali dve. To jo bo »prisililo«, da bo prestrukturirala obstoječo strukturo župnij, premogočno infrastrukturo in z različnimi obveznostmi preveč obremenjene duhovnike. Pri tem je opaziti posamezne razlike med slovenskimi škofijami, zato bo morala v prihodnje vsaka škofija obstoječo strukturo prilagajati svojim potrebam malih občestev in dejanskemu stanju v družbi. Strukturalna rešitev, ki ne bi upoštevala dejanskega stanja občestev in potreb, ampak bi bila usmerjena zgolj na razpoložljivo število duhovnikov, bi bila teološko šibka in dolgoročno tragična. Ker so se v zahodnoevropskih državah s problemom pomanjkanja duhovnikov srečevali že mnogo prej in ga skušali reševati na različne možne načine, v prispevku prikažemo tudi njihove prednosti in pomanjkljivosti ter predlagamo usmeritve za Cerkev v Sloveniji.

Ključne besede: duhovniki, duhovni poklici, Cerkev v Sloveniji, župnije, cerkve, starost duhovnikov, cerkvena struktura

Abstract: The Church in Slovenia is facing a period of ten to twenty years when a faster annual decrease in the number of priests compared to the present is anticipated. This fact will be the driving force for the restructuring of the present structure of parishes, the overgrown infrastructure and priests being overloaded in every possible way. There are some differences among dioceses in Slovenia, therefore each diocese will have to adapt the existing structure to the requirements of small communities and the actual state of the society in the future. A structural solution, not taking into account the existing state of communities and their needs and focusing solely on the number of priests available, would be theologically feeble and doomed in the long term. The problem of the priest shortage in the Western European countries was encountered much earlier and a variety of different methods were employed to solve it. We thus also present their advantages and disadvantages together with the proposed guidelines for the Church in Slovenia.

Key words: priests, priestly vocations, Church in Slovenia, parishes, churches, age of priests, church structure

- Matjaž Geršič in Drago Kladnik, Vrednotenje upravno-teritorialne razdelitve Katoliške cerkve v Sloveniji
  Assessment of the Administrative-Territorial Division of the Catholic Church in Slovenia

Povzetek: V prispevku predstavljamo primerjavo cerkvene in posvetne upravno-teritorialne delitve Slovenije, tudi z vidika njune zgodovinske perspektive. Namen tega je ugotoviti njuno kompatibilnost in uporabnost za potrebe načrtovane členitve Slovenije na pokrajine kot vmesne stopnje upravne hierarhije med državno in občinsko ravnijo. Ob tem podrobneje analiziramo nevralgične točke v obstoječi cerkveni členitvi in jih vrednotimo z vidika pokrajinske identitete slovenskih prebivalcev, kot smo jo ugotovili v podrobni raziskavi, izvedeni v letih 2014–2015. Ugotavljamo, da sta si obe členitvi načeloma čedalje bližji, saj se kljub politični neodločnosti, ki zavira pobude ustanavljanja posvetnih pokrajin, vendarle vse bolj nakazuje verjetnost vzpostavitve osmih teritorialnih enot.

Ključne besede: Katoliška cerkev, regionalizacija, upravno-teritorialna členitev, pokrajinska identiteta, nevralgične točke, geografija, Slovenija

Abstract: Assessment of the Administrative-Territorial Division of the Catholic Church in SloveniaThis article compares the ecclesiastical and civil administrative-territorial divisions of Slovenia, including from a historical perspective, in order to determine their compatibility and applicability for Slovenia's planned division into regions as an intermediary administrative hierarchy level between the national and municipal level. In addition, it analyses in detail the problem areas in the country's current ecclesiastical division and assesses them in terms of Slovenian regional identity as determined in a detailed study carried out in 2014 and 2015. The findings show that in principle both divisions are becoming increasingly similar, even though political indecisiveness hinders initiatives for establishing civil regions. With regard to these, however, a division into eight territorial units seems increasingly likely.

Key words: Catholic Church, regionalization, administrative-territorial division, regional identity, problem areas, geography, Slovenia

- Lidija Bašič Jančar, Vztrajanje v ljubezni z vidika svetopisemskih zgodb
  Persisting in Love from the Viewpoint of Biblical Stories

Povzetek: Absolutna in neminljiva ljubezen med zakoncema je odraz zaveze Boga z ljudmi: zaveza Boga s človeštvom vodi v enost življenja v Bogu, cilj pa je biti v Bogu odrešen človek, po drugi strani pa zaveza med dvema človekoma pomeni sposobnost vsakodnevnega bivanja in vztrajanja v njem, česar cilj je srečen in uresničen človek. Svetopisemski pari nas navdihujejo, biblični vidiki pa odstirajo nove dimenzije hrepenenja in spoznanja pomembnosti vztrajanja v ljubezni. Skozi zgodbe svetopisemskih parov bomo analizirali vztrajanje v zakonu skozi tri dimenzije zakonskega življenja, in sicer zaupanja Bogu, samozaupanja in medsebojnega zaupanja, ter obravnavali, kako Bog vstopi v odnos in sklene zavezo. Iz analize svetopisemskih parov se nam zariše ugotovitev, da je odrešujoč odnos trodimenzionalen ter da ravno religioznost spreminja nezdrave odnose v dolgotrajne in osrečujoče, celo takrat, ko človek ne vidi več smisla in bi zato najraje obupal.

Ključne besede: zakonski odnos, vztrajanje, zaveza, presežnost, religioznost, Sveto pismo

Abstract: Persisting in Love from the Viewpoint of Biblical StoriesAn absolute and everlasting love between spouses is a reflection of God's commitment to people. God's commitment to humankind leads to the unity of life in God, the aim being to seek redemption in God. On the other hand, the commitment between two people means the ability of persistence in everyday life with an aim of becoming a happy and self-realized person. Biblical couples are a source of inspiration and Biblical aspects unveil new dimensions of longing and the importance of persisting in love. Proceeding from the Biblical stories we analyse persistence in marriage through three dimensions of married life, i.e. trust in God, self-trust, and mutual trust, including the manner of God's entering a relationship and making a commitment. Analysis of the Biblical couples leads to the conclusion that a redeeming relationship is three-dimensional, and that religiosity is the very quality altering unhealthy relations into long-lasting and happy ones, even at times when one falls into despair, not being able to find any meaning in life anymore.

Key words: marriage, persistence, commitment, transcendence, religiousness, Bible