



## BOGOSLOVNI VESTNIK / Theological Quarterly

Seznam prispevkov / List of papers

2019–2021

Povezava do vseh številk Bogoslovnega vestnika / Link to all numbers of Theological Quarterly:

<http://www.teof.uni-lj.si/publications/theological-quarterly>

**2021**

### Bogoslovni vestnik, Vol. 81 (2021), No. 1

**Robert Cvetek – Videti sence, strmeti v Sonce: travma, potravmatska rast, bivanjska vprašanja in varanje samega sebe**

*Seeing Shadows, Staring at the Sun: Trauma, Post-traumatic Growth, Existential Questions and Self-Deception*

**Konstantin V. Vodenko, Yulia N. Sushkova, Nikolay N. Kosarenko, Olga V. Popova, Anton S. Skotnikov and Elmira R. Khairullina – The Reception of Aristotle in Martin Luther's Late Theological Writings**

*Sprejemanje Aristotela v poznih teoloških delih Martina Lutra*

**Rok Gregorčič – Sokratska prevara za resnico kot Kierkegaardov prehod med iracionalnostjo in racionalnostjo**

*Socratic Deception in Service of the Truth as Kierkegaard's Pathway between Irrationality and Rationality*

**Ľubomír Majtán – È vero che Timoteo sostituisce Paolo a Tessalonica in 1 Ts 3,1-10?**

*Ali drži, da Timotej nadomesti Pavla v Tesalonikah v 1 Tes 3,1-10?*

*Is it True that Timothy Substitutes Paul in Thessalonica in 1 Thess 3:1-10?*

**Marie Roubalová, Roman Kralík, Natalia A. Zaitseva, George S. Anikin, Olga V. Popova and Peter Kondrla – Rabbinic Judaism's Perspective on the First Crimes Against Humanity**

*Prvi zločini proti človeštву z vidika rabinskega judovstva*

**Aljaž Krajnc – Vloga Abrahama v koranski historiografiji**

*The Role of Abraham in Qur'anic Historiography*



**Aldona Piwko – Contemporary Islamic Law between Tradition and Challenges of Modernity: Some Examples Worth Consideration**

*Sodobno islamsko pravo med tradicijo in izzivi modernosti: nekaj upoštevanja vrednih primerov*

**Klemen Kocjančič – Ne samo vez z Bogom: razvoj vloge in dolžnosti vojaških duhovnikov skozi zgodovino**

*Not Only a Connection with God: Historical Development of Roles and Duties of Military Chaplains*

**Anh Thuan Truong – The Society of Foreign Missions of Paris and Building Indigenous Missionary Force: A Study on Vietnam during the 17th and 18th Centuries**

*Pariška družba zunanjih misijonov in vzpostavljanje domorodne misijonarske sile: študija o Vietnamu v 17. in v 18. Stoletju*

**Iva Nežič Glavica – Geštalt pedagogika v službi oblikovanja duhovno-religiozne dimenije življenja**

*Gestalt Pedagogy in the Service of Shaping the Spiritual and Religious Dimension of Life*

**Boštjan Kolarič – Pravna opredelitev zatiranja verske svobode in nasilja nad verskimi skupnostmi**

*The Legal Classification of the Repression of Freedom of Religion and the Violence against Religious Communities*

**David Kraner – Medijske reprezentacije kot odsev problema institucionalizacije Cerkve**

*Media Representations Reflect the Problem of the Institutionalisation of the Church*

**Eva Klemenčič Mirazchiyski in Plamen V. Mirazchiyski – Stališča osmošolcev v Sloveniji o vlogi vere pri vplivu na družbo: analiza podatkov ICCS**

*Attitudes of Eighth-Graders in Slovenia on the Role of Religious Influence in Society: An Analysis of ICCS Data*

**Hedviga Tkáčová, Martina Pavlíková, Miroslav Tyrdoň and Alexey I. Prokopyev – Existence and Prevention of Social Exclusion of Religious University Students due to Stereotyping**

*Obstoj in preprečevanje družbenega izključevanja vernih študentov zaradi stereotipizacije*

**Marko Marinić and Jasna Ćurković Nimac – The Correlation of Some Characteristics of Religious Identity with the Quality of Life of Persons with Disabilities**

*Povezanost posameznih značilnosti religiozne identitete s kakovostjo življenja oseb z invalidnostjo*



## Bogoslovni vestnik, Vol. 81 (2021), No. 2

**Leszek Misiarczyk – Impassibilitas et impeccantia: Jerome’s Misunderstanding of Impassibility and Sinlessness in Evagrius Ponticus**

Impassibilitas et impeccantia: Hieronimovo napačno razumevanje brezstrastnosti in brezgrešnosti pri Evagriju Pontskem

**Rebecca J. Keller – Jerome, Vigilantius, and the Cults of the Saints**

Hieronim, Vigilancij in kult svetnikov

**Miran Špelič – Jerome and Victorinus: A Complex Relationship Between the Compatriots**

Hieronim in Viktorin: Zapleten odnos med rojakoma

**Jacobus P.K. Kritzinger – The Interpretation of The Parable of the Prodigal Son by two Latin Patristic Authors, St Jerome and St Peter Chrysologus**

Razlagi prilike o izgubljenem sinu dveh latinskih patrističnih avtorjev, sv. Hieronima in sv. Petra Krizologa

**Jan Dominik Bogataj – Jerome’s Interpretation of the Transfiguration in the Light of Some Recent Patristic Discoveries (Origen, Fortunatian, Chromace)**

Hieronimova razлага Kristusovega spremenjenja v luči nekaterih nedavnih patrističnih odkritij (Origen, Fortunacijan, Kromacij)

**Chris Synodinos – Jerome’s Contra Johannem and ps.-Basil’s De consolatione in adversis on Resurrection and Disability**

Hieronimov Contra Johannem in ps.-Bazilijev De consolatione in adversis o vstajenju in telesnih okvarah

**Milena Joksimović – Adulter vs. Moechus: Jerome’s Use of Terms for Adultery in Vulgate Adulter vs. Moechus:** Hieronimova raba pojmov za prešuštvo v Vulgati

**Florence Bret – Fondation et transmission dans la Vita Pauli et la Vita Hilarionis**

Ustanovitev in prenos v Vita Pauli in Vita Hilarionis

Foundation and Transmission in Vita Pauli and Vita Hilarionis

**David Movrin – Holy Aemulatio: Vita Hilarionis and Jerome’s Efforts to Outdo the Life of Antony**

Sveti posnemanje: Vita Hilarionis in Hieronimovi naporji pri preseganjtu Antonovega življenjepisa

**Gina Derhard-Lesieur – »Monachum ecclesia peperit postumum« (Hier., Ep. 66.4.2): Metaphors of Conversion to Asceticism in Jerome’s Letter 66**

»Monachum ecclesia peperit postumum« (Hier., Ep. 66.4.2): Metafore spreobrnjenja k asketskemu življenju v Hieronimovem Pismu 66



## **Giorgia Grandi – Narrating the Ascetic Model, Its Context and Its Hero(in)es: A New Proposal for Jerome’s Letters and Lives**

Pripovedovanje asketskega vzora, njegov kontekst in junaki/junakinje: Nov predlog za Hieronimova Pisma in Življenja

### **Rafko Valenčič – Where are you, Stridon?**

Kje si, Stridon?

### **Jordina Sales-Carbonell – Jerome and Western Monasticism: Asceticism, Evergetism, and Orthodoxy in the Late 4th Century Hispania**

*Hieronim in zahodno meništvo: Asketicizem, evergetizem in ortodoksnost v Hispaniji poznega 4. stoletja*

### **Jan Ciglenečki in Nena Bobovnik – Blue Deserts: Jerome and the Origins of Insular Monasticism in the Adriatic**

Modre puščave: Hieronim in izvori otoškega meništva na Jadranu

### **Jože Krašovec – Izvori Hieronimovih pogledov na prevajanje in razlaganje Svetega pisma**

Origins of Jerome’s Views on Translation and Interpretation of the Bible

### **Giovanna Martino Piccolino – La regola educativa di S. Gerolamo: esempi di institutio christiana nell’Epistolario geronimiano (Ep. 107 e 128)**

Hieronimovo vzgojno pravilo: Primeri institutio christiana v Hieronimovih pismih (Ep. 107 in 128)

The educational rule of St. Jerome: Examples from institutio christiana in his epistolography (Ep. 107 and 128)

### **Irena Avsenik Nabergoj – Hieronimova in sodobna spoznanja o literarni kakovosti Svetega pisma**

Jerome’s and Contemporary Findings on the Literary Quality of the Bible

### **Emmanuelle Mantel – La lettre de consolation chez saint Jérôme**

#### **Tolažilno pismo pri sv. Hieronimu**

Letter of Consolation in St. Jerome

### **Felix Seibert – Integrating Pagan Knowledge: The Virgilian Quotations in Jerome’s Letters**

Vključevanje poganskega znanja: Vergilijanski navedki v Hieronimovih pismih

### **Silvio Koščak – Saint Jerome in Liber officialis of Amalar of Metz (775–850) and Rationale divinorum officiorum of William Durand (1230–1296)**

Sv. Hieronim v Liber officialis Amalarija iz Metza (775–850) in Rationale divinorum officiorum Vilijema Duranda (1230–1296)



**Anja Božič – »Movere et delectare« After St. Jerome: Pier Paolo Vergerio's Fifth Sermon pro Sancto Hieronymo**

»Movere et delectare« po Sv. Hieronimu: Vergerijev peti govor pro Sancto Hieronymo

**Antonio Dávila Pérez – St. Jerome versus Sanctes Pagnino in the Reception and Inquisitorial Process of the Polyglot Bible of Antwerp (1568–1577)**

Sv. Hieronim vs. Sanctes Pagnino v recepciji in inkvizitorskem procesu Biblia Polyglotta iz Antwerpna (1568–1577)



## Bogoslovni vestnik, Vol. 81 (2021), No. 3

**Matjaž Gams in Mari Jože Osredkar – Katoliški nauk in znanost o demografskih vprašanjih**

*Catholic Doctrine and Science on Demographic Issues*

**Sebastián Contreras-Aguirre – Speculative and Practical Theology in the Second Scholasticism: Melchor Cano (c. 1507–1560)**

*Spekulativna in praktična teologija druge sholastike: Melchor Cano (ok. 1507–1560)*

**Zdenko Širka – Orthodox Reading of Martin Luther: Protestantism as a Panheresy according to St Justin Popović**

*Pravoslavno branje Martina Lutra: protestantizem kot vse-herezija po sv. Justinu Popoviću*

**Martin Perčič – Koncept participacije Karola Wojtyła kot odgovor na medosebno odtujenost**

*Concept of Participation of Karol Wojtyła as a Response to Interpersonal Alienation*

**Nik Trontelj – Frančiškanski misijonarji med slovenskimi izseljenci v Egiptu v 19. in 20. stoletju**

*Franciscan Missionaries among the Slovene Emigrants in Egypt in the 19th and 20th Centuries*

**Grzegorz Szamocki – The Universalism of the Spirit of Prophecy in Numbers 11:26-29**

*Univerzalnost preroškega duha v 4 Mz 11,26-29*

**Irena Avsenik Nabergoj – The Semantics of Love in the Song of Songs and Directions of Its Interpretation**

*Semantika ljubezni v Visoki pesmi in smeri njene interpretacije*

**Leon Debevec – Spatial Images in Biblical Texts: Exodus**

*Prostorske podobe v bibličnih besedilih: eksodus*

**Benaouda Bensaid and Tajulashikin Jumahat – Crossroads between Islamic Spirituality and the Fourth Industrial Revolution**

*Presečišče islamske duhovnosti in četrte industrijske revolucije*

**Ivan Platovnjak – Kristjani smemo žalovati!: spodbuda za pastoralo žalujočih**

*Christians are allowed to grieve! Encouragement for the Pastoral Care of the Bereaved*

**Snežana Brumec in Nikolaj Aracki Rosenfeld – Primerjava življenjskih sprememb po romanju in po obsmrtnih izkušnjah**

*A Comparison of Life Changes After the Pilgrimage and Near-Death Experience*

**Mieczysław Polak – Catechesis in the Church’s Dialogue with the World**

*Kateheza pri dialogu Cerkve s svetom*



**Leszek Szewczyk – The Specific Content of Preaching the Word of God in a Secularized Environment**

*Specifična vsebina pridiganja o božji besedi v sekulariziranem okolju*

**Elżbieta Osewska and Józef Stala – The Human Being Lost in Consumerism: A Polish Perspective and Challenges in Religious Education**

*V potrošništvu izgubljeno človeško bitje: poljski pogled in izzivi verske vzgoje*

**Domen Kušar, Leon Oblak in Manja Kitek Kuzman – Lesena sakralna arhitektura v sodobni arhitekturni praksi**

*Wood in Modern Sacral Architecture*



## Bogoslovni vestnik, Vol. 81 (2021), No. 3

**Branko Klun – Vera, upanje in ljubezen v luči fenomenološko eksistencialne analize**  
Faith, Hope, and Love in the Light of Phenomenological Existential Analysis

**Ivan Platovnjak and Tone Svetelj – Chronos and Kairos of Hope**  
*Chronos in kairos upanja*

**Anton Jamnik – Med upanjem kot darom in iluzijami samozadostnega subjekta**  
*Between Hope as a Gift and Illusions of a Self-sufficient Subject*

**Bojan Žalec – Bivanjsko upanje, smisel in resonanca**  
*Existential Hope and Meaning of Life, and Resonance*

**Mateja Pevec Rozman – Upanje za naravo in človeštvo: nekateri etični premisleki**  
*Is there a Hope for Nature and Humanity: Some Ethical Consideration*

**Stjepan Štivić – Upanje v krščanstvu in transhumanizem**  
*Hope in Christianity and Transhumanism*

**Mari Jože Osredkar – Upanje kot teološka krepost v luči relacijske teorije Guya Lafona**  
*Hope as a Theological Virtue in the Light of Guy Lafon's Relational Theory*

**Vojko Strahovnik in José Ignacio Scasserra – Avtonomija, avtoriteta in zaupanje: virus in meje leta 2020**  
*Autonomy, Authority, and Trust: Virus and the Limits of 2020*

**Stanislav Slatinek – „Navodilo glede zaupnosti pravd“ kot garancija za večje zaupanje v poštenost cerkvenega sodstva**  
*„Instruction on the Confidentiality of Legal Proceedings“ as a Guarantee of Greater Confidence in the Integrity of the Ecclesiastical Judiciary*

**Janez Vodičar – Odprtost pomenu kot temelj upanja v vzgoji in izobraževanju**  
*Openness to Meaning as a Foundation for Hope in Education*

**Iva Nežič Glavica – Zaupam, zato si upam: zaupanje kot temeljna geštalt pedagoška kategorija**  
*I Trust, Therefore I Dare: Trust as a Fundamental Gestalt Pedagogical Category*

**Andrej Šegula – Upanje in zaupanje v kontekstu pastoralne teologije v času globalnega nezaupanja**  
Hope and Trust in the Context of Pastoral Theology in a Time of Global Mistrust

**Tomaž Erzar – Uničeno zaupanje, ustvarjanje pomena ter zdravljenje moralnih ran v sekulariziranem svetu in religioznem soočanju**  
*Shattered Assumptions, Meaning Making, and Healing Moral Injuries in a Secularized World and through Religious Coping*



**Jonas Miklavčič – Zaupanje in uspešnost umetne inteligence v medicini**

*Trust and Success of Artificial Intelligence in Medicine*

**Simon Malmenvall – (Mis)Trusting Unification: Examples of East Slavic Perception of the Council of Florence**

*(Ne)zaupljivo zedinjenje: primeri vzhodnoslovenskega sprejemanja florentinskega koncila*

**Urška Jeglič – Zaupanje do halal izdelkov in halal proizvodnje pri muslimanah v Republiki Sloveniji**

*Trust in Halal Products and Halal Production among Muslims in Slovenia*

**Marjan Turnšek – Zakrumentalnost in dialoškost vere**

Sacramentality and Dialogicality of Faith

**Robert Petkovšek – Kaj je etika in zakaj ravnati etično?**

What Is Ethics and Why Should We Act Ethically?

**Maja Bjelica – Alevijstvo in kultura diha**

*Alevi and the Culture of Breath*



2020

**Bogoslovni vestnik, Vol. 80 (2020), No. 1**

**Katarina Lia Kompan Erzar**, Bog je mlad: nevroznanstveno ozadje papeževega razmišljanja o mladih

*God Is Young: Neuroscientific Background of Pope's Thoughts about Youth*

**Bogoljub Šijaković**, Logos and Agnosiology: Fragments for a Theory of Non-Knowledge

*Logos in nespoznavno: drobci za teorijo ne-spoznanja*

**Bogdan Lubardić**, St Justin Popović: Critical Reception of British Theology, Philosophy and Science

*Sveti Justin Popović: kritično ovrednotenje britanske teologije, filozofije in znanosti*

**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*

**Porfirije Perić**, Svetopisemska eksegeza in psihologija: možnosti ustvarjalne sinergije

*Biblical Exegesis and Psychology: Perspectives of Creative Synergy*

**Boris Golec**, Prispevek k cerkvenoupravnemu sloveniku 17. stoletja

*A Contribution to Church-Administrative Slovenica of the Seventeenth Century*

**Dejan Pacek**, Lex specialis. Zakon o pravnem položaju verskih skupnosti v SR Sloveniji

*Lex Specialis. the Law of a Legal Status of Religious Communities*

**Barbara Riman**, Slovenski duhovniki in njihovo delovanje v slovenskih društvih na Hrvaskem v prvi polovici 20. stoletja

*Slovene Priests and Their Service in Slovene Associations in Croatia during the First Half of the 20th Century*

**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?*

**Tea Golob, Matej Makarovič in Matevž Tomšič**, Pomen religioznosti za evropsko identiteto mladih

*The Significance of Religiousness for European Youth's Identity*



**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*

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

**Piotr Morchiniec**, Futile Therapy versus Worthy Dying: Anthropological and Ethical Arguments

*Brezplodna terapija proti dostenjanstvenemu umiranju: antropološki in etični argumenti*

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

**Mari Jože Osredkar**, »S smrtno 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*



## Bogoslovni vestnik, Vol. 80 (2020), No. 2

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

**Bojan Žalec**, Reziliencia, teologalne kreposti in odzivna Cerkve  
*Resilience, theological virtues, and a responsive Church*

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

**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*

**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)

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

**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*

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

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

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

**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*



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

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

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

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

**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*

**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*



## Bogoslovni vestnik, Vol. 80 (2020), No. 3

**Slavko Krajnc** – Gostoljubje – osebna izkaznica liturgičnega in pastoralnega sodelavca  
*Hospitality – An Identity Card of a Liturgical and Pastoral Associate*

**Samo Skralovnik and Maksimiljan Matjaž** – The Old Testament Background of ‚Desire‘ in 1 Cor 10:6

*Starozavezno ozadje ‚poželenja‘ v 1 Kor 10,6*

**Irena Avsenik Nabergoj** – Izvori in strukture biblične pridige  
*Origins and Structures of Biblical Sermon*

**Cvetka Rezar** – Pomen Slomškovega pridižnega jezika za slovensko knjižno normo

*The Meaning of Slomšek’s Sermon Language for Slovenian Literary Norm*

**Miguel Brugarolas** – God’s Sanctity, Human Frailty and the Shape of Christian Vocation  
*Božja svetost, človeška krhkost in oblika krščanske poklicanosti*

**Marcin Godawa** – Imaginative Contemplation based on The Starlight Night by Gerard Manley Hopkins

*Domišljiska kontemplacija na podlagi Zvezdnate noči Gerarda Manleya Hopkina*

**Matjaž Muršič Klenar** – Možnosti dialoga v sodobni sekularni družbi  
*Abstract Possibilities of Dialogue in the Modern Secular Society*

**Mario Wintersteiger** – Enlightenment from the Orient: The ‚Philosophical Esotericism‘ of the Falasifa

*Razsvetljenstvo z Vzhoda: filozofska ezoterika ‚falasife‘*

**Stanislav Slatinek** – Izbira upravnega kazenskega postopka za vzpostavitev pravičnosti v Cerkvi: dileme in kritične ugotovitve

*Choice of Administrative Penal Trial to Restore Justice in The Church: Dilemmas and Critical Findings*

**Sebastijan Valentan** – Primerjalnopravni vidik omejitve verske svobode in aktualnost primerov med pandemijo COVID-19

*The Aspect of Comparative Law to the Restriction on the Freedom of Religion and the Relevance of Cases during the COVID-19 Pandemic*

**Jelka Piškurić** – Katoliška Cerkev v dokumentih Arhiva Jugoslavije  
*The Catholic Church in the documents of the Archives of Yugoslavia*

**Damjan Hančič** – Položaj Katoliške cerkve na Kamniškem v obdobju 1965–1975

*The Position of the Catholic Church in the Kamnik Area between 1965 and 1975*



**Peter Ivanič** – Christianization of the Territory of Today's Moravia and Slovakia before 863  
*Pokristjanje ozemlja današnje Moravske in Slovaške pred letom 863*

**Simon Malmenvall and Vladislav Puzović** – Jovan Vladimir of Dioclea: Ruler Martyrdom and its Reception in Serbian Historiography  
*Jovan Vladimir iz Duklje: vladarsko mučeništvo in njegov odmev v srbskem zgodovinopisju*

**Piotr Roszak and Berenika Seryczyńska** – A Pilgrim Blessing – an Alluring Folklore or Expression of Piety? Theological Insights from the Camino de Santiago  
*Romarski blagoslov – očarljiva folklora ali izraz pobožnosti? Teološki uvidi z Jakobove poti (Camino de Santiago)*



## Bogoslovni vestnik, Vol. 80 (2020), No. 4

**Jan Dominik Bogataj** – Kristologija Fortunacijana Oglejskega: arijanska herezija ali nicejska ortodoksija?

*Fortunatian of Aquileia's Christology: Arian Heresy or Nicene Orthodoxy?*

**Matjaž Celarc** – Teološki pogled na spolne zlorabe v Cerkvi: Splošni pregled (1. del)

*Theological Perspective on Sexual Abuse in the Church: General Overview (Part 1)*

**Matjaž Celarc** – Teološki pogled na spolne zlorabe v Cerkvi: Teološki razmislek (2.del)

*Theological Perspective on Sexual Abuse in the Church: Theological Reflection (Part 2)*

**Tanja Žigon in Boštjan Udovič** – »Cerkev mora ostati ljudem blizu ne glede na čase«: prvi val koronavirusa (COVID-19) in versko življenje v Sloveniji – analiza primera

*»The Church Must Remain Close to the People Regardless of the Times«: The First Wave of Coronavirus (COVID-19) and the Religious Life in Slovenia – A Case Study*

**Lóránd Ujházi** – The Significance of Charity (Caritas) in the Governing, Sanctifying, and Teaching Mission of the Church

*Pomen (karitativne) ljubezni v voditeljskem, posvečevalnem in učiteljskem poslanstvu Cerkve*

**Emmanuel Orok Duke and Stella E. Osim** – The Ecumenicity of Ugandan Martyrologic Events

*Ekumenska razsežnost ugandskih mučencev in z njimi povezanih dogodkov*

**Ervin Budiselić and Dalibor Kraljik** – Relationship Between the ‚Table‘ and the ‚Altar‘ in the Theology and Ecclesial Practice of the Catholic Church and Evangelical Churches

*Razmerje med ‚mizo‘ in ‚oltarjem‘ v teologiji in eklezialni praksi Katoliške Cerkve in evangeličanskih Cerkva*

**Majda Cencič** – Pregled zasebnih katoliških šol in pogled nanje na slovenskem ozemlju v preteklosti in danes

*A Review of and a View at Catholic Private Schools in the Territory of the Present-Day Slovenia in the Past and Today*

**Jaša Drnovšek** – Verski sprevodi pod bičem razsvetljenske satire

*Religious Processions under the Whip of Enlightenment Satire*

**Ireneusz Celary und Henryk Olszar** – Hlond und Slowenen: Mission des päpstlichen Legaten in Ljubljana

*Hlond in Slovenci: poslanstvo papeškega legata v Ljubljani*

*Hlond and Slovenes: The Mission of the Papal Legate in Ljubljana*



**Urška Jeglič** – Neujemanja z islamskimi predpisi pokopa pri muslimanah v Republiki Sloveniji  
*Deviations from Islamic Burial Regulations among Muslims in the Republic of Slovenia*

**Igor Bahovec** – Civilisation, Religion and Epochal Changes of Cultures  
*Civilizacija, religija in epohalne spremembe kultur*

**Marián Ambrozy, Július Krempaský, Olga A. Kalugina, Zhanna M. Sizova, Julia A.**

**Krokhina and Michal Valčo** – Christianity and Information: Contributions of Stephen Hawking to Physics, Philosophical Ethics, and Theology

*Krščanstvo in informacija: doprinos Stephena Hawkinga na področju fizike, filozofske etike in teologije*

**Meta Košir** – Duhovnost in religioznost v stresnih situacijah in mesto duhovnosti v psihoterapiji

*Spirituality and Religiousness in Stressful Situations and the Place of Spirituality in Psychotherapy*

**Nataša Lotrič** – Soodvisnost, čustvena zloraba in čustveno zanemarjanje v otroštvu pri partnerjih zasvojenih s seksualnostjo

*Co-dependency, Childhood Emotional Abuse and Emotional Neglect among Partners of Sex Addicts*



2019

**Bogoslovni vestnik, Vol. 79 (2019), No. 1**

**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*

**Robert Petkovšek**, Teologija pred izzivi sodobne antropološke krize: preamble apostolske konstitucije *Veritatis gaudium*

*Theology Facing the Challenges of the Modern Anthropological Crisis: Preamble of the Apostolic Constitution *Veritatis Gaudium**

**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*

**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*

**Bernard Goršak**, Ali je situacijska etika lahko krščanska etika?

*Can Situation Ethics Be Christian Ethics?*

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

**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*

**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*

**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*



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

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

**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*

**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)*

**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)*

**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*

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

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

**Domen Kušar**, Razumevanje posebnosti arhitektуре 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*

**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*



## Bogoslovni vestnik, Vol. 79 (2019), No. 2

Uvod

Editorial (*Branko Klun in Luka Trebežnik*)

**Jean-Luc Marion**, Razodetje kot fenomen in njegovo odprtje

*The Phenomenological Openness of Revelation*

**Emmanuel Falque**, The Original Injury or the Trauma of Love

*Izvorna ranjenost in travma ljubezni*

**James Mensch**, Non-Useless Suffering

*Je trpljenje res nekoristno?*

**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 »navdihnjene subjekta«: Emmanuel Levinas kot izziv za krščansko teologijo*

**Reinhold Esterbauer**, The Flesh of Creation: Notes on Maurice Merleau-Ponty

*Telesnost stvarjenja: Zapiski o Mauriceu Merleau-Pontyu*

**Luka Trebežnik**, Being on the Brink of the Future: Jacques Derrida and Poetics of Waiting

*Na pragu prihodnosti: Jacques Derrida in poetika čakanja*

**Christian Rößner**, Mysticism instead of Metaphysics: Marion's Phenomenology of Revelation

*Mistik na mestu metafizike: Marionova fenomenologija razodetja*

**Branko Klun**, Transcendence and Acknowledgment: Questioning Marion's Reversal in Phenomenology

*Transcendenca in priznanje: Vprašanja glede Marionovega obrata v fenomenologiji*

**Bojan Žalec**, Between Secularity and Post-Secularity: Critical Appraisal of Charles Taylor's Account

*Med sekularnostjo in postsekularnostjo: kritična ocena pojasnitive Charlesa Taylorja*

**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*



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

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

**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.*

**Irena Avsenik Nabergoj**, Narodi, religije in misijon v dokumentih drugega vatikanskega koncila

*Nations, Religions and Mission in Documents of the Vatican Council II*

**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*

**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*

**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*

**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*

**Barbara Simonič, Elżbieta Osewska in Tanja Pate**, Partnersko nasilje v krščanskih družinah in vloga vere

*Partner Violence in Christian Families and Role of Faith*

**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*



## Bogoslovni vestnik, Vol. 79 (2019), No. 3

Uvod / Editorial (**Bojan Žalec**)

**Branko Klun**, Transhumanizem in transcendanca človeka  
*Transhumanism and Human Transcendence*

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

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

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

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

**Mari Jože Osredkar**, Religija kot izliv za transhumanizem  
*Religion as a Challenge for Transhumanism*

**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*

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

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

**Andrej Šegula**, Transhumanizacija v športu in pastoralu  
*Transhumanisation in Sport and Pastoral Care*

**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*



**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*

**Piotr Roszak and Tomasz Huzarek**, Seeing God: Thomas Aquinas on Divine Presence in the World

*Gledati Boga: Tomaž Akvinski o Božji navzočnosti v svetu*

**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*

**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*

**Nik Trontelj**, Delovanje p. Benigna Snoja med slovenskimi izseljenci v Egiptu

*Fr. Benigen Snoj's Work among the Slovene Emigrants in Egypt*

**Ljubo Lah**, Romanska arhitektura v Burgundiji – odkrivanje, raziskovanje in dokumentiranje

*Romanesque Architecture in Burgundy – Identification, Research, and Documentation*

**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 Cerkvio v Vietnamu skozi zgodovino Družbe zunanjih misijonov (Pariz)*



## Bogoslovni vestnik, Vol. 79 (2019), No. 4

*Uvod / Editorial (Irena Avsenik Nabergoj)*

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

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

**Maria Carmela Palmisano**, Studio delle immagini e delle metafore sul timore del Signore in Ben Sira

*Študij prisopodob in metafor Gospodovega strahu pri Ben Sira* *The Study of Images and Metaphors on the Fear of the Lord in Ben Sira*

**Samo Skralovnik**, Raba korena נַפְתָּח na religioznem področju: Semantična analiza besednega polja נַפְתָּח pri Izaiji

*The Use of Root נַפְתָּח in the Religious Field: A Semantic Analysis of the Lexical Root נַפְתָּח in Isaiah*

**Maksimiljan 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*

**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*

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

**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*

**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*



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

**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*

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

**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 peganjanje v božanskem boju med Velesom in Perunom*

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

**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*

**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*

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





• 2021

- Bogoslovni vestnik, Vol. 81 (2021), No.1

**Robert Cvetek – Videti sence, strmeti v Sonce: travma, potravmatska rast, bivanjska vprašanja in varanje samega sebe**  
*Seeing Shadows, Staring at the Sun: Trauma, Post-traumatic Growth, Existential Questions and Self-Deception*

**Povzetek:** Številne raziskave kažejo, da procesi v možganih, tako v fizičnem, še bolj pa v socialnem okolju, v veliki meri izbirajo, kaj bomo kot posamezniki opazili in naredili za pomembno, s tem pa si ustvarjamo tudi subjektivne sisteme za interpretacijo sveta in življenja. Travmatične izkušnje imajo zaradi specifične spominske narave pri tem posebno vlogo, zaradi pogoste navzočnosti ogroženosti življenja pa predvsem tudi za bivanjski vprašanji končnosti in smisla življenja. Ti dve vprašanji današnji družbi delata velike probleme, na nekatere njune vidike pa dajeta vera in religija prepotrebne in pomembne odgovore. Odgovore je treba sprejeti ne le na kognitivni in razumski ravni, ampak jih uvrstiti tudi v vedenje in življenje, predvsem pri žrtvah travme pa jih dajati v sočutnem, pristnem, ljubečem in varnem odnosu, v katerem je možno regulirati intenzivne afekte in anksioznost. Pri tem je lahko v veliko pomoč akademsko delo v smislu interdisciplinarnega dialoga, h kateremu močno poziva tudi papež Frančišek.

**Ključne besede:** travma, potravmatska rast, eksistencialna vprašanja, nemamerena slepota

**Abstract:** Numerous studies show that processes in our brain essentially select what we perceive and consider essential, both in the physical and even more so in the social environment. Thus, we also create subjective systems for interpreting the world and life. Because of the specific nature of memory, traumatic experiences play a unique role in this process, because of the frequent presence of life threats on such occasions, especially for the existential questions of the finality and meaning of life. These two questions pose significant problems for contemporary society, and faith and religion provide many needed and vital answers to some of their aspects. The answers must not be accepted only on a cognitive and rational level and translated into behaviour and life, especially for trauma victims, given in a compassionate, genuine, loving, and safe relationship where intense emotions and anxieties can be regulated. Scientific work in the sense of interdisciplinary dialogue, Pope Francis also strongly calls, can be of great help.

**Keywords:** trauma, post-traumatic growth, existential questions, unintentional blindness



**Konstantin V. Vodenko, Yulia N. Sushkova, Nikolay N. Kosarenko, Olga V. Popova, Anton S. Skotnikov and Elmira R. Khairullina – The Reception of Aristotle in Martin Luther's Late Theological Writings**  
*Sprejemanje Aristotela v poznih teoloških delih Martina Lutra*

**Abstract:** The ambiguous legacy of Martin Luther, the sixteenth-century German reformer, includes his expressive, intellectual reactions to Aristotle's ideas. His vehement criticism of the ancient philosopher in some of his later writings may have eclipsed Luther's more balanced reception of Aristotle in his early career. Furthermore, careful distinctions must be made between Luther's views on medieval Aristotelianism vs the original ideas of Aristotle. Finally, when assessing the German reformer's appraisal of Aristotle, it is vital to distinguish between the vertical, coram Deo, horizontal, coram hominibus, human situatedness, and interaction dimensions. This article argues that, despite the strong rejection of Aristotle's usefulness for theology by Luther, we can discern a limited use of Aristotelian categories by Luther when dealing with some matters of politics and ethics (the rule of law in a state and an individual's virtues). Based on Luther's mature writings, we will examine Luther's notions of sin, concupiscence, justification, divine grace, and human will, as these topics resonate in his treatment of Aristotle's philosophical heritage.

**Keywords:** Aristotle, Aristotelianism, Martin Luther, justification, reason, free will

**Povzetek:** Dvoumna zapuščina Martina Lutra, nemškega reformatorja iz 16. stoletja, vključuje njegove čustvene odzive na Aristotelove ideje. Zdi se, da je Lutrova ostra kritika antičnega filozofa v nekaterih njegovih poznih delih zameglila bolj uravnoteženo sprejemanje Aristotela v zgodnjih letih. Poleg tega je treba izpostaviti jasno razlikovanje med Lutrovim pogledom na srednjeveški aristotelizem in izvornimi Aristotelovimi idejami. Pri obravnavi vrednotenja, ki ga je Aristotel izražal nemški reformator, je nadalje ključno, razlikovati med vertikalno (coram Deo) in horizontalno (coram hominibus) razsežnostjo človeškega stanja in sporazumevanja. Članek zagovarja stališče, da je kljub izrazitemu zavračanju koristnosti Aristotela za teologijo pri Lutru mogoče opaziti omejeno rabo aristotelskih kategorij na področju političnih in etičnih zadev (vladavina prava v državi in kreposti pri posameznih osebah). Na podlagi Lutrovih zrelih spisov obravnavamo njegovo razumevanje greha, poželenja, opravičenja, božje milosti in človeške volje, saj prav te teme odmevajo skozi njegovo obravnavo Aristotelove filozofske dediščine.

**Ključne besede:** Aristotel, aristotelizem, Martin Luther, opravičenje, razum, svobodna volja



## Rok Gregorčič – Sokratska prevara za resnico kot Kierkegaardov prehod med iracionalnostjo in racionalnostjo

### *Socratic Deception in Service of the Truth as Kierkegaard's Pathway between Irrationality and Rationality*

**Povzetek:** Kierkegaardov pogled na človekove razumske zmožnosti v odnosu do vere predstavlja v interpretaciji njegovih del pomemben problem. Članek se osredotoča na vprašanje racionalnosti. Želi nasloviti dejstvo, da se Kierkegaardova misel na nekaterih mestih izraža iracionalno, medtem ko se na drugih kaže v bolj racionalni luči. Članek dilemo poskuša videti v luči posebne metode, sokratske prevare, ki jo je Kierkegaard oblikoval po Sokratovem zgledu. Najprej prikažemo mesta, kjer se Kierkegaardova misel izraža kot iracionalna – v smeri bodisi fideizma bodisi relativizma. Članek nadalje ob zavedanju teh iracionalnih potez opiše, kako danski pisec z zgledovanjem po Sokratu predstavi posebno metodo prevare za resnico. Gre za hermenevtični ključ, ki nam omogoča Kierkegaardove prvotne očitke racionalnosti brati v luči širšega smisla. V zadnjem delu se osredotočamo še na konkretno posledice, ki iz tega sokratskega prehoda izhajajo. Tako lahko še bolje osvetlimo, kakšne so značilnosti Kierkegaardove paradoksalne racionalnosti.

**Ključne besede:** Kierkegaard, Sokrat, pseudonim, prevara za resnico, racionalnost, razumeti, naravni razum.

**Abstract:** Kierkegaard's view on rational human abilities in relation to faith presents an important problem when researching his works. The article focuses on the question of rationality. It aims to explain the fact that in specific segments, Kierkegaard's thought seems irrational, while in others, it appears more rational. The article tries to see this dilemma in light of a particular method, the Socratic deception devised by Kierkegaard himself, whom Socrates inspired. First of all, segments in which Kierkegaard's thought appears irrational, either in the way of fideism or relativism, are shown. Being aware of these irrational characteristics, the article then describes how the Danish author presents a Socrates-inspired method of deception in service of the truth. This presents a hermeneutic key that offers his initial irrationalities to be read in a broader sense. The last part of the article aims to show specific consequences that emerge from this Socratic pathway. Thus, more characteristics are presented regarding Kierkegaard's paradoxical rationality.

**Key words:** Kierkegaard, Socrates, pseudonym, deception in service of the truth, rationality, to understand, natural reason.



## Lubomír Majtán – È vero che Timoteo sostituisce Paolo a Tessalonica in 1 Ts 3,1-10?

*Ali drži, da Timotej nadomesti Pavla v Tesalonikah v 1 Tes 3,1-10?*

*Is it True that Timothy Substitutes Paul in Thessalonica in 1 Thess 3:1-10?*

**Riassunto:** Dopo la partenza di Paolo dalle comunità da lui fondate sorgono vari tipi di problemi. Preso atto delle varie difficoltà in cui vivono le comunità cristiane, Paolo manda Timoteo per risolvere situazioni pesanti. Avendo spesso accompagnato Paolo, Timoteo conosce bene situazioni e problemi. Il suo compito è di calmare la situazione, unire le fazioni che si sono divise, risanare il rapporto deteriorato tra l'Apostolo e la comunità a Tessalonica. Per rafforzare l'autorità del suo collaboratore, Paolo lo propone ai fedeli come modello. Nella 1 Tessalonicesi, Timoteo sostituisce Paolo e compie quello che avrebbe fatto l'Apostolo se avesse potuto recarsi in quella città per incoraggiare ed esortare i fedeli (1 Ts 3,2). Timoteo, come alter Paulus, con l'autorità dell'Apostolo deve incoraggiare la comunità, sconsigliata dalla brusca e forzata separazione. L'assenza di Paolo è, dunque, colmata con l'arrivo di Timoteo.

**Parole chiave:** Paolo, Timoteo, Tessalonica, rappresentante, alter Paulus, delegato

**Povzetek:** Po Pavlovem odhodu iz skupnosti, ki jih je ustanovil, se med verniki pokažejo različne vrste težav. Zaradi njih Pavel pošlje Timoteja, da reši kočljive spore. Ker je Timotej pogosto spremljal Pavla, je dobro poznal njihove razmere in težave. Njegovo poslanstvo je, umiriti dogajanje, združiti razdeljene strani, pozdraviti porušene odnose med apostolom in skupnostjo v Tesalonikah. Da bi poudaril avtoritet svojega sodelavca, ga Pavel vernikom predstavi kot vzornika. V 1 Tes Timotej nadomešča Pavla in opravlja enako vlogo kakor sam apostol, ko bi bil lahko osebno navzoč v mestu, da bi okrepil in spodbudil vernike (1 Tes 3,2). Timotej kot alter Paulus z avtoritetom apostola krepi skupnost, oslabljeno z grenko in nasilno ločitvijo. Pavlovo odsotnost tako umiri Timotejev prihod.

**Ključne besede:** Pavel, Timotej, Tesaloniki, predstavnik, alter Paulus, delegate

**Abstract:** After Paul departs from the communities founded by him, various problems arise among believers. On this basis, Paul sends Timothy to resolve tense situations. Having often accompanied Paul, Timothy knows their circumstances and problems well. His mission is to calm the situation, unite divided parties, and heal broken relations between the Apostle and community in Thessalonica. To emphasize the authority of his co-worker, Paul presents him as a model to the community of believers. In 1 Thessalonians, Timothy represents Paul and does what the Apostle would have done if he had been able to go to the city – he encourages and exhorts the faithful (1Thess 3,2). Timothy, as alter Paulus, with the Apostle's authority, must encourage the community, disheartened by the abrupt and forced separation. Paul's absence is, therefore, compensated by Timothy's arrival.

**Key words:** Paul, Timothy, Thessalonica, representative, alter Paulus, delegate



## **Marie Roubalová, Roman Kralik, Natalia A. Zaitseva, George S. Anikin, Olga V. Popova and Peter Kondrla – Rabbinic Judaism's Perspective on the First Crimes Against Humanity**

*Prvi zločini proti človeštvu z vidika rabinskega judovstva*

**Abstract:** This article focuses on the first recorded crimes (sins) against humanity in the context of the broader and more fundamental issue of human life's intrinsic value and dignity. An analysis of the views of rabbinic Judaism reveals a network of concepts that are dynamically intertwined. They originate from a strictly monotheistic framework (worldview) of Judaism that helps resolve whether a person is allowed to end his life for the sake of others. Careful analysis and interpretation of the first three acts of violence recorded in the Hebrew Bible (Tanakh) reveal the catastrophic consequences of choosing to end another's life without considering its intrinsic value while ignoring the intrinsic value of the other and his dignity and assuming that humans have the power to decide the fate of another human being, to distance humanity from God (from God's presence), trapping humans in the idolatry of materialism. Moreover, the Hebrew Bible (Tanakh) allows for a factual assessment and distinction between different acts of violence. It offers guidance, protection, and hope, for both victims and perpetrators, in the drama of creation and salvation.

**Keywords:** rabbinic Judaism, crimes against humanity, sin, murder, Cain, Abel, the value of human life, Hebrew Bible (Tanakh)

**Povzetek:** Članek se osredotoča na prve zabeležene zločine (grehe) proti človeštvu v kontekstu širšega in bolj temeljnega vprašanja notranje (intrinzične) vrednosti in dostojanstva človeškega življenja. Analiza pogledov rabinskega judovstva azkriva mrežo pojmov, ki so dinamično prepleteni. Izvirajo iz strogo monoteističnega okvira(pogleda na svet) judovstva, ki pomaga razreševati vprašanje, ali je človeku dovoljeno, da konča svoje življenje zaradi drugih. Skrbna analiza in interpretacija prvih treh dejanj nasilja, zabeleženih v hebrejski Bibliji (Tanak), razkriva katastrofalne posledice izbire končanja življenja drugega, ne da bi pri tem upoštevali njegovo notranjo vrednost. Medtem sta neoziranje na intrinzično vrednost drugega in na njegovo dostojanstvo in predpostavljanje, da imamo pristojnost, odločati o usodi drugega človeka, oddaljili človeštvo od Boga (od božje navzočnosti) in ga ujeli v past malikovanja materializma. Še več, hebrejska Biblija omogoča stvarno oceno in razlikovanje med različnimi dejanji nasilja. Zagotavlja vodstvo, zaščito in upanje, tako za žrtve kakor tudi za storilce, v drami stvarjenja in odrešenja.

**Ključne besede:** rabinsko judovstvo, zločini proti človeštvu, greh, umor, vrednost človeškega življenja, Kajn, Abel, hebrejska Biblija (Tanak)



## Aljaž Krajnc – Vloga Abrahama v koranski historiografiji

### *The Role of Abraham in Qur'anic Historiography*

**Povzetek:** Koran zase trdi, da je eden od svetih spisov, ki so bili razodeti v človeški zgodovini. V Koranu imata posebno mesto judovstvo in krščanstvo, saj želi pokazati svojo kontinuiteto s sveto zgodovino, kakor jo poznata ti dve religiozni tradiciji. Izhodiščni tekst tega članka je K 3, 63-67. Sledi nekaterim sodobnim preučevalcem Korana in njegovega konteksta in analizira izraza ḥanīf in ummī. Pokaže njuno pomembnost pri razumevanju koranske historiografije in njenih polemičnih temeljev. Namen članka je pokazati, da Koran dobro pozna nestrinjanje judov in kristjanov o liku Abrahama in svojo legitimiteto pokaže v polemiki s to tradicijo. To pomeni, da je za razumevanje Korana potrebno solidno poznavanje biblične tradicije pozne antike.

**Ključne besede:** islam, Koran, Abraham, pagan, sveta zgodovina, pozna antika, Biblija, Mohamed

**Abstract:** The Qur'ān has established itself as one in the sequence of sacred scriptures that have been revealed throughout human history. Judaism and Christianity both play a crucial role in the Qur'ān because the Qur'ān aims to prove its continuity with the sacred history of these two religious traditions. The present paper explains the text found in Q 3:63-67. The paper offers an explanation of the expressions ḥanīf and ummī, based on recent scholars' study of the Qur'an in its historical context. It stresses the importance of these terms for the understanding of qur'ānic historiography and its polemical foundations. The primary purpose of the paper is to show that the Qur'ān demonstrates awareness of the disagreements between Christians and Jews regarding the figure of Abraham and that the Qur'ān aims to prove its superiority by providing a new answer to an old question. Consequently, this means that familiarity with the Bible and its reception in Late Antiquity is crucial for elucidating the context of the Qur'ān.

**Keywords:** Islam, Qur'ān, Abraham, pagan, sacred history, Late Antiquity, Bible, Muhammed



## Aldona Piwko – Contemporary Islamic Law between Tradition and Challenges of Modernity: Some Examples Worth Consideration

### *Sodobno islamsko pravo med tradicijo in izzivi modernosti: nekaj upoštevanja vrednih primerov*

**Abstract:** Islamic law is a perfect divine law; therefore, man cannot change it. This law was once and for all given to people to be fulfilled as something fixed and immutable. Man can only interpret and explain it. Shari'a is a collection of Islamic religious law written in the Quran. Islamic law covers all spheres of human life, precisely defining the duties of a believer towards the Creator. The changing world in modern times brings forth the notion that Islamic law must be modified. Thus, it is necessary to adapt Islamic legislation to the laws and legal norms of Latin tradition. This is due to the development of economic cooperation between Islamic countries and other parts of the world. That is why a civil code formalizing Shari'a was developed and implemented. Islamic law is also a source of controversy due to the severity of penalties for offences. This article also analyses the situation of women in the Muslim world, which, despite the changes, is still complicated and often tricky. This article offers an interdisciplinary approach; it combines various fields of knowledge: theology, politics, law, and religious studies.

**Keywords:** Islam, law, politics, Quran, Shari'a, modernity

**Povzetek:** Islamsko pravo je popolno božje pravo, zato ga človek ne more spremnjati. To pravo je bilo ljudem dano enkrat za vselej, da bi ga izpolnjevali kot nekaj vnaprej določenega in nespremenljivega. Človek ga lahko zgolj interpretira in razлага. Šarija je zbirka islamskega verskega prava, zapisanega v Koranu. Islamsko ali šeriatsko pravo pokriva vsa področja človeškega življenja in natančno določa vernikove obveznosti do Stvarnika. Spreminjajoči se svet moderne dobe postavlja v ospredje prepričanje, da se mora islamsko pravo preoblikovati. To je posledica razvoja ekonomskega sodelovanja med muslimanskimi državami in drugimi deli sveta. Od tod izhajata tudi razvoj in uresničevanje civilne zakonodaje, ki šeriatsko pravo formalizira. Islamsko pravo je obenem vir nasprotvanja zaradi ostrine kazni za storjene prestopke. Članek analizira tudi položaj žensk v muslimanskem svetu, ki je kljub spremembam še vedno zapleten in pogosto težek. Članek ponuja interdisciplinarni pristop, saj združuje različna področja vedenja: teologijo, politiko, pravo in religijske študije.

**Ključne besede:** islam, pravo, politika, Koran, šarija, modernost



## Klemen Kocjančič – Ne samo vez z Bogom: razvoj vloge in dolžnosti vojaških duhovnikov skozi zgodovino

### *Not Only a Connection with God: Historical Development of Roles and Duties of Military Chaplains*

**Povzetek:** Avtor v članku preučuje različne naloge in dolžnosti, ki jih opravljajo vojaški duhovniki v sklopu duhovne oskrbe pripadnikov oboroženih sil. Zgodovinski zgledi kažejo, da je bil razvoj duhovne oskrbe v oboroženih silah v prvih dveh tisočletjih zelo počasen, a je v zadnjih nekaj desetletjih presegel stare okvire delovanja vojaških duhovnikov. Ti duhovniki tako ne le zagotavljajo pastoralno oskrbo, ampak so postali svetovalci, terapevti itd., ki pomagajo ne samo vojaškemu osebju, ampak tudi njihovim družinskim članom, sodelujejo z nevladnimi organizacijami in imajo lahko tudi neposredni vpliv na razvoj vojaško-političnih dogodkov. Delo vojaških duhovnikov sedaj presega klasični teološko-religijski okvir, posega namreč tudi na področja medicine, psihologije, kulturologinje zakonsko-družinske terapije in sorodnih ved.

**Ključne besede:** vojaški duhovnik, duhovna oskrba, religija, oborožene sile, vojaške družine, veterani

**Abstract:** In the article, the author examines military chaplains' different duties and responsibilities while providing spiritual care for military personnel. Historical examples show that while the development of spiritual care in the military (armed forces) in the first 2,000 years was slow, spiritual care surpassed the old framework of military chaplains in recent decades. Currently, military chaplains provide spiritual care and become counsellors, therapists, and so forth, not only for the military personnel but also for their family members. At the same time, they cooperate with non-governmental organizations and significantly impact military-political events. Military chaplains' duties now exceed classical theological-religious activities, as they also cover areas of medicine, psychology, cultural studies, marriage and family therapy, and other related fields.

**Keywords:** Military Chaplain, Spiritual Care, Religion, Armed Forces, Military Families, Veteran



## Anh Thuan Truong – The Society of Foreign Missions of Paris and Building Indigenous Missionary Force: A Study on Vietnam during the 17th and 18th Centuries

*Pariška družba zunanjih misijonov in vzpostavljanje domorodne misijonarske sile: študija o Vietnamu v 17. in v 18. Stoletju*

**Abstract:** Based on the original materials recorded by the missionaries of the Society of Foreign Missions of Paris operating in Vietnam from the second half of the 17th century to the late 18th century and the achievements of French and Vietnamese scholars, this article addresses the building of indigenous force of missionaries of the Society of Foreign Missions of Paris in Tonkin and Cochinchina (Vietnam) during this period. In particular, the author of this article focuses on comparing the results of training Vietnamese priest resources and building seminaries in the two above areas, and at the same time points out the reason for such difference. To complete the content of this article, the author combines two main research methods of historical science (historical method and logical method) with other research methods (systematic, statistical, differential analysis, synthetic, etc.), especially the comparative method. The research result presented in the article makes specific contributions to studying the history of Christianity in Vietnam and the Society of Foreign Missions of Paris in this country in the 17th and 18th centuries.

**Keywords:** Vietnam, Tonkin, Cochinchina, priests, seminaries, catechists, seminarians

**Povzetek:** Na podlagi izvirnega gradiva, ki so ga ustvarili misijonarji Pariške družbe zunanjih misijonov, delujoči v Vietnamu v drugi polovici 17. stoletja in do poznega 18. stoletja, in na podlagi dosežkov francoskih in vietnamskih preučevalcev se članek posveča vzpostavljanju domorodne misijonarske sile pod okriljem Pariške družbe zunanjih misijonov ter v Tonkinu in Cochinchini (Vietnam) v tem obdobju. Avtor članka se posebej osredotoča na primerjanje rezultatov in osvetljuje razlo-e za razlike pri oblikovanju nabora vietnamskih duhovnikov in pri grajenju semenišč na omenjenih področjih. Kot dopolnitev vsebine članka avtor združuje dve glavni raziskovalni metodi zgodovinske znanosti (zgodovinska metoda in logična metoda) z drugimi raziskovalnimi metodami (sistematicna, statistična, diferencialna analiza, sinteza itd.), zlasti s primerjalno metodo. Raziskovalni rezultat članka je nov prispevek pri preučevanju krščanstva v Vietnamu in dejavnosti Pariške družbe zunanjih misijonov, namenjene Vietnamu v 17. in v 18. stoletju.

**Ključne besede:** Vietnam, Tonkin, Cochinchina, duhovniki, semenišča, kateheti, semeniščniki



## Iva Nežič Glavica – Geštalt pedagogika v službi oblikovanja duhovno-religiozne dimenzijske življenja

### *Gestalt Pedagogy in the Service of Shaping the Spiritual and Religious Dimension of Life*

**Povzetek:** Na Teološki fakulteti se izvaja program izpopolnjevanja iz geštalt pedagogike, ki je namenjen pedagoškim, pastoralnim, svetovalnim, socialnim delavcem in staršem ter vsem, ki si želijo nadgraditi svoje strokovne kompetence s celostnimi geštaltističnimi pristopi in metodami. Program izhaja iz biografskega in celostnega učenja, ki predpostavlja transformacijo posameznikove osebnosti. Povezana je z njegovo ranljivostjo in z odkrivanjem resursov, ki mu bodo omogočali osebno rast in ga naredili dovetnega za vzgojno-pedagoške izzive. Dodana vrednost programa se kaže v povezavi in korelaciji psihološkega in terapevtskega dela s številnimi bibličnimi vsebinami in različnimi religioznimi elementi, ki nagovarjajo tako globinsko psihološko kakor tudi duhovno-religiozno dimenzijo udeležencev. Posledica tega je, da jih dela dovetnejše za njihovo duhovno religiozno doživljanje in za dialoški odnos z Bogom, kakor je potrdila tudi naša raziskava.

**Ključne besede:** osebna rast, poglabljanje duhovno-religiozne dimenzijske, izpopolnjevanje iz geštalt pedagogike

**Abstract:** The Faculty of Theology runs a training program in gestalt pedagogy, intended for pedagogical, pastoral, counselling, social workers, parents, and all those who want to upgrade their professional competencies with integrated gestalt approaches and methods. The program is based on biographical and holistic learning, which presupposes the transformation of an individual's personality. The latter is related to his or her vulnerability and the discovery of resources that will enable personal growth and make him receptive to educational and pedagogical challenges. The program's added value is reflected in the connection and correlation of psychological and therapeutic work with many biblical contents and various religious elements, which address both the profound psychological and spiritual, religious dimension of the participants. As a result, it makes them more receptive to their spiritual, religious experience and dialogical relationship with God, which was also confirmed by our research.

**Keywords:** personal growth, deepening of the spiritual-religious dimension, improvement in gestalt pedagogy



## Boštjan Kolarič – Pravna opredelitev zatiranja verske svobode in nasilja nad verskimi skupnostmi

### *The Legal Classification of the Repression of Freedom of Religion and the Violence against Religious Communities*

**Povzetek:** Članek podrobneje pravno obravnava pojavo obliko nasilja, imenovano zatiranje verske svobode in nasilje nad verskimi skupnostmi. Pravna obravnava izkazanih oblik nasilja, ki so se izvajale v obdobju komunističnega totalitarnega režima na Slovenskem, in njihov kazenskopravni konec namreč osvetljujemo in napolnjujeta pravni vidik tranzicijske pravičnosti in narodne sprave v Republiki Sloveniji. Odgovor na znanstveno vprašanje, ali je zatiranje verske svobode in nasilje nad verskimi skupnostmi mogoče pravno opredeliti kot hudodelstvo zoper človečnost, smo dali s pravno opredelitvijo (pravno kvalifikacijo) po klasični subsumcijski shemi, ki zahteva ugotovitev na način najkasnejšega ujemanja pravno relevantnih dejstev dejanskega stanja in zakonskih znakov pravno relevantne pravne podlage, da lahko to pravno dokončamo, to je: da izvedemo pravno opredelitev kot vrednostno sintezo ali sklep. Ugotovili smo, da sta preganjanje na verski podlagi kot zatiranje verske svobode in nasilje nad verskimi skupnostmi, ki sta bili opravljeni skupaj s kako drugo izvršitveno obliko hudodelstva zoper človečnost, pravno opredeljeni kot hudodelstvo zoper človečnost. Nasilje nad verskimi skupnostmi, pri katerem je bilo dano ‚samo‘ izvršitveno dejanje preganjanja na verski podlagi, pa je pravno opredeljeno kot sistematična kršitev človekovih pravic in temeljnih svoboščin.

**Ključne besede:** zatiranje verske svobode, nasilje nad verskimi skupnostmi, pravna opredelitev, hudodelstvo zoper človečnost

**Abstract:** The article discusses the legal assessment of violence called repression of freedom of religion and violence against religious communities. The legal evaluation of the forms of violence carried out during the communist totalitarian regime in Slovenia, and their criminal legal conclusion illuminate and fill the legal aspect of transitional justice and national reconciliation in the Republic of Slovenia. We provided the answer to the scientific question of whether the repression of freedom of religion and the violence against religious communities can be legally classified as crimes against humanity by carrying out a legal assessment (a legal classification) based on the classic subsumption scheme, which requires establishing the closest match of the legally relevant facts and the legal signs of a lawfully applicable legal norm to determine the legal conclusion, that is the legal classification as a value synthesis or deduction. We found that the persecution on religious grounds in the form of repression of freedom of religion and violence against religious communities carried out along with some other form of crimes against humanity is legally classified as crimes against humanity. Violence against religious communities that consisted ‚only‘ of the executive action of persecution on religious grounds is legally classified as a systematic violation of human rights and fundamental freedoms.

**Keywords:** repression of freedom of religion and violence against religious communities, legal classification, crimes against humanity



## David Kraner – Medijske reprezentacije kot odsev problema institucionalizacije Cerkve

### *Media Representations Reflect the Problem of the Institutionalisation of the Church*

**Povzetek:** Iz analize člankov slovenskih medijev o katoliški Cerkvi v letu 2019 ugotavljamo, da je v medijskih reprezentacijah Cerkve močno navzoče izrazito subjektivno poročanje, s tem pa škodljivi trojni medijski učinek: prednostno tematiziranje (agenda-setting), okvirjanje (framing) in vplivanje na javno mnenje z učinkom spirale molka (spiral of silence). Pastoralna in spekulativna teologija bi morali z roko v roki odkrivati znamenja časov tukaj in sedaj, v teh razburkanih časih krize v Cerkvi, in biti trdna opora pastoralnim delavcem z aktualno teološko refleksijo, s slovenskim pastoralnim načrtom in z vseslovenskimi pastoralnimi programi, izdelanimi v sinhroniji s Slovensko škofovsko konferenco. Zdajšnja odsotnost refleksije, načrtov in programov pri pastoralnih delavcih povzroča negotovost, nezaupanje, labilnost in celo odpor številnih duhovnikov do njihovih škofov. V stanju krize identitete so vse negativne novice o Cerkvi, tudi če z majhno negativno konotacijo, videti kakor veliki napadi. Odzivi Cerkve pa so zato lahko nepremišljeni, to vodi v še slabše stanje.

**Ključne besede:** reprezentacije, Cerkev, vpliv, mediji, teologija

**Abstract:** Analyzed articles of Slovenian media about the Catholic Church in the year 2019 show that in media representations of the Catholic Church, there is distinctly subjective reporting, which has a harmful triple media effect: agenda-setting, framing, and influencing public opinion with the effect of a spiral of silence. Pastoral and speculative theology should discover hand in hand the signs of the clock here now, in these turbulent times of crisis in the Church, and be solid support for pastoral workshops with current theological reflection, Slovenian pastoral plans, and all-Slovenian pastoral programs made in sync with Slovenian bishop conference. The current lack of reflection, planning, and programs causes uncertainty among pastoral workers, mistrust, liability, and even resistance of numerous priests against their bishops. In a state of an identity crisis, all negative news about the Church, even with a minor negative connotation, is seen as a powerful attack. Therefore, the Church's reactions can be reckless, which leads to the worsening of the situation.

**Keywords:** representations, Church, influence, media, theology



**Eva Klemenčič Mirazchiyski in Plamen V. Mirazchiyski – Stališča osmošolcev v Sloveniji o vlogi vere pri vplivu na družbo: analiza podatkov ICCS**  
*Attitudes of Eighth-Graders in Slovenia on the Role of Religious Influence in Society: An Analysis of ICCS Data*

**Povzetek:** V Sloveniji in v nekaterih drugih izobraževalnih sistemih, sodelujočih v Mednarodni raziskavi državljanke in izobraževanja (ICCS), smo v vprašalnik za učence vključili vprašanja o vlogi vere pri vplivu na družbo. Rezultati sekundarnih analiz ICCS so pokazali, da imajo osmošolci v Sloveniji ( $N = 2844$ ), ki pogosteje obiskujejo verske obrede zunaj doma, tudi pozitivnejše mnenje o vlogi vere pri vplivu na družbo. Prav tako so rezultati korelacijskih analiz pokazali na resda šibko, vendar pozitivno in statistično značilno povezanost med pogostostjo obiskovanja verskih obredov zunaj doma s pripravljenostjo prostovoljstva v prihodnje, ne nazadnje tudi s sodelovanjem v prostovoljnih akcijah za pomoč skupnosti sedaj. Zaznana je bila tudi povezava med stališči osmošolcev o vlogi vere pri vplivu na družbo in občutkom evropske identitete osmošolcev v Sloveniji.

**Ključne besede:** vpliv vere na družbo, prostovoljstvo, participacija v družbi, občutek evropske identitete, osmošolci, ICCS

**Abstract:** In Slovenia and some other participating education systems in the International Civic and Citizenship Education Study (ICCS), we included questions on the role of religion in influencing society in the Questionnaire for Students. The results of secondary analyses of the ICCS database showed that eighth-graders in Slovenia ( $N = 2844$ ), who more often attend religious services outside the home with other people, also have a more favourable opinion role about religion in influencing society. The results of correlation analysis also showed a weak but positive and statistically significant association between the frequency of attending religious services outside the home and the willingness to volunteer in the future, not least by participating in voluntary actions to help the community now. An association was also found between the attitudes of eighth-graders in Slovenia about the role of religion in society and the sense of European identity.

**Keywords:** endorsement of religious influence in society, volunteering, participation in society, perception of European identity, 8th graders, ICCS



**Hedviga Tkáčová, Martina Pavlíková, Miroslav Tvrdoň and Alexey I. Prokopyev – Existence and Prevention of Social Exclusion of Religious University Students due to Stereotyping**  
*Obstoj in preprečevanje družbenega izključevanja vernih študentov zaradi stereotipizacije*

**Abstract:** Man is born into a tangle of standard processes and behaviour patterns created and modified over time. Through gradual socialization, he acquires the attributes of his own culture and gets acquainted with the admissible modus operandi for the social group he is a member of; he also deepens these principles and confronts them with the experiences of others. Stereotyping is a process that represents the initial classification of phenomena and people, which it categorizes into groups and assigns them positive or negative characteristics. Stereotypes form the ideas that people have about themselves and ‚their‘ group with which they identify and are aimed at members of other groups with which they do not identify. Negative stereotypes about other people arise from pursuing one’s own positive social identity and positive self-presentation. Stereotyping of believers occurs precisely because of perceived differences between ‚we‘ and ‚them‘ (for example, in attitudes and values, possibly in ‚religious‘ practice). Stereotypes are often the unconscious ‚beginning‘ of a range of known intolerant attitudes; they can lead to racism, anti-Semitism, ethnic discrimination, and other forms of intolerance. According to the experts, no nation has innate attitudes to hate, as they cannot be inherited in a biological-psychological sense. Intolerance is acquired, often to justify negative attitudes and behaviours. Using the qualitative method of guided group interviews (the so-called focus group), we examine the existence of stereotypes in university students towards their religious classmates. We consider the potential of social exclusion of young believers due to stereotypes and present current measures in prevention.

**Key words:** stereotype, social exclusion, social identity, adolescents, controlled interview

**Povzetek:** Človek je z rojstvom postavljen v mrežo skupnih procesov in vedenjskih vzorcev, ki nastajajo in se spremenjajo skozi čas. Skozi postopno socializacijo prevzame značilnosti svoje kulture in spozna dovoljeni modus operandi družbene skupine, ki ji pripada; ta načela tudi poglobi in jih primerja z izkušnjami drugih. Stereotipizacija je proces, ki pomeni začetno razvrščanje pojavov in ljudi, vse pa nato kategorizira v skupine in jim pripisuje pozitivne ali negativne lastnosti. Stereotipi oblikujejo predstave, ki jih imajo ljudje o sebi in o »svoji« skupini, s katero se identificirajo; usmerjeni so k članom drugih skupin, s katerimi se ne identificirajo. Negativni stereotipi o drugih ljudeh nastopijo z namenom krepitve svoje pozitivne identitete in pozitivnega vrednotenja samega sebe. Stereotipizacija vernikov se roditi prav zaradi prepoznanih razlik med ‚nami‘ in ‚njimi‘ (npr. v načinu vedenja in pri vrednotah, morda tudi pri ‚religiozni‘ praksi). Stereotipi pogosto pomenijo nezavedni ‚začetek‘ vrste znanih nestrpnih drž; vodijo lahko k rasizmu, antisemitizmu, etnični diskriminaciji in k drugim oblikam nestrpnosti. V skladu z ugotovitvami strokovnjakov ne obstaja narod, ki bi imel prirojeno sovraštvo, saj se to ne more dedovati v biološko-psihološkem smislu. Nestrpnost je naučena, pogosto zato, da bi z njo upravičevali negativno razpoloženje in vedenje. Na podlagi kvalitativne metode skupinsko vodenih intervjujev (fokusna skupina) preučujemo obstoj stereotipov med univerzitetnimi študenti v razmerju do njihovih vernih sošolcev. Obračnavamo potencial družbenega izključevanja mladih vernikov zaradi stereotipov in predstavimo aktualne ukrepe na področju preprečevanja takšnih fenomenov.



**Ključne besede:** stereotip, družbeno izključevanje, družbena identiteta, adolescenti, kontrolirani intervju



## Marko Marinić and Jasna Ćurković Nimac – The Correlation of Some Characteristics of Religious Identity with the Quality of Life of Persons with Disabilities

*Povezanost posameznih značilnosti religiozne identitete s kakovostjo življenja oseb z invalidnostjo*

**Abstract:** Research on the correlation between religious identity and the quality of life of disabled persons is relatively rare and not always yielding the same results. In this paper, attempting to clarify the image of the mentioned relationship, we examine the correlation of some characteristics of religious identity with happiness and personal well-being among persons with various disabilities. An empirical study was conducted ( $N=684$ ), and the results suggest that blind persons are the most religious, while the least religious are deaf persons. A positive correlation of happiness and personal well-being was found concerning intrinsic characteristics of religiosity, while some extrinsic characteristics of religiosity (declarative belonging to a religious community and the frequency of attending religious seminars) did not show a significant correlation. Faith gives the feeling of belongingness and safety and can be a resource from which disabled persons can draw the strength to cope with a disability; however, it needs to be lived and not expressed just declaratively or ritually.

**Keywords:** persons with disabilities, religiosity, religious identity, happiness, personal well-being, quality of life

**Povzetek:** Raziskave o povezavah med religioznoščjo in kakovostjo življenja oseb z invalidnostjo so razmeroma redke. Njihovi rezultati se med seboj večkrat ne ujemajo. Da bi ugotovili jasnejše stanje glede medsebojne povezanosti obeh fenomenov, smo v tem članku preverili posamezne elemente religiozne identitete z občutenjem sreče in blagostanja pri osebah z različnimi oblikami invalidnosti. Empirična raziskava je zajela 684 oseb z invalidnostjo. Rezultati kažejo, da so najbolj religiozne slepe osebe (nevideči), najmanj pa gluhe (nesliščeči). Pozitivna korelacija med občutenjem sreče v življenju in osebnim blagostanjem se pri invalidnih osebah izkazuje glede na intrinzične (globoko notranje) dejavnike religioznosti, medtem ko na drugi strani statistično značilne pozitivne korelacije nista izkazala elementa samodeklarirane pripadnosti verski skupnosti in pogostosti izvajanja posameznih vrst verske prakse. Vera omogoča občutek pripadnosti in zanesljivosti, tako lahko za osebe z invalidnostjo pomeni vir, iz katerega črpajo moč za sobivanje z invalidnostjo. Zato morajo te osebe vero dejansko živeti, ne pa se z njo le deklarativno poistovetiti ali zgolj obiskovati verske obrede.

**Ključne besede:** osebe z invalidnostjo, religioznost, religiozna identiteta, sreča, osebno blagostanje, kakovost življenja



Bogoslovni vestnik, Vol. 81 (2021), No. 2

## Leszek Misiarczyk – Impassibilitas et impeccantia: Jerome’s Misunderstanding of Impassibility and Sinlessness in Evagrius Ponticus

### **Impassibilitas et impeccantia: Hieronimovo napačno razumevanje brezstrastnosti in brezgrešnosti pri Evagriju Pontskem**

**Abstract:** Jerome understood impassibility like Stoics as a complete lack of any emotion or desire. He mistakenly identified impassibility with *impeccantia* accusing Evagrius of making man a cold stone or a sinless God. Evagrius, however, did not identify impassibility with the state of modern apathy or insensitivity or as a lack of desires and impulses, but as a liberation from the passionate thoughts: gluttony, impurity, avarice, sadness, wrath, and acedia. Jerome did not read Evagrian texts in original Greek and had second-hand information about his teaching, so he misunderstood his concept of *impassibilitas et impeccantia*.

**Keywords:** Jerome, sin, Stoicism, emotions, *apatheia*

**Povzetek:** Hieronimovo razumevanje brezstrastnosti (*impassibilitas*) sledi stoškemu, to pomeni: odsotnost čustev ali želja. Brezstrastnost je zmotno enačil z brezgrešnostjo (*impeccantia*), pri tem pa je Evagrija obtožil poskusa, da želi iz človeka narediti brezsrečen kamen ali za brezgrešnega Boga. Evagrij brezstrastnosti namreč ni razumel v smislu sodobnega pojma apatije ali brezčutnosti, pa tudi ne v smislu umanjkanja želja in dražljajev, marveč kot osvoboditev od strastnih misli: požrešnost, nečistost, pohlep, žalost, jeza in akedija. Hieronim ni bral Evagrijevih besedil v izvirni grščini, ampak je imel o njih zgolj informacije iz druge roke, zaradi česar je napačno razumel pojma brezstrastnosti in brezgrešnosti.

**Ključne besede:** Hieronim, greh, stoicizem, čustva, apatija



## Rebecca J. Keller – Jerome, Vigilantius, and the Cults of the Saints **Hieronim, Vigilancij in kult svetnikov**

**Abstract:** While the publication of a new critical edition of Jerome's *Contra Vigilantium* in 2005 has renewed interest in recent years, there remains much work to be done on several issues concerning the text. The argument that Jerome was tacitly endorsing Vigilantius's theological perspective because Jerome did not respond with a clear explanation of his position is not entirely convincing, not least because this argument fails to take into account the genre of the text. Because Jerome's purpose was primarily to attack and undermine the position of Vigilantius, Jerome's doctrine is veiled beneath his scathing rhetoric. This study provides a close reading of *Contra Vigilantium*, considering the genre of the text, Jerome's rhetoric, and its implications. It also examines how Jerome's other works and letters provide insight into Jerome's position in *Contra Vigilantium*, and his understanding of the cults of the saints and relic practices.

**Keywords:** relics, saints, Jerome, theology, Vigilantius, Victricius

**Povzetek:** Čeprav je objava nove kritične izdaje Hieronimovega dela *Contra Vigilantium* leta 2005 obnovila zanimanje zanj, ostaja veliko vprašanj v povezavi z njim še vedno odprtih. Argument, da je Hieronim potihem odobraval Vigilancijev teološki pogled, ker naj prvi ne bi jasno izrazil svojega lastnega prepričanja, ni povsem prepričljiv, saj premislek te vrste ne upošteva zvrsti besedila. Hieronimov primarni namen sta bila napad in spodkopavanje Vigilancijevega pogleda, zato je svoj nauk zakril pod ostro retoriko. Prispevek ponuja podrobno branje dela *Contra Vigilantium*, pri tem pa upošteva zvrst besedila, Hieronimovo retoriko in njene implikacije. Analizira tudi, kako druga Hieronimova dela in pisma pomagajo k razumevanju *Contra Vigilantium* in na sploh njegovega pojmovanja čaščenja svetnikov in relikvij.

**Ključne besede:** relikvije, svetniki, Hieronim, teologija, Vigilancij, Viktricij



## Miran Špelič – Jerome and Victorinus: A Complex Relationship Between the Compatriots

### Hieronim in Viktorin: Zapleten odnos med rojakoma

**Abstract:** The paper is based on an analysis of the adjective *noster* as an attribute to the proper name; its use by Jerome in a short note found in *De viris illustribus* serves to broaden the otherwise scarce information on his compatriot Victorinus. In Jerome's other references to Victorinus, too, a friendly bias can be noticed, as Jerome, otherwise highly critical and anti-heterodox turns a blind eye to Victorinus' millennialism. Jerome criticises Victorinus only for his stylistic shortcomings and linguistic imperfection and tones this down further by praising Victorinus' command of Greek. Jerome's judgments also say something about Jerome himself: although he broke away from his homeland early and became a true cosmopolitan, he nevertheless retained a special connection to his native land and its inhabitants.

**Keywords:** Jerome, Victorinus of Poetovio, millennialism, Latin exegesis

**Povzetek:** V članku izhajamo iz analize svojilnega pridevnika »*noster*« kot epiteta k lastnemu imenu. Iz njegove rabe pri Hieronimu skušamo poglobiti razumevanje kratke notice o Viktorinu iz Hieronimovega dela *De viris illustribus*, v kateri nam daje sicer skope, a dragocene podatke o svojem rojaku. Tudi pri drugih Hieronimovih omembah Viktorina zasledimo prijazno pristranskost, saj sicer zelo kritičen in proti heterodoksnosti nastrojen Hieronim tukaj zamiži na eno oko in spregleda Viktorinov milenarizem – očita mu le slogovno nedodelanost in jezikovno nedovršenost, pa še to omiljuje s pohvalo njegovega znanja grščine. Hieronimove sodbe povedo nekaj tudi o njem samem: čeprav se je zgodaj odtrgal od domače dežele in bil pravi svetovljан, je do domače dežele in njenih prebivalcev vendarle ohranjal poseben odnos.

**Ključne besede:** Hieronim, Viktorin Ptujski, milenarizem, eksegeza



## Jacobus P.K. Kritzinger – The Interpretation of The Parable of the Prodigal Son by two Latin Patristic Authors, St Jerome and St Peter Chrysologus

### **Razlagi prilike o izgubljenem sinu dveh latinskih patrističnih avtorjev, sv. Hieronima in sv. Petra Krizologa**

**Abstract:** In this paper, a comparison is made between Jerome's and Petrus Chrysologus' interpretations of the parable of the prodigal son. In Letter 21, written in 383/384, Jerome responds to a request by Pope Damasus to clarify specific questions about this well-known parable. After an introduction in which the specific questions are mentioned and briefly discussed, he continues with a verse-by-verse commentary of the Lucan passage, followed by a short conclusion. Petrus Chrysologus (c. 380–c. 450), bishop of Ravenna, delivered five sermons on the parable of the prodigal son, of which the fifth sermon offers a spiritual interpretation. A comparison between the two different approaches to the parable highlights Jerome's usual exegetical method. There is a sharper focus on Jerome's letter, and in comparison with Chrysologus' work, the unique character of Jerome's approach is underlined. An essential aspect of Jerome's commentary is his identification with the contents of the parable and the fact that he uses this work to promote himself as a biblical scholar and exegete.

**Keywords:** Parable of the prodigal son, sermons, Peter Chrysologus, letter, St Jerome, self-presentation of St Jerome

**Povzetek:** Prispevek primerja dve razlagi prilike o izgubljenem sinu, Hieronimovo razlago in razlago Petra Krizologa. V Pismu 21 iz leta 383/384 odgovarja Hieronim na prošnjo papeža Damaza, da bi razjasnil nekatera vprašanja glede te slovite evangelijske prilike. Najprej v uvodu omenja in analizira različna podrobna vprašanja, nadaljuje z razlago vrstic odlomka Lukovega evangelija, na koncu sledi kratek sklep. Peter Krizolog (ok. 380–ok. 450), škof v Raveni, je pripravil pet govorov o isti priliki, med njimi peti ponuja duhovno razlago. Primerjava med dvema različnima pristopoma do razlage prilike poudari Hieronimovo značilno eksegetsko metodo, ki skozi primerjavo postane še bolj jasno razvidna kot izvirna. Pomemben vidik Hieronimove razlage nastopi, ko v vsebini prilike označi samega sebe in ko to uporabi za identifikacijo sebe kot bibličnega strokovnjaka in razlagalca.

**Ključne besede:** prilika o izgubljenem sinu, govor, Peter Krizolog, pisma, Hieronimova predstavitev



## **Jan Dominik Bogataj – Jerome’s Interpretation of the Transfiguration in the Light of Some Recent Patristic Discoveries (Origen, Fortunatian, Chromace)**

### **Hieronimova razlaga Kristusovega spremenjenja v luči nekaterih nedavnih patrističnih odkritij (Origen, Fortunacijan, Kromacij)**

**Abstract:** This paper synthesizes and analyses Jerome’s interpretation of Christ’ Transfiguration event, described in the synoptic gospels (Matt 17:1-8; Mark 9:2-8; Luke 9:28-36), to which he paid special attention in his works Tractatus in Marci evangelium (CPL 592) and Commentarium in Matthaeum (CPL 590). The second part of the study is dedicated to comparing Jerome’s interpretation with three recently discovered Patristic works: Origen’s Homiliae in Psalms, Commentarium in evangelia of Fortunatian of Aquileia, and the works of Chromace of Aquileia and Victorinus of Poetovio. Based on this confrontation, it is possible to understand better Jerome’s interpretation and the development of the Patristic exegesis of this critical episode in the life of Jesus in general.

**Keywords:** Transfiguration on the Mount, Victorinus of Poetovio, Patristic exegesis, Christology, Scripture

**Povzetek:** Prispevek sintetizira in analizira Hieronimovo razlago Kristusovega spremenjenja, opisanega v sinoptičnih evangelijsih (Mt 17,1-8; Mr 9,2-8; Lk 9,28-36), ki se mu je Hieronim posebej posvetil v delih Tractatus in Marci evangelium (CPL 592) in Commentarium in Matthaeum (CPL 590). Drugi del študije je namenjen primerjavi Hieronimove interpretacije s tremi nedavno odkritimi patrističnimi deli, to so: Origenove Homiliae in Psalms, Commentarium in evangelia Fortunacijana Oglejskega in dela Kromacija Oglejskega in Viktorina Ptujskega. Na podlagi te konfrontacije je mogoče bolje razumeti Hieronimovo razlago, pa tudi nasprotno spremeljati razvoj patristične eksegeze te pomembne epizode iz Jezusovega življenja.

**Ključne besede:** Kristusovo spremenjenje, Viktorin Ptujski, patristična eksegeza, kristologija, Sveti pismo



## **Chris Synodinos – Jerome's Contra Johannem and ps.-Basil's De consolatione in adversis on Resurrection and Disability**

### **Hieronimov Contra Johannem in ps.-Bazilijev De consolatione in adversis o vstajenju in telesnih okvarah**

**Abstract:** This paper concerns disability and bodily resurrection, the latter being a topic that has bemused Christian theologians from the beginning. Specifically, this paper concerns Jerome's treatise *Contra Johannem*, directed against John of Jerusalem, a putative Origenist, and *De consolatione in adversis* attributed to ps.-Basil. The author of *Cons.* was concerned with the nature of the resurrected body regarding a particular class of disabled people, viz., an audience of lepers, whereas Jerome focuses on the resurrection of the flesh in general. There is some evidence to suggest *Cons.* is somehow linked, even if implicitly and indirectly, to the Origenist controversy, which primarily concentrates on the nature of the resurrected body. The two prevailing related themes in *Cons.*, to wit, leprosy, and the flesh's resurrection, relate to the body. It is interesting that the only two codices containing this work also contain Jerome's epistle *Contra Johannem*. These two works occur again in the *editio princeps* (Paris 1528). The significance of this thematic connection remains to be explained, and St. Jerome's influence clarified.

**Keywords:** affliction, leprosy, redemptive suffering, the resurrection of the flesh, spiritual body, Origenism, resurrection body, garment of glory, garment of brilliance

**Povzetek:** Članek obravnava temo telesne okvare in telesnega vstajenja, pri tem pa je telesno vstajenje področje, ki je krščanske teologe zaposlovalo že od začetka. Natančneje, ta članek zadeva Hieronimovo razpravo *Contra Johannem*, ki je usmerjena proti Janezu Jeruzalemskemu, domnevnu originistu, in proti delu *De consolatione in adversis*, pripisano Ps.-Baziliju. Avtor *De consolatione* se ukvarja z naravo vstalega telesa glede na razred telesne okvare, namreč gobavcev, medtem ko se Hieronim osredotoča na vstajenje mesa na splošno. Obstaja nekaj dokazov, ki kažejo, da je *De consolatione* povezan, tudi če le implicitno in posredno, z originistično polemiko, ki se ukvarja predvsem z naravo vstalega telesa. Obe prevladujoči povezani temi v *De consolatione*, gobavost in vstajenje mesa, zadevata telo. Zanimivo je, da edina kodeksa, ki vsebujeta to delo, vsebujeta tudi Hieronimovo pismo *Contra Johannem*. Obe deli ponovno nastopata v *editio princeps* (Pariz 1528). Pomen te tematske povezave je treba še pojasniti, razjasniti pa kaže tudi vpliv sv. Hieronima.

**Ključne besede:** bolezen, gobavost, odrešitveno trpljenje, vstajenje mesa, duhovno telo, origenizem, vstajenje, oblačilo slave, oblačilo sijaja



## Milena Joksimović – Adulter vs. Moechus: Jerome’s Use of Terms for Adultery in Vulgate

### **Adulter vs. Moechus: Hieronimova raba pojmov za prešuštvo v Vulgati**

**Abstract:** Traditional marriage morality of the modern Western civilization has been greatly influenced by the Christian teaching on marriage, which sees adultery as a significant threat to a marriage bond. Christian marriage morality was shaped primarily during the 4th century when the Church allied with imperial institutions, rose to power, and Christianity spread at an extraordinary pace. Jerome revised the existing Latin translation of the gospels and translated the Old Testament from Hebrew to Latin. The Vulgate soon became the referential and most frequently used version of the Bible. It has for centuries influenced the content, style, and vocabulary of European literature and Romance languages. Due to its importance and the social, historical, and cultural circumstances under which it was formed, the Vulgate text is of the most significant relevance for exploring the terminology of adultery. The author investigates the terms for adultery used by Jerome in translating Old Testament (members of lexical families derived from the words adulter and moechus as a translation of Hebrew forms derived from the root na'aph) and endeavours to explain his motivation for choosing different Latin terms. The author also compares the vocabulary of adultery in the New Testament books of the Vulgate and explores Jerome's intervention in the Latin text of the New Testament.

**Keywords:** Jerome, Vulgate, adulterium, moechus, Latin language, adultery

**Povzetek:** Krščansko učenje o zakonu, ki razume prešuštvo kot glavno grožnjo zakonski zvezi, je v veliki meri vplivalo na tradicionalno razumevanje zakonske morale sodobne zahodne civilizacije. Krščanski moralni nauk o zakonu je bil oblikovan predvsem v 4. stoletju, ko je Cerkev skupaj s cesarskimi institucijami prišla do moči in se je krščanstvo neustavljivo širilo. V tem času je Hieronim posodobil obstoječi latinski prevod evangeliјev in prevedel Staro zavezo iz hebrejščine v latinščino. Vulgata je kmalu postala osrednja in najpogosteje uporabljena različica Svetega pisma. Kot takšna je skozi stoletja vplivala na vsebino, slog in besedišče evropske književnosti in romanskih jezikov. Zaradi njenega pomena in tudi zaradi družbenih, zgodovinskih in kulturnih okoliščin, znotraj katerih je nastala, je besedilo Vulgate izjemno relevantno za raziskovanje besedišča prešuštva. Avtorica se posveča preučevanju izrazov za prešuštvo, ki jih je uporabil Hieronim pri prevajanju Stare zaveze (leksikalna družina okrog izrazov adulter in moechus kot prevedkov različnih oblik hebrejskega korena na'aph) in skuša razložiti njegove motive za različno rabo latinskih izrazov. Prispevek tudi primerja besedišče prešuštva v Novi zavezi Vulgate in pojasnjuje obseg Hieronimovih posegov v latinsko besedilo Nove zaveze.

**Ključne besede:** Hieronim, Vulgata, adulterium, moechus, latinščina, prešuštvo



## Florence Bret – Fondation et transmission dans la Vita Pauli et la Vita Hilarionis

### **Ustanovitev in prenos v Vita Pauli in Vita Hilarionis Foundation and Transmission in Vita Pauli and Vita Hilarionis**

**Sommaire:** Les rapports entre mentor et disciple scandent la Vita Pauli et la Vita Hilarionis de Jérôme et tissent une continuité presque héréditaire entre un fondateur et ses successeurs. Le but de cet article est de se demander comment ces relations de transmission témoignent des ambitions de Jérôme tant dans le domaine ascétique que littéraire. Ces deux Vies de moines, tout d'abord, veillent à préciser la place de leur héros dans une lignée de moines qui remonte aux origines. La Vie de Paul ne dit presque rien de la vie de l'ascète et se concentre sur sa rencontre avec Antoine, qui devient en tout son héritier grâce à des parallèles bibliques. Hilarion, quant à lui, commence sa vie monastique par la rencontre avec un mentor et la termine dans la transmission à l'un de ses disciples. À chaque fois, le vêtement ascétique, signe le plus immédiatement visible de l'idéal monastique, transmis d'un moine à son disciple, se fait représentation symbolique de cette filiation spirituelle. Cette insistance sur la transmission peut alors être lue comme un redoublement de la visée exemplaire des Vitae, où le lecteur devient le disciple du mentor qu'est pour lui le saint. Mais ce motif devient également pour Jérôme le moyen de définir sa place dans la tradition littéraire hagiographique : à la fois rival et imitateur de la Vie d'Antoine, et premier auteur latin de Vies d'ascètes aspirant à créer lui-même des émules.

**Mots clés:** fondation, transmission, monachisme, Vie de Paul, Vie d'Hilarion

**Povzetek:** Odnos med mentorjem in učencem loči Hieronimovi deli Vita Pauli in Vita Hilarionis in tke skoraj dedno kontinuiteto med ustanoviteljem in njegovimi nasledniki. Cilj tega članka je prevpraševanje, kako ti odnosi prenosa pričajo o Hieronimovih ambicijah na asketskem in na literarnem področju. Vsak od obeh meniških življenjepisov najprej poskrbi za razjasnitev mesta svojega junaka v vrsti menihov, ki sega nazaj vse do začetkov. Vita Pauli skoraj nič ne govori o asketovem življenju in se osredotoča na srečanje z Antonom, ki v skladu z bibličnimi vzori postane njegov dedič. Po drugi strani Hilarion začne meniško življenje s srečanjem z mentorjem in ga konča s prenosom na enega od svojih učencev. Vsakokrat asketsko oblačilo, najbolj neposredno vidno znamenje meniškega idealja, ki se prenaša od meniha do njegovega učenca, postane simbolična predstavitev tega duhovnega sorodstva. Ta poudarek na prenosu lahko nato razumemo kot okrepitev namena obeh Življenj, da bi bralec postal učenec mentorja, to je opisanega svetnika. Toda ta motiv je za Hieronima tudi sredstvo za opredelitev njegovega mesta v hagiografski literarni tradiciji: je tekmeč in obenem posnemovalec Življenja sv. Antona, prvi latinski avtor asketskega življenjepisa, in studi sam prizadeva ustvariti posnemovalce.

**Ključne besede:** utemeljitev, prenos, meništvo, Pavlovo življenje, Hilarionovo življenje



**Abstract:** Paul and Anthony, Anthony and Hilarion, Hilarion and Hesychius /.../, the mentor-disciple relationships punctuate Jerome's *Vita Pauli* and *Vita Hilarionis*, and forge an almost genetic continuity between a founder and his successors. This article will ask how these inheritance relationships reflect Jerome's intentions in the ascetic and literary fields. These two Lives of monks make sure to place their hero in a monastic line that goes back to the origins. The *Vita Pauli* says almost nothing about the ascetic's life and focuses on his encounter with Anthony, who becomes his heir in all thanks to biblical parallels. Hilarion, for his part, begins his monastic life by meeting a mentor and ends it with an act of transmission to one of his disciples. Each time, the ascetic garment, the most immediately visible sign of the monastic ideal given by a monk to his disciples, becomes a symbolic representation of this spiritual lineage. Consequently, this emphasis on transmission can be read as a doubling of the Vitae's exemplary aim, the reader becoming the disciple of the mentor the saint is for him. However, this motif also becomes for Jerome a way to define his place in the literary hagiographic tradition: both a rival imitator of the *Vita Antonii* and the first Latin author of Lives of ascetics aspiring to create emulators.

**Keywords:** Foundation, transmission, monasticism, Life of Paul, Life of Hilarion



## **David Movrin – Holy Aemulatio: Vita Hilarionis and Jerome’s Efforts to Outdo the Life of Antony**

### **Sveto posnemanje: Vita Hilarionis in Hieronimovi napor pri preseganju Antonovega življenjepisa**

**Abstract:** The three lives of saints penned by Jerome, Vita Pauli, Vita Malchi, and Vita Hilarionis, were frequently described in the past by one or another variant of Edward Gibbon's acerbic verdict – that their only defect is »the want of truth and common sense.« Twentieth-century scholarship, less sweeping and perhaps more discerning, pointed out significant differences between the texts. While the Life of Malchus is not even biography and while the subject of Life of Paul seems to have been a figment of Jerome's imagination, the Life of Hilarion is anchored in reality, to the extent that traces of its protagonist can still be found in independent secondary sources such as Sozomenus. However, while its historicity poses intriguing questions of its own, recent decades have become particularly interested in its narrative strategies. Susan Weingarten convincingly showed how Jerome used and subverted a masterpiece of profane literature, namely, Apuleius' Golden Ass. What inspired such a daring tactic? The approach was partly motivated by the text Jerome was emulating, namely, the Life of Antony itself.

**Keywords:** Jerome, Hagiography, Vita Pauli, Vita Malchi, Vita Hilarionis

**Povzetek:** Trije Hieronimovi svetniški življenjepisi, Vita Pauli, Vita Malchi in Vita Hilarionis, so bili v preteklosti pogosto deležni te ali one različice jedke sodbe iz ust Edwarda Gibbona, ki je mimogrede navrgel, da je njihova edina napaka »pomanjkanje resnice in zdrave pameti«. Raziskovalci 20. stoletja so z manj posploševanja in morda z več razločevanja poudarili, da obstajajo med temi tremi besedili tudi velike razlike. Medtem ko Malhovo življenje sploh ni biografija in se zdi, da je bil protagonist Pavlovega življenja plod Hieronimove domišljije, je Hilarionov življenjepis zasidran v stvarnosti: sledi njegovega protagonista je moč najti v neodvisnih sekundarnih virih, kakršen je Sozomen. Zgodovinskost besedila zastavlja vrsto svojih lastnih vprašanj, zadnja desetletja pa se posebej zanimajo za v njem nakazane narativne strategije. Susan Weingarten je prepričljivo pokazala, kako je Hieronim uporabil in subvertiral mojstrovino profane literature, Apulejevega Zlatega osla. Kaj bi lahko navdihnilo tako drzno taktiko? Zdi se, da je bil pristop deloma motiviran prav z besedilom, ki ga je Hieronim posnemal, z Antonovim življenjepisom.

**Ključne besede:** Hieronim, hagiografija, Vita Pauli, Vita Malchi, Vita Hilarionis



## **Gina Derhard-Lesieur – »Monachum ecclesia peperit postumum«**

### **(Hier., Ep. 66.4.2): Metaphors of Conversion to Asceticism in Jerome's Letter 66**

### **»Monachum ecclesia peperit postumum« (Hier., Ep. 66.4.2): Metafore spreobrnjenja k asketskemu življenju v Hieronimovem Pismu 66**

**Abstract:** Conversions are usually narrated in metaphors. This is also true for the conversions to asceticism present in several of Jerome's letters. This article examines the use of metaphors of conversion in Jerome's Letter 66 to Pammachius. The addressee's wife, Paulina, is presented as a young mother who died in labour. I will argue that this pregnancy may be read as a transformative metaphor for Pammachius' conversion to asceticism. The choice of this surprising metaphor, changing the relation between Paulina and Pammachius from wife and husband to mother and son, serves several intra- and extratextual functions.

**Keywords:** Conversion, Metaphor, Jerome, Letters, Epistula 66

**Povzetek:** Spreobrnjenja so ponavadi opisana z metaforami. To velja tudi za spreobrnjenja k asketskemu življenju, ki so navzoča v nekaterih Hieronimovih pismih. Članek obravnava rabo metafor spreobrnjenja v Hieronimovem Pismu 66, ki ga je naslovil na Pamahija. Pavlina, naslovljenčeva žena, je prikazana kot mlada mati, ki je umrla ob porodu. Predstavljena teza zagovarja idejo, da je to nosečnost mogoče razumeti kot transformativno metaforo za Pamahijevo spreobrnitev k asketskemu življenju. Izbera te presenetljive metafore, ki spreminja odnos med Pavlino in Pamahijem iz odnosa žena – mož v odnos mati – sin, je vpeljana z različnimi nameni tako znotraj besedila kakor zunaj njega.

**Ključne besede:** spreobrnjenje, metafora, Hieronim, pisma, Pismo 66



## [Giorgia Grandi – Narrating the Ascetic Model, Its Context and Its Hero\(in\)es: A New Proposal for Jerome's Letters and Lives](#)

### **Pripovedovanje asketskega vzora, njegov kontekst in junaki/junakinje: Nov predlog za Hieronimova Pisma in Življenja**

**Abstract:** Epistles 1–17, 22–23, 41–43, 68, 70, 72, 107, 130, despite being different from one another in length, addressee, and content, can be considered narrative letters show specific narrative techniques and strategies. What makes them ‚narrative‘ is the author’s behaviour: he is pleased to narrate episodes, places, memoirs, novels, or exempla to his friends, trying to persuade them to embrace (or persist in following) his monastic way of life. We can talk about ‚weak narrativity‘ because they incorporate a proliferation of ‚minor‘ narrative genres to be compared to the Lives and divided into three main periods. The inner and extratextual functions of these epistles change throughout these periods, especially since letter-writing is: »a form not only of representing but of constituting reality«, of constituting, in the case of Jerome, his reliability and the monastic movement itself, its history, its heroes and heroines.

**Keywords:** Narrativity, Epistles, monasticism, fiction, novel, Lives of Paul, Malchus and Hilarion

**Povzetek:** Čeprav se Pisma 1–17, 22–23, 41–43, 68, 70, 72, 107 in 130 med seboj razlikujejo po dolžini, po naslovniku in po vsebini, jih lahko razumemo kot narativna pisma, saj izkazujejo posebne narativne tehnike in strategije. ‚Narativne‘ jih napravlja avtorjev odnos: všeč mu je opisovanje dogodkov, krajev, spominov, romanov ali exempla, s tem pa želi svoje prijatelje prepričati, da bi sprejeli ali nadaljevali življenje po njegovem meniškem idealu. V Pismih lahko govorimo o »šibki narativnosti«, ker uporablja manjše narativne žanre, in jih zato lahko primerjamo z Življenjepisi ter jih razdelimo v tri glavna obdobja. Znotraj- in zunajbesedilne funkcije teh pisem se skozi obdobja spreminjajo, predvsem zato, ker je pisanje pisem »oblika, ki ne le prikazuje, marveč vzpostavlja resničnost«. Pri Hieronimu vzpostavlja njegovo lastno zanesljivost in meniško gibanje nasploh, skupaj z njegovo zgodovino ter z junaki in junakinjami.

**Ključne besede:** narativnost, Pisma, meništvo, fikcija, roman, Življenja Pavla, Malha in Hilariona



## Rafko Valenčič – Where are you, Stridon?

### Kje si, Stridon?

**Abstract:** St. Jerome's reference to the geographical location of Stridon cannot be resolved if we do not take into account the citations in his own texts as well as the people, events and other places associated with his life. This article addresses these questions and proposes hypotheses regarding the location of Stridon.

A verbal contest between Croats, Italians and Hungarians has taken place over the current Slovenian territory as to whose compatriot St. Jerome is. However, in their arguments, they have largely ignored the course of St. Jerome's life, his friendships and acquaintances, citations of geographical features, as well as heated controversy and contention.

The search for the location of Jerome's Stridon is narrowing to the region between Aquileia and Emona (Ljubljana). This has so far been accepted by many scholars, referring in particular to the Letters of Jerome. This article contributes new arguments: the early presence of Christianity in this area, as confirmed by recent archaeological findings in Emona 2017–2018, the concentration of churches in the Slovenian Karst dedicated to St. Jerome. At this point, we mention the settlement of Strane on the slope of Mount Nanos (Ocra), which draws our attention because of its name and other geographical features and historical events.

**Key words:** location of Stridon, Jerome's citations, hypotheses, new archaeological research, the concentration of churches in the Slovenian Karst (Pivka), Strane

**Povzetek:** Hieronimova navedba geografske lege Stridona je nerešljiva, če ne upoštevamo navedb, ki jih sporočajo njegova besedila in ljudje, dogodki in kraji, povezani z njegovim življenjem. Ta vprašanja obravnava razprava, v kateri navajamo razne domneve glede ubikacije Stridona.

Prek današnjega slovenskega ozemlja se je v preteklosti vihtel besedni dvoboj med Hrvati, Italijani in Madžari, čigav rojak je sv. Hieronim. Pri tem so večinoma prezrli potek Hieronimovega življenja, njegova prijateljstva in poznanstva, navedbe geografskih značilnosti, pa tudi vroče polemike in nasprotovanja.

Razprava glede lokacije (ubikacije) Hieronimovega Stridona se zožuje na prostor med Akvilejo (Oglej) in Emono (Ljubljana). To so že doslej sprejemali številni raziskovalci, sklicujoč se zlasti na Hieronimova Pisma. Naša razprava prispeva nove argumente: zgodnja navzočnost krščanstva na tem območju, kakor potrjujejo novejše arheološke raziskave v Emoni 2017–2018, koncentracija cerkva na Krasu, posvečenih sv. Hieronimu. Tukaj omenjamo naselje Strane (Stridonae?) na pobočju gore Nanos (Ocra), ki priteguje našo pozornost zaradi svojega imena in drugih geografskih značilnosti in zgodovinskih dogajanj.

**Ključne besede:** lega Stridona, Hieronimove navedbe, domneve, nove arheološke raziskave, koncentracija cerkva na Slovenskem Krasu (Pivka), Strane (Stridonae?)



## **Jordina Sales-Carbonell – Jerome and Western Monasticism: Asceticism, Evergetism, and Orthodoxy in the Late 4th Century Hispania**

### **Hieronim in zahodno meništvo: Asketicizem, evergetizem in ortodoksnost v Hispaniji poznega 4. stoletja**

**Abstract:** Jerome had very little Hispanic epistolary correspondence. Nonetheless, the information contained in his few surviving letters gives us an idea of the essential nature of the first Hispanic monasticism - that related to aristocratic asceticism in a family milieu. Among other things, it was the economic basis for the foundation of monasteries throughout the Holy Land under the direct patronage of Jerome of Stridon. Lucinus and his wife Theodora were wealthy Baetican landowners who became active euergetes for the Christian cause and embraced an ascetic life under Jerome's influence. Lucinus sent conspicuous amounts of money to Jerome. He also sent a garment he had worn as a symbol of his conversion to monasticism, a decision Jerome endorsed and blessed when he replied by sending silicon garments for him and his wife, Theodora. Abigaus was a blind man who also converted to asceticism under the epistolary influence of Jerome. He appears to have been related to a proto-monastic community to which Lucinus and Theodora may have belonged. This is an exciting aspect that allows us to fully comprehend the beginnings of coenobitism in the western reaches of the Roman Empire. The portrait of a late 4th-century orthodox asceticism painted by Jerome's letters will be analyzed and compared with the information gleaned from the contemporary archaeological remains in Hispania impregnated by Priscillianism and other heterodox movements against which Jerome railed through epistolography from his base in the Holy Land.

**Keywords:** Hispania, monasticism, asceticism, orthodoxy, Christianization among the aristocracy, ecclesia in villa

**Povzetek:** Čeprav je Hieronimovih epistolarnih korespondentov iz Hispanije zelo malo, je iz nekaterih ohranjenih pisem kljub temu mogoče razbrati bistveno značilnost zgodnjega hispanskega meništva, ki je bilo povezano z aristokratskim asketicizmom družinske narave, to pa je med drugim prispevalo k ekonomski podlagi ustanavljanja samostanov v Sveti deželi pod vodstvom stridonskega pisca. Bogata betičanska veleposestnika, Lucin in žena Teodora, ki sta postala dejavna pri krščanski dobrodelnosti, sta pod Hieronimovim vplivom sprejela asketski način življenja. Lucin je Hieronimu poslal velik znesek denarja, obenem pa – kot simbol svojega sprejetja meniškega življenja – tudi volnen kos blaga; to je Hieronim pohvalil in blagoslovil, saj jima je nazaj tudi sam poslal kos blaga. Na drugi strani se zdi, da je slepi Abigaus, ki se je prav tako oklenil meništva pod vplivom Hieronimovih pisem, povezan s protomeniško skupnostjo, kateri sta morda pripadala tudi Lucin in Teodora, to pa lahko prispeva k boljšemu razumevanju cenobitskega meništva v zahodnem delu imperija. Članek obravnava ortodoksnii asketicizem s konca 4. stoletja, kakor ga prikazujejo Hieronimova pisma, in ga primerja s sodobnimi dognanji glede (arheologije) hispanskega meništva, ki so ga pogosto zaznamovale tendenze priscilijanizma in drugih heterodoksnih gibanj, proti katerim se je Hieronim iz Sveti dežele boril s pismi.

**Ključne besede:** Hispania, meništvo, asketicizem, ortodoksnost, pokristjanjevanje aristokracije, ecclesia in villa



## **Jan Ciglenečki in Nena Bobovnik – Blue Deserts: Jerome and the Origins of Insular Monasticism in the Adriatic**

### **Modre puščave: Hieronim in izvori otoškega meništva na Jadranu**

**Abstract:** This article focuses on Jerome as one of the first ‚ideologists of the desert‘. To this end, it discusses his letters, Vitae, and his personal experience in the desert of Chalcis (c. 374–377 AD). Jerome is also an important historical source for the 4th-century insular eremitism in the Adriatic: in Ep. 60 to Heliodorus, he mentioned Dalmatia as one of the three archetypal deserts, equating it with Egypt and Mesopotamia. The article analyses Jerome’s extant references on anchoritic communities and ascetic monks residing in Dalmatia. A special place among them was given to Bonosus, Jerome’s close friend who around 374 AD moved to an unknown Northern Dalmatian island. Jerome depicted Bonosus’ ascetic life on an island as an ideal that surpasses even the established forms of eremitism in more traditional desert environments. Jerome’s propaganda for insulae Dalmatiae raises the question about their possible localization, which is shortly discussed in the concluding paragraphs.

**Keywords:** Jerome, Bonosus, Insular eremitism, Monasticism, Asceticism, Dalmatia

**Povzetek:** Članek se osredotoča na Hieronima kot enega prvih ‚ideologov puščave‘.

V tem oziru se obrača tako k Hieronimovim pismom in hagiografijam kakor tudi k njegovi osebni izkušnji v sirski puščavi Halkis (ok. 374–377). Hieronim je pomemben tudi kot zgodovinski vir za začetke otoškega puščavništva na Jadranu v 4. stoletju: v Ep. 60, naslovljeni na Heliodora, Hieronim omenja Dalmacijo kot eno izmed treh arhetipskih puščav in jo postavlja ob bok Egiptu in Mezopotamiji. V osrednjem delu članek analizira Hieronimova pričevanja o anahoretskih skupnostih in menihih na Jadranu. Posebno mesto med njimi zaseda Bonoz, Hieronimov bližnji priatelj iz otroštva, ki se je okrog leta 372 preselil na neznan otok na področju severne Dalmacije. Bonozovo asketsko življenje na otoku Hieronim vzporeja z najbolj znamenitimi puščavniki tistega časa. Ob Hieronimovi propagandi za insulae Dalmatiae se zastavlja vprašanje o njihovi lokaciji, ki ga avtorja obravnavata v zadnjem delu članka.

**Ključne besede:** Hieronim, Bonoz, otoško puščavništvo, meništvo, asketizem, Dalmacija



## **Jože Krašovec – Izvori Hieronimovih pogledov na prevajanje in razlaganje**

### **Svetega pisma**

### **Origins of Jerome's Views on Translation and Interpretation of the Bible**

**Povzetek:** Namen tega prispevka je prikazati, kako Hieronim v svojih prevodih, v predgovorih k prevodu posameznih knjig Svetega pisma, v komentarjih in v pismih izraža svojo zavezanost grško-rimski retoriki na eni strani in različnim posebnostim svetopisemskega jezika, sloga in sporočila na drugi. Hieronim je bil velik strokovnjak v klasični literaturi, v literarni teoriji in v dialektiki. Ko je začel prevajati Sveti pismo, je spoznal, da resnica Svetega pisma presega vse poganske arhetipe, trope in ideale. Ko se je v duhovni zrelosti povzpel nad grško-rimske vzornike, je začel poudarjati posebnost svetopisemskih besedil, ki se kaže predvsem v večpomenskosti temeljnih dogodkov, likov in simbolov. Zavzemal se je za jasnost izražanja in za natančnost v prevajanju svetopisemskih besedil tako glede vsebine kakor glede literarne oblike. Poseben cilj tega prispevka je vprašanje, kateri dejavniki so vplivali na razvoj Hieronimovih hermenevtičnih načel v prevajanju in razlaganju Svetega pisma. Temeljno vprašanje je, kako pomemben dejavnik je večpomenskost svetopisemskih besedil, ki je v srednjem veku dala povod za razvoj judovskih in krščanskih hermenevtičnih načel glede razmerja med dobesednim in duhovnim pomenom svetopisemskih besedil. Vzporedni cilj prispevka je ugotavljanje, kateri dejavniki so vodili do tega, da je Hieronimov prevod Svetega pisma (Vulgata) v srednjem veku v katoliški Cerkvi dobil status avtoriziranega latinskega prevoda Svetega pisma.

**Ključne besede:** Hieronim, dobesedni in prosti prevod, hebrejski izvirnik, Septuaginta, revizija prejšnjih prevodov, Vetus Latina, Vulgata, Nova Vulgata

**Abstract:** The purpose of this article is to show how Jerome in his translations, in the prefaces to the translation of individual books of the Bible, in commentaries, and letters, expresses his commitment to Greco-Roman rhetoric on the one hand and various peculiarities of biblical language, style, and message on the other. Jerome was a great expert in classical literature, literary theory, and dialectics. When he began translating the Bible, he realised that the truth of the Bible transcends all pagan archetypes, tropes, and ideals. As Jerome rose above Greco-Roman models in his spiritual maturity, he began to emphasise the uniqueness of biblical texts, manifested above all in the diversity of meaning of actual events, characters, and symbols. He advocated clarity of expression and accuracy in translating biblical texts in terms of content and literary form. The specific aim of this paper is the question of what factors influenced the development of Jerome's hermeneutic principles in the translation and interpretation of the Bible. The fundamental question is what an important factor is the ambiguity of biblical texts, which in the Middle Ages gave rise to the development of Jewish and Christian hermeneutic principles regarding the relationship between the literal and the spiritual meaning of biblical texts. The parallel aim of the article is to determine what factors led to the fact that Jerome's translation of the Bible (Vulgate) in the Middle Ages was given the status of an official Latin translation of the Bible in the Catholic Church.

**Keywords:** Jerome, literal and free translation, Hebrew original, the Septuagint, revision of previous translations, Vetus Latina, the Vulgate, Nova Vulgata



## Giovanna Martino Piccolino – La regola educativa di S. Gerolamo: esempi di institutio christiana nell'Epistolario geronimiano (Ep. 107 e 128)

**Hieronimovo vzgojno pravilo: Primeri institutio christiana v Hieronimovih pismih (Ep. 107 in 128)**

**The educational rule of St. Jerome: Examples from institutio christiana in his epistolography (Ep. 107 and 128)**

**Riassunto:** Le epistole ‚pedagogiche‘ di Gerolamo (Ep. 107 e 128; la prima scritta tra il 400 e il 401, la seconda tra il 412 e il 413) costituiscono un interessante e prezioso documento della paideia cristiana: dispensando consigli, l'autore delinea curricula di apprendimento, ereditati dalla cultura romana (in particolare da Quintiliano) e metodi d'insegnamento ispirati dalla Sacra Scrittura. Gerolamo afferma che l'esempio dei genitori è più efficace di qualsivoglia regola o prece. È necessario per i fanciulli apprendere sotto forma di gioco. L'educazione femminile, con l'affermarsi del Cristianesimo, diviene un tema fondamentale della speculazione pedagogica: nel testo un confronto con altri autori cristiani, come Gregorio di Nissa, sull'educazione delle vergini è supportato da opportuni rimandi testuali.

**Parole chiave:** educazione cristiana, famiglia romana, figlia, educazione della vergine, gioco, la donna nella cultura greco-romana, docenti, discenti.

**Povzetek:** Tako imenovani ‚pedagoški‘ pismi sv. Hieronima (Pismo 107 in Pismo 128; prvo napisano leta 401/402 in drugo leta 412/413) pomenita zanimiv in dragocen dokument tistega, kar imenujemo krščanska paideia; avtor svetuje, začrta curricucula učenja, kakor nam jih je predala rimska kultura (predvsem Kvintilijan), in metode poučevanja, ki jih je navdihnilo Sveti pismo. Hieronim zatrjuje, da je zgled staršev veliko bolj uspešen kakor kakršnokoli pravilo ali zapoved. Za otroke je prav tako nujno, da sprejemajo pouk skozi igro. Vzgoja žensk je z uveljavljivijo krščanstva postala temeljna tema pedagoškega premisleka, zato je tema vzgoje devic v članku obravnavana tudi v povezavi z drugimi krščanskimi avtorji, z Gregorjem iz Nise na primer.

**Ključne besede:** krščanska vzgoja, družina v Rimu, hči, vzgoja devic, igra, ženska v grško-rimski kulturi, učitelji, učenci

**Abstract:** The ‚pedagogical‘ epistles by Jerome (Ep. 107 and 128; the former written in 400–401 and the latter in 412–413) are an exciting and precious document from Christian paideia: giving advice, the author gets Scholarship curricula inherited from Roman culture (mainly from Quintilian) and the teaching methods provided by holy Bible. Jerome wrote that parents' example is more instructive than a lot of rules or precepts. Then children must learn to play. Woman's education, in Christianity, becomes a fundamental subject in the pedagogical reflection: in this text, comparison with other Christian authors, for example, gratia Gregorius Nyssenus, about virgins' education is supported by textual references.

**Keywords:** Christian education, Roman family, daughter, education of virgins, play, women in Greek and Roman society, students and teachers



## Irena Avsenik Nabergoj – Hieronimova in sodobna spoznanja o literarni kakovosti Svetega pisma

### **Jerome's and Contemporary Findings on the Literary Quality of the Bible**

**Povzetek:** V prvih stoletjih krščanstva so številni cerkveni očetje, kakor so Tacijan Sirski (približno 120–180), Klement Aleksandrijski (150–211), Origen (184–253), Evzebij (260–339), Janez Krizostom (347–407), Ambrozij (339–397), Hieronim (347–419) in Avguštin (354–430), izrazili svoje poglede o literarnih lastnostih svetopisemskih besedil. V 2. in 3. stoletju je med učenjaki prevladovalo mnenje, da se literarne in retorične lastnosti Svetega pisma ne morejo meriti z najpomembnejšim standardom klasične grško-rimske retorike, saj pisateljev svetih spisov niso gnale literarne ali retorične konvencije, ampak vsebina razodetja. V 4. stoletju pa so cerkveni očetje širokoga znanja in literarne spretnosti v Svetem pismu prepoznali nekatere izrazite lastnosti literature. Ta prispevek obravnava sv. Hieronima (Eusebius Hieronymus), ljubitelja klasične literature in latinsko-grške dvojezičnosti, ki je Sveti pismo prevajal iz izvirnih jezikov in napisal veliko svetopisemskih komentarjev in pisem. Hieronim je bil umetnik besede s pretanjeno občutljivostjo za lepoto jezika. Bolj prepričljivo kakor katerikoli drug starodavni svetopisemski učenjak je dokazal, da je hebrejska Stara zaveza umetniška na svoj posebni način. Ugotovil je, da imajo literarne zvrsti Svetega pisma umetniško vrednost kot literatura in jih je mogoče najbolje razločiti ob uporabi literarnih konvencij, ki so oblikovale Staro zavezo. Prispevek se osredotoča na Hieronimove uvode v njegove prevode svetopisemskih knjig, na njegova pisma in svetopisemske komentarje, ki najbolje kažejo njegovo prepričanje o umetniški kakovosti Svetega pisma.

**Ključne besede:** Hieronim, hebrejsko Sveti pismo, Septuaginta, Vulgata, cerkveni očetje, literarna kakovost Svetega pisma, dobesedni in duhovni pomen Svetega pisma, pomen Hieronimovega dela, moderna literarna kritika

**Abstract:** In the early era of Christianity, several church fathers such as Tatian the Syrian (c. 120–180), Clement of Alexandria (150–211), Origen (184–253), Eusebius (260–339), John Chrysostom (347–407), Saint Ambrose (339–397), Saint Jerome (347–419) and Saint Augustine (354–430), expressed their opinions on the literary characteristics of biblical texts. In the second and third centuries, the prevailing view among scholars was that the literary and rhetorical qualities of the Bible could not be measured by the leading standard of classical Greco-Roman rhetoric since the writers of Scripture were not driven by literary or rhetorical conventions but by the content of Revelation. In the 4th century, conversely, church fathers of broad knowledge and literary ability recognized some unique literature characteristics in the Bible. This contribution deals with Saint Jerome (Eusebius Hieronymus), a lover of Classical literature and a Latin-Greek bilingual, who translated the Bible from original languages and wrote many Biblical commentaries and letters. Jerome was an artist of the Word with a subtle sensitivity to the beauty of language. He demonstrated more convincingly than any other ancient biblical scholar that the Hebrew Old Testament shows its own unique way of being profoundly artistic. He found that the literary genres of the Bible have an artistic value as literature and can best be distinguished through the literary conventions that shaped the Old Testament. This contribution focuses on Jerome's introductions to his translations of the biblical books, to his letters and his biblical commentaries, which best demonstrate his belief in the artistic quality of the Bible.



**Keywords:** Jerome, the Hebrew Bible, the Septuagint, the Vulgate, the Church fathers, literary quality of the Bible, literal and spiritual meaning of the Bible, the impact of Jerome's work, modern Literary Criticism



## **Emmanuelle Mantel – La lettre de consolation chez saint Jérôme**

### **Tolažilno pismo pri sv. Hieronimu Letter of Consolation in St. Jerome**

**Résumé:** Mon étude porte sur sept lettres de consolation écrites par Saint Jérôme : Ep. 23, à Marcella à la mort de Léa ; Ep. 39, à Paula sur la mort de sa fille Blesilla ; Ep. 60, à Heliodorus sur la mort de son neveu Népotien ; Ep. 66, à Pammachius à la mort de sa femme Paulina ; Ep. 77, à Oceanus sur la mort de Fabiola ; Ep. 79, à Salvini à la mort de son mari ; Ep. 108, à Eustochium à la mort de sa mère Paula. Nous analyserons si ces lettres peuvent être considérées comme des consolations, s'il existe des particularités hiéronymiennes dans ce genre littéraire, si Jérôme se conforme à un style existant ou s'il crée son propre style à partir de la tradition consolatoire. Nous étudierons aussi l'évolution de l'écriture de Jérôme au fil du temps et selon les destinataires.

**Mots clés:** epistula, consolatio, rhétorique, laudatio, exhortatio, lamentatio, christianisme, style

**Povzetek:** Študija zadeva sedem tolažilnih pisem, ki jih je sv. Hieronim napisal: Marcelli ob Lejni smrti (Ep. 23); Pavli ob smrti njene hčere Blezile (39); Heliodorju ob smrti njegovega nečaka Nepocijana (60); Pamahiju ob smrti njegove žene Pavline (66); Oceanu ob smrti Fabiole (77); Salvini ob smrti njenega moža (79); Evstohiji ob smrti njene matere Pavle (108). Analizirana bodo vprašanja, ali lahko ta pisma uvrščamo v žanr tolažilnega pisma, ali obstajajo hieronimijanske posebnosti v tej literarni zvrsti, ali Hieronimovo pisanje ustrezava obstoječemu slogu ali na podlagi tolažilne tradicije ustvarja svoj slog. Preučevan bo tudi razvoj Hieronimovega pisanja glede na čas in prejemnike.

**Ključne besede:** pismo, consolatio, retorika, laudatio, exhortatio, lamentatio, krščanstvo, slog

**Abstract:** My study is about seven letters of consolation written by Saint Jerome: Ep. 23, to Marcella on Lea's death; Ep. 39, to Paula on her daughter Blesilla's death; Ep. 60, to Heliodorus on his Nepotian nephew's death; Ep. 66, to Pammachius on his wife Paulina's death; Ep. 77, to Oceanus on Fabiola's death; Ep. 79, to Salvina on her husband's death; Ep. 108, to Eustochium on his mother Paula's death. We will analyze if these letters can be considered as consolations, if there are any of Jerome's peculiarities in this literary genre, and if Jerome conforms to an existing style or borrows his style from the Consolatory tradition. We will study the evolution of Jerome's writing over time and according to the addressees.

**Keywords:** epistula, consolatio, rhetorics, laudatio, exhortatio, lamentation, Christianity, style



## Felix Seibert – Integrating Pagan Knowledge: The Virgilian Quotations in Jerome's Letters

### **Vključevanje poganskega znanja: Vergilijanski navedki v Hieronimovih pismih**

**Abstract:** This paper analyses Jerome's treatment of quotations from Virgil, whose works had a status as the collective memory of antiquity in the Latin West in the fourth century. Four central topics in Jerome's letter collection are examined: language, chastity, barbarian invasions, and asceticism. Examples from famous letters like Ep. 22 to Eustochium, Ep. 123 to Geruchia, Ep. 14 and 60 to Heliodorus, and others, show how and in which context Jerome uses such pagan quotations to approach and connect with the pagan heritage. The stories of Aeneas and Dido and the Tartarus or the fallen Troy images are used as bona or mala exempla and role models for Christian and everyday life and as rhetorical tools in Jerome's argumentation for their general educational value. For Jerome, Virgil serves as an authority for language and knowledge and moral questions. Herein Jerome finds the best argument for a connection between pagan ideas and the Christian faith.

**Keywords:** Jerome, letters, Virgil, Aeneid, intertextuality, pagan heritage

**Povzetek:** Avtor v članku analizira Hieronimovo navajanje Vergilija, čigar dela so v 4. stoletju na latinskem Zahodu veljala za skupno antično dediščino. Obravnava štiri osrednje tematike v Hieronimovi zbirkni pisem: jezik, čistost, barbarske vpade in asketicizem. Zgledi iz slovitih pisem Evstohiji (Ep. 22), Geruhiji (Ep. 123), Heliodoru (Ep. 14 in 60) in drugim kažejo, kako in v kakšnih kontekstih je Hieronim uporabljal navedke iz poganske književnosti, da bi jih približal in povezal s poganskim znanjem. Zgodba Eneja in Didone, podoba Tartarja in slika padle Troje so uporabljene kot bona ali mala exempla, s tem pa tudi kot vzori za krščansko in nasploh vsakodnevno življenje. Še več, pomenijo retorična orodja v Hieronimovi argumentaciji in se uporabljajo v splošne vzgojne namene. Za Hieronima je Vergilij avtoriteta, ne le glede jezika in znanja, marveč tudi glede moralnih vprašanj. Pri njem Hieronim najde najboljši argument za povezavo med poganskimi idejami in krščansko vero.

**Ključne besede:** Hieronim, pisma, Vergilij, Eneida, intertekstualnost, poganska dediščina



## **Silvio Koščak – Saint Jerome in Liber officialis of Amalar of Metz (775–850) and Rationale divinorum officiorum of William Durand (1230–1296)**

### **Sv. Hieronim v Liber officialis Amalarija iz Metza (775–850) in Rationale divinorum officiorum Vilijema Duranda (1230–1296)**

**Abstract:** Amalur of Metz and William Durand were medieval liturgists from the beginning and end of a long period during which liturgical treatises were created and labelled expositio missae or liturgical expositions. In the early 9th century, Amaral of Metz compiled the exposition De ecclesiastico officio, in which he examines liturgical celebrations by using an allegorical interpretation and the contribution to the Carolingian reform. He eventually became a role model for later authors who created more or less similar treatises following his example. One author who considered Amaral a role model was William Durand the Elder, bishop of Mende in France. In the 13th century, he compiled the exposition Rationale divinorum officiorum. Both expositions were very influential not only in the period in which they were created but also in later periods. Amalar's exposition enhanced the development of allegorical interpretations in the Middle Ages, while Durand's exposition has been used up to the liturgical reform introduced by the Second Vatican Council. In the present paper, the author explores the reception of Saint Jerome by both authors referred to above. The said authors do not use the patristic ideas in their original sense; they do not expand on them theologically. Their purpose for using patristic sources is to verify doctrines or liturgical practices of their period. Introducing allegory in the interpretation of liturgy and compiling existing material is relevant for transmitting the Fathers' beliefs to future generations.

**Keywords:** liturgical exposition, Jerome, reception, Rationale divinorum officiorum, De ecclesiastico officio

**Povzetek:** Amalar iz Metza in Viljem Durand, srednjeveška liturgika, sodita na začetek in konec dolgega obdobja, ko so se oblikovale liturgične razprave z razlago obreda svete maše (expositio missae). V začetku 9. stoletja je Amalar sestavil delo De ecclesiastico officio, v katerem z alegorično interpretacijo razлага bogoslužje v odnosu do karolinške reforme. Sčasoma je postal vzor še za poznejše razlagalce, med drugim tudi za Viljema Duranda, škofa francoskega mesta Mende, ki je v 13. stoletju pripravil Rationale divinorum officiorum. Oba spisa sta imela velik vpliv ne le v obdobjih nastanka, marveč tudi pozneje. Amalarjevo delo je okrepilo razvoj alegorične interpretacije v srednjem veku, Viljemovo pa je ostalo v rabi vse do liturgične reforme drugega vatikanskega koncila. V prispevku avtor obravnava recepcijo sv. Hieronima v navedenih delih. Avtorja se ne sklicujeta na patristično misel na izviren način, v smislu razvoja teološke misli, marveč z uporabo patrističnih virov utemeljujeta nauk in bogoslužne prakse svojega časa. Alegorija kot pomoč pri razlagi liturgije in za zbiranje že obstoječih besedil sta metodi za prenos učenja očetov na prihodnje generacije.

**Ključne besede:** razlaga liturgije, Hieronim, recepcija, Rationale divinorum officiorum, De ecclesiastico officio



## **Anja Božič – »Movere et delectare« After St. Jerome: Pier Paolo Vergerio’s Fifth Sermon pro Sancto Hieronymo**

### **»Movere et delectare« po Sv. Hieronimu: Vergerijev peti govor pro Sancto Hieronymo**

**Abstract:** The present paper analyzes the personal devotion to St. Jerome as expressed in the works of Pier Paolo Vergerio, one of the leading humanist authors of his generation. Jerome's simultaneous investment in theology and classical learning made him a famed saint among the humanists. By transforming St. Jerome into a model of a pious scholar, Vergerio was, therefore, one of the key proponents in the dissemination of St. Jerome's cult in the Renaissance. Vergerio's ten lively Sermones pro Sancto Hieronymo (1392–1408) are considered the earliest examples of the classicizing orations (panegyrics) in the context of devotional public oratory. Vergerio includes traditional elements of Jerome's hagiography in his orations yet charges them with a personal dimension. Referring to the ancient tradition of his family, Vergerio portrays St. Jerome as their protector and patron saint and commends his recently deceased father into the saint's care. There is, however, no extant information about the family's rituals regarding St. Jerome and Vergerio does not refer to their devotion in all of his orations in honour of the saint. This paper explores Vergerio's creation of a personal cult of St. Jerome and interprets it as a self-fashioning device, aiming to establish Vergerio as an eloquent humanist intellectual.

**Keywords:** Pier Paolo Vergerio the Elder, St. Jerome, patron saint, epideictic oration, humanist self-fashioning

**Povzetek:** Članek obravnava sv. Hieronima kot osebnega in družinskega zavetnika v slavilnih govorih enega najpomembnejših humanističnih avtorjev svoje generacije, Koprčana Petra Pavla Vergerija starejšega. Hieronim je zaradi svoje ljubezni tako do Biblije kakor do klasičnih avtorjev postal priljubljen zavetnik humanistov, ki so ga razumeli kot ideal sinteze med krščanstvom in antiko. Vergerij je s prevrednotenjem sv. Hieronima v lik pobožnega učenjaka postal eden glavnih glasnikov Hieronimovega humanističnega kulta. Vergerijev slavospev v čast sv. Hieronimu se razlega iz desetih živahnih govorov Sermones pro Sancto Hieronymo (1392–1408), ki jih je Vergerij spisal po vzoru klasičnega slavilnega govorništva. Kljub resda standardnim elementom Hieronimovih hagiografskih upodobitev pa Vergerijevi govorji izstopajo zaradi dodatne, osebne note. Humanist sv. Hieronima časti kot osebnega in družinskega zavetnika in mu v skrb priporoča svojega umrlega očeta. Vendar ni znano, da bi Hieronim v resnici veljal za družinskega zavetnika družine Vergerijev, poleg tega pa ga Vergerij ne naslavlja tako v vseh desetih govorih. Članek pojasnjuje Vergerijev prevzetje sv. Hieronima za osebnega in družinskega zavetnika kot spretno govorniško potezo, ki jo je humanist uporabil predvsem za samoupodabljanje na renesančnem govorniškem odru.

**Ključne besede:** Peter Pavel Vergerij Starejši, sv. Hieronim, zavetnik, govor, humanistično samoupodabljanje



## [Antonio Dávila Pérez – St. Jerome versus Sanctes Pagnino in the Reception and Inquisitorial Process of the Polyglot Bible of Antwerp \(1568–1577\)](#)

### **Sv. Hieronim vs. Sanctes Pagnino v recepciji in inkvizitorskem procesu Biblia Polyglotta iz Antwerpna (1568–1577)**

**Abstract:** The controversial reception of the Polyglot Bible of Antwerp (1569–1573) was a result of the religious conflict of Post-Tridentine Europe between the rigorist defenders of the Vulgate of St. Jerome, who fiercely attacked this new Bible, and the Hebraists, who claimed the value of the sources even to correct the mistakes of the Vulgate. The Polyglot of Antwerp, edited by the most prominent Hebraists of the moment, was printed with the Latin column of St. Jerome. However, the editors also published the translation of the Hebraist Sanctes Pagnino, after revising it, within the Apparatus Sacer, the last three volumes of the Bible that included all sorts of instruments for studying the Sacred Text. This was one of the main reasons why the immediate reception of the most critical Bible of the 16th century stirred up so much controversy that it became subject to an inquisitorial process in 1577. In the present contribution, this polemic reception is studied mainly in light of what new texts recently published on that process tell about the philological and theological confrontation of different translations of the same biblical passages made by St. Jerome, on the one hand, and by Sanctes Pagnino, on the other one.

**Keywords:** Biblical Scholarship, Humanism, Benito Arias Montano, León de Castro, Juan de Mariana

**Povzetek:** Kontroverzna recepcija Večjezične biblije iz Antwerpna (1569–1573) je bila sad verskih nasprotij v Evropi po tridentinskem koncilu med zagovorniki Hieronimove Vulgate, ki so to novo Sveti pismo ostro napadali, in pa ‚hebraisti‘, ki so cenili hebrejski izvirnik in so želeli popraviti napake v Vulgati. Večjezična biblija iz Antwerpna, ki so jo pripravili najboljši tedanji strokovnjaki za hebrejščino, je vsebovala tudi stolpec Hieronimovega latinskega besedila, poleg tega pa je bil znotraj oddelka Apparatus Sacer, ki je obsegal zadnje tri knjige in je vključeval različna orodja za preučevanje svetega besedila, natisnjen tudi izboljšani prevod hebraista Sanctesa Pagnina. To je bil eden glavnih razlogov, da je recepcija najpomembnejše izdaje Svetega pisma 16. stoletja vzbudila toliko kontroverz in postala celo predmet inkvizitorskega procesa leta 1577. Članek opisano obravnava z vidika nedavno objavljenih besedil glede procesa v zvezi z njihovimi filološkimi in teološkimi argumenti glede razlikovanja v prevodu sv. Hieronima in S. Pagnina.

**Ključne besede:** bibličistika, humanizem, Benito Arias Montano, León de Castro, Juan de Mariana



- Bogoslovni vestnik, Vol. 81 (2021), No.3

**Matjaž Gams in Mari Jože Osredkar – Katoliški nauk in znanost o demografskih vprašanjih**  
*Catholic Doctrine and Science on Demographic Issues*

**Povzetek:** V prispevku so predstavljeni temeljni demografski trendi v Sloveniji in po svetu s poudarkom na izumiranju malih evropskih narodov, kakor so Slovenci. Na temelju analize upadanja števila rojstev v svetovnem merilu in v Sloveniji predstavljamo predloge katoliškega nauka in znanstvena dognanja demografske stroke za povečanje števila rojstev. Članek prinaša spoznanje, da je precejšnja skladnost med pogledoma katoliškega religijskega nauka o demografskih vprašanjih, ki ga uči Teološka fakulteta v Ljubljani, in spoznanji slovenske demografske stroke, kako rešiti demografsko krizo.

**Ključne besede:** demografija, nataliteta, Slovenija, Teološka fakulteta, Inštitut Jožef Stefan

**Abstract:** The article presents basic demographic trends in Slovenia and globally with an emphasis on the extinction of small European nations like Slovenia. Based on an analysis of the decrease in the number of births worldwide and in Slovenia, we introduce proposals of Catholic doctrine and Slovenian scientific findings to increase the number of births. The article shows that there is definite coherence between the views of the Catholic religious doctrine on demographic issues taught by the Faculty of Theology in Ljubljana and findings of the Slovenian demographic profession on how to solve the demographic crisis.

**Keywords:** Demography, Birth Rate, Slovenia, Faculty of Theology, Jožef Stefan Institute



## Sebastián Contreras-Aguirre – Speculative and Practical Theology in the Second Scholasticism: Melchor Cano (c. 1507–1560)

*Spekulativna in praktična teologija druge sholastike: Melchor Cano (ok. 1507–1560)*

**Abstract:** This article reviews the principal theological doctrines of Melchor Cano, perhaps the greatest dogmatic theologian of the Second Scholasticism. His *De locis theologicis* marked a watershed in the definition of theology as the ‘fundamental science,’ and his writings on morals attest to the practical sense of the Salamanca theological school. Since theology is both speculative and practical, this paper deals with the main aspects of Cano’s theoretical and moral theology, namely, his doctrine of theological places, his vindication of the Indian’s freedom and political power, his teaching about the distinction between natural and positive law, and Cano’s conception of the right of war.

**Keywords:** Second Scholasticism, Melchor Cano, theoretical theology, practical theology, Spanish Scholasticism, loci theologici

**Povzetek:** Članek ponuja pregled glavnih teoloških naukov Melchorja Cana, verjetno največjega dogmatičnega teologa obdobja druge sholastike. Njegovo delo *De locis theologicis* bilo prebojno pri opredelitvi teologije kot ‘temeljne znanosti’, njegovispisi o morali pa pričujejo o praktičnem smislu salamanške teološke šole. Ker je teologija tako spekulativna kakor tudi praktična, članek obravnava glavne vidike Canove teoretične in moralne teologije, to je: njegov nauk o teoloških mestih (virih), njegov zagovor svoboščin in politične moči Indijancev, njegov nauk o razlikovanju med naravnim pozitivnim zakonom in njegovo dojemanje pravice do vojne.

**Ključne besede:** druga sholastika, Melchor Cano, teoretična teologija, praktična teologija, španska sholastika, loci theologici



## Zdenko Širka – Orthodox Reading of Martin Luther: Protestantism as a Panheresy according to St Justin Popović

*Pravoslavno branje Martina Lutra: protestantizem kot vse-herezija po sv. Justinu Popoviću*

**Abstract:** This study suggests a comparison between Orthodox scholar Justin Popović and reformer Martin Luther and focuses on the methodology of how to evaluate Protestantism from the Orthodox perspective. First is explained a historical and a theological context in which Father Justin mentions Protestantism, then the hermeneutical presuppositions of his critique are introduced, third, his methodology is brought under scrutiny; finally, a closer assessment with German reformer Martin Luther is proposed, of their aims, methods, keyconcepts. It is claimed here that Popović and Luther should be considered brothers in arms and that they are much closer than Justin Popović has been aware of.

**Keywords:** Serbian Orthodox Theology, Justin Popović, Reformation, Humanism, Priesthood of all Believers, Original Sin

**Povzetek:** Študija ponuja primerjavo med pravoslavnim učenjakom Justinom Popovićem in reformatorjem Martinom Lutrom, osredotoča se na metodologijo vrednotenja protestantizma s pravoslavnega zornega kota. Na začetku je pojasnjen zgodovinski in teološki kontekst, v katerem oče Justin omenja protestantizem, nato so prikazane hermenevtične predpostavke njegove kritike, temu pa sledi preučitev njegove metodologije. Na koncu pa je predloženo podrobnejše ovrednotenje Popovića v razmerju do reformatorja Martina Lutra, njunih ciljev, metod in do ključnih pojmov. Tu je zastopano stališče, da je Popovića in Lutra treba obravnavati kot brata v skupnem boju in da sta si medsebojno veliko bliže, kakor se je tega zavedal Justin Popović.

**Ključne besede:** srbska pravoslavna teologija, Justin Popović, reformacija, humanizem, duhovništvo vseh vernikov, izvirni greh



## Martin Perčič – Koncept participacije Karola Wojtyla kot odgovor na medosebno odtujenost

### *Concept of Participation of Karol Wojtyła as a Response to Interpersonal Alienation*

**Povzetek:** Sodobna virtualna kultura je, kljub mnogim novim možnostim za medsebojno povezovanje, odtujena. Odtujenost pomeni izvaj takoj za teologijo kakor tudi za antropologijo, saj ta fenomen sega na vsa področja človeškega življenja. Medosebna odtujenost, ki se stopnjuje na različnih področjih bivanja, tako odpira vprašanja o možnostih za iskanje temeljev za ponovno ovrednotenje osebe, medosebnih in socialnih odnosov, to pa je velik izvaj, pred katerega smo postavljeni. V prispevku bomo pogledali, kako Karol Wojtyła dojema osebo, medosebne odnose in skupnost, in na podlagi njegovih doganj poizkušali najti temelj za preseganje odtujenosti. Osredotočili se bomo na koncept participacije, ki ga je razvijal v svojem obsežnem opusu in po našem mnenju daje odlične temelje za odgovore na izzive sodobne kulture.

**Ključne besede:** oseba, odnos jaz – ti, skupnost, alienacija, solidarnost, nasprotovanje, konformizem, izogibanje, participacija

**Abstract:** Modern virtual culture is, despite many new possibilities for interpersonal connections, alienated. Alienation poses a challenge to both theology and anthropology, as this phenomenon extends to all areas of human life. Interpersonal alienation, which escalates in different areas of living, thus raises questions about the possibilities of finding the foundations for the re-evaluation of a person, interpersonal and social relationships, which is undoubtedly a great challenge we face. In the article, we will look at how Karol Wojtyła perceives a person, interpersonal relationships, and community, and based on his findings, try to find a foundation for overcoming alienation. We will focus on the concept of participation, which he developed in his extensive oeuvre, and which, in our view, provides an excellent foundation for the answers to the challenges of contemporary culture.

**Keywords:** person, I-You relationship, we community, alienation, solidarity, opposition, conformism, avoidance, participation



## Nik Trontelj – Frančiškanski misijonarji med slovenskimi izseljenci v Egiptu v 19. in 20. stoletju

### *Franciscan Missionaries among the Slovene Emigrants in Egypt in the 19th and 20th Centuries*

**Povzetek:** Prispevek predstavi osem slovenskih frančiškanov, ki so v razdobju 70 let delovali med slovenskimi izseljenci v Egiptu. Frančiškani iz Slovenske (kranjske) frančiškanske province sv. Križa so bili navzoči v mestih, kjer sta bili največji skupnosti Slovencev: v Aleksandriji (1894–1957) in v Kairu (1908–1965). Kot apostolski misijonarji so bili odgovorni za ureditev verskega življenja rojakov, obenem pa so skrbeli tudi za ohranjanje njihove narodne zavesti. Zaslužni so bili za ustanovitev slovenske šole in raznih društev in za prihod slovenskih šolskih sester sv. Frančiška Kristusa Kralja iz Maribora, s katerimi so sodelovali pri vodenju azila za brezposelna dekleta. V prispevku smo na podlagi časopisnih objav, strokovne literature in arhivskega gradiva predstavili pastoralno in narodno delovanje frančiškanskih duhovnikov med slovenskimi izseljenci v Egiptu.

**Ključne besede:** frančiškani, Egipt, Sveta dežela, izseljenci, aleksandrinke, 19. stoletje, 20. stoletje

**Abstract:** The article presents eight Slovene Franciscans who have worked among the Slovene emigrants in Egypt in the course of 70 years. Franciscans of the Slovenian (Carniolan) Province of the Holy Cross were present in two cities with the most significant communities of Slovenes, namely, in Alexandria (1894–1957) and Cairo (1908–1965). As apostolic missionaries, they were responsible for organising a religious life for compatriots, and at the same time, taking care of preserving their national identity. They were credited with the foundation of a Slovene school, various associations and the arrival of the Slovene School sisters of St. Francis of Christ the King, with whom they were running an asylum for unemployed women. In the article, we presented the Franciscan priests' pastoral and national awakening work among the Slovene emigrants in Egypt based on newspaper articles, professional literature, and archival sources.

**Key words:** Franciscans, Egypt, Holy Land, emigrants, Alexandrian women, 19<sup>th</sup> century, 20th century



## Grzegorz Szamocki – The Universalism of the Spirit of Prophecy in Numbers

11:26-29

*Univerzalnost preroškega duha v 4 Mz 11,26-29*

**Abstract:** This article attemptsto explain and interpret the mention in Num 11:26-29 of the prophesying of Eldad and Medad in the context of the historical-literary formation process of Num 11, the Book of Numbers as a whole, and other texts dealing with the primary history of Israel. The presented study results suggest that Num 11:4-32 is a coherent story that received its final form in the late Persian period. The passus in Num 11:26-29 is an addition to the already existing story about the murmuring of the Israelites, the quails, and the prophesying of the seventy elders, which was edited in stages. Its presence can be attributed to the universalising rereading presumed in this article as a phase in the text'sformation under consideration, which followed the Hexateuchal and the Pentateuchal redaction. This rereading reflects the universalising tendencies present in the theological and social concepts of the post-exilic community of Judah, which was concerned about its identity. In the case of Num 11:26-29, it emphasises the democratisation of prophecy and the universalism of the prophetic Spirit.

**Keywords:** Old Testament, Numbers, prophecy, Spirit, universalism, identity

**Povzetek:** Članek poskuša pojasniti in interpretirati omembo iz 4 Mz 11,26-29 o prerokovanju Eldada in Medada v kontekstu literarnozgodovinskega oblikovanja 11. poglavja 4. Mojzesove knjige, te knjige kot celote in drugih besedil, ki obravnavajo prazgodovino Izraela. Rezultati pričajoče študije vodijo k ugotovitvi, da predstavlja 4 Mz 11,4-32 celovito zgodbo, ki je svojo končno podobo dobila v pozrem perzijskem obdobju. Odlomek 4 Mz 11,26-29 je dodatek k že obstoječi zgodbi o stiskah Izraelcev, njihovih bojih in prerokovanju sedemdesetih starešin, ki se je urejala v različnih fazah. Obstoј odlomka lahko pripisemo univerzalističnemu ponovnemu branju (reinterpretaciji), ki ga predpostavljamo kot eno izmed faz v oblikovanju proučevanega besedila – sledila je redakcijam šesteroknižja in peteroknižja. Takšno branje odraža težnje k univerzalnosti, prisotne v teoloških in družbenih konceptih judovske skupnosti v skrbi za njeno identiteto po izhodu iz Egipta (eksodusu). V primeru 4 Mz 11,26-29 gre tako za poudarjanje demokratizacije prerokovanja in univerzalizma preroškega duha.

**Ključne besede:** Stara zaveza, 4. Mojzesova knjiga (Numeri), preroštvo, duh, univerzalnost, identiteta



## Irena Avsenik Nabergoj – The Semantics of Love in the Song of Songs and Directions of Its Interpretation

### *Semantika ljubezni v Visoki pesmi in smeri njene interpretacije*

**Abstract:** The literary structure of the Song of Songs shows a thematic and contextual unity that is founded on the literary structure of the dialogue between the young man and the young woman. This article focuses on poetic dialogue as the two young lovers use metaphors and otherliterary formsto express their longing and desire for each other. In assessing the literary structure of the Song of Songs, the specific focusis on words expressing love in the original Hebrew text and the Greek and Latin translations (Septuagint and Vulgate) – that is, the two translations that most comprehensively influenced the interpretation of the Song of Songs in Judaism and Christianity. The extensive range of interpretative directions regarding the Song of Songs and the erotic and spiritual dimensions of love allows us to pay greater attention to complementary rather than exclusive aspects. Paying greater attention to approaches that seek aspects of complementarity between erotic and spiritual love allows us to make both a more appropriate assessment of comparative analyses of the Song of Songs concerning the tradition of love poetry in the cultures of the ancient Middle East and to make a more reliable assessment of recent applications of the principle of close reading of individual texts in their literary structures. The complementarity principles and close reading are open to textual and intertextual relationships in the comparative analysis of texts from the same and different cultural and religious frameworks. The full range of textual and intertextual relationships allows for a more reliable assessment of the possibilities and limits of integrative approaches.

**Keywords:** Song of Songs, love, dialogue, emotion, metaphors, unity of the song, directions of interpretation, close reading

**Povzetek:** Literarna struktura Visoke pesmi prikazuje tematsko in kontekstualno enotnost, ki temelji na literarnistrukturi dialoga med mladeničem in mladenko. V prispevku se osredotočam na pesniško obliko dialoga med njima z mnoštvom metafor in drugih literarnih oblik, s katerimi mladenič in mladenka drug drugemu izrekata svoje hrepenenje in ljubezensko željo. V presoji literarne structure Visoke pesmi se še posebej osredotočam na rabo besed za izražanje ljubezni v izvirnem hebrejskem besedilu in v grškem ter latinskom prevodu (Septuaginta in Vulgata), ki sta najbolj vsestransko vplivala na interpretacijo Visoke pesmi v judovstvu in krščanstvu. Izjemno velik obseg smeri interpretacije Visoke pesmi v zgodovini judovstva in krščanstva v razponu med erotično in duhovno razsežnostjo ljubezni nam omogoča izostritev čuta za večjo pozornost na vidike, ki so komplementarni, ne izključujoči. Večja pozornost na pristope, ki iščejo vidike komplementarnosti med erotično in duhovno ljubeznijo nam omogoča bolj ustrezno presojo primerjalnih analiz Visoke pesmi v razmerju do izročila ljubezenske lirike v kulturah starega Bližnjega vzhoda in bolj zanesljivo vrednotenje novejših aplikacij načela natančnega branja (close reading) posameznih besedil v njihovi literarni strukturi. Načeli komplementarnosti in natančnega branja sta odprti za tekstualna in intertekstualna razmerja v primerjalni analizi besedil iz istih in različnih kulturnih in religioznih okvirov. Celoten razpon tekstualnih in intertekstualnih razmerij omogoča bolj zanesljivo presojo možnosti in meje integrativnih pristopov.

**Ključne besede:** Visoka pesem, ljubezen, dialog, čustvo, metafore, enotnost pesmi, smeri interpretacije, natančno branje, semantična analiza





## Leon Debevec – Spatial Images in Biblical Texts: Exodus *Prostorske podobe v bibličnih besedilih: eksodus*

**Abstract:** The paper discusses the spatial images of Moses' ritual practices in a block of biblical texts describing his work between God's invitation and the Sinai Covenant. Three aspects guided the analysis of the texts: Moses' relationship with Transcendence, the ritual and dramaturgical characteristics of this relationship, and the physiognomy of the spatial consequences of their interaction. Comparison of the findings with the archetypal architectural matrix of the sacral shows the continuity of the tradition of the Old Testament patriarchs in the spatial arrangements of human communication with God. The latter receives the first complex reinterpretation in the Sinai Covenant in terms of spatial as well as ritual characteristics. Due to its archetypal richness and roundness, it has all the characteristics of a prototype of an Old Testament Jewish sanctuary.

**Key words:** architecture, sacral complex, Jewish sanctuary, archetype, Moses, Exodus

**Povzetek:** Prispevek obravnava prostorske podobe obrednih Mojzesovih praks v bloku svetopisemskih besedilih, ki opisujejo njegovo delovanje med božjim povabilom in sinajsko zavezo. Obravnavo besedilso usmerjali trije vidiki: Mojzesov odnos s transcendenco, obredne in dramaturške karakteristike tega odnosa in fiziognomija prostorskih konsekvenčnih interakcij. Soočenje ugotovitev z arhitekturno arhetipsko matrico sakralnega pokaže kontinuiteto tradicije očakov v prostorskih ureditvah človekove komunikacije z Bogom. Ta komunikacija dobi v sinajski zavezi prvo, tako po prostorskih kakor tudi po obrednih karakteristikah, kompleksno reinterpretacijo. Zaradi njenega arhetipskega bogastva in zaokroženosti ima vse značilnosti prototipa starozaveznega judovskega svetiščnega kompleksa.

**Ključne besede:** arhitektura, sakralni kompleks, judovsko svetišče, arhetip, Mojzes, eksodus



## Benaouda Bensaïd and Tajulashikin Jumahat – Crossroads between Islamic Spirituality and the Fourth Industrial Revolution

### *Presečišče islamske duhovnosti in četrte industrijske revolucije*

**Abstract:** Current research acknowledges the unprecedented effects of the Fourth Industrial Revolution (4IR) on socio-economic development, human interpersonal relations, and day-to-day life. It is worth scrutinising how this shift may cost infrastructural development, economic growth, and human development worldwide, shaping the planet's future. Within the scope of maintaining human's centrality in the era of 4IR, it is critical to draw serious attention to the relevance of spirituality in developing new and existing technologies. This study examines the Muslim framework of spirituality and its proposed pathways for 4IR. This study further concludes that for Muslims, spirituality adds meaning and value to the ethical design, production, and management of 4IR and enables it to better serve the composition of human societies and their emerging needs without harming the well-being of the planet, its resources, or the future of humankind.

**Keywords:** Fourth industrial revolution, 4IR, Islamic spirituality, Islamic ethics

**Povzetek:** Sedanje raziskave priznavajo neslutene učinke četrte industrijske revolucije (4IR) na družbenoekonomski razvoj, na medčloveške odnose in na vsakdanje življenje. Vredno je globlje preučiti, kaj bo takšen premik zahteval od razvoja infrastrukture, od ekonomske rasti in od človeškega razvoja po celotnem svetu in kako bo oblikoval prihodnost planeta. Priznavajoč ohranitev osrednje vloge človeka v dobi 4IR, se je nujno resno posvetiti pomenu duhovnosti pri razvijanju novih in obstoječih tehnologij. Naša študija preučuje islamski duhovni okvir in njene smernice za 4IR. Študija nadalje ugotavlja, da duhovnost muslimanom podeljuje smisel in vrednost etičnemu načrtovanju, proizvajanju in upravljanju v razmerah 4IR in ji omogoča koristnejše delovanje v prid človeškim družbam in njihovim porajajočim se potrebam, ne da bi pri tem povzročala škodo blagostanju planeta, njegovim virom ali prihodnosti človeštva.

**Ključne besede:** četrtična industrijska revolucija, 4IR, islamska duhovnost, islamska etika



## Ivan Platovnjak – Kristjani smemo žalovati!: spodbuda za pastoralo žalujočih *Christians are allowed to grieve! Encouragement for the Pastoral Care of the Bereaved*

**Povzetek:** Avtor se zadnjih deset let posveča žalujočim in tako odkriva mnoge stiske kristjanov, ker ne smejo žalovati tako, kakor čutijo v sebi. Ugotavlja, da se znotraj Katoliške cerkve žal njihova pastoralna omeji zgolj na pogrebne obrede. Šele v učenju papeža Frančiška najdemo več spodbud za prenovo te pastorale, ki bo bolj celostno odgovarjala na potrebe žalujočih. V prvem poglavju predstavi avtor duhovno pomoč Katoliške cerkve, ki jo nudis krščanskim pogrebnim obredom. Nato prikaže različne stiske, ki jih doživljajo žalujoči kristjani, ker ne zmorejo biti takoj potolaženi zaradi vere v Kristusovo vstajenje in večno življenje rajnih v njem. Na koncu pa pokaže temeljne smernice pastorale žalujočih, ki jih lahko najdemo v učenju papeža Frančiška. V sklepu poudari, kako pomembno je, da se oblikuje nova pastoralna, ki bo podpirala srca žalujočih in bo zmožna ustvarjati varen prostor, ki ga ti še posebej potrebujejo, a ga tako težko najdejo.

**Ključne besede:** katoliška Cerkev, krščanstvo, žalovanje, pastoralna žalujočih, pogrebni obred, papež Frančišek, Amoris laetitia, stiske in potrebe žalujočih

**Abstract:** The author has been working for the past ten years with the bereaved, and in this way, he has discovered the many hardships of Christians because they are not allowed to grieve in the way they feel within themselves. He notes that within the Catholic Church, the pastoral care of the bereaved is unfortunately limited to funeral services. It is only in the teaching of Pope Francis that we find more encouragement for a renewal of a form of pastoral care that will respond more integrally to the needs of the bereaved. In the first chapter, the author reviews the spiritual assistance offered by the Catholic Church through the Christian funeral rite. He then illustrates the various forms of distress experienced by grieving Christians who are unable to be immediately comforted by their faith in the resurrection of Christ and the eternal life of the dead in him. Finally, he shows the fundamental guidelines for the pastoral care of the bereaved, which can be found in the teaching of Pope Francis. He concludes by stressing the importance of creating a new pastoral approach to the bereaved that supports the bereaved in an integrated way and is able to create the safe space that is so badly needed but difficult to find.

**Keywords:** Catholic Church, Christianity, Grieving, Pastoral Care of the Bereaved, Funeral Rite, Amoris Laetitia, Pope Francis, Needs and Hardships of the Bereaved



## Snežana Brumec in Nikolaj Aracki Rosenfeld – Primerjava življenjskih sprememb po romanju in po obsmrtnih izkušnjah *A Comparison of Life Changes After the Pilgrimage and Near-Death Experience*

**Povzetek:** Pomembna ugotovitev našega preučevanja romanja Camino de Santiago je, da romarji na poti doživljajo izredne človeške izkušnje. Mednje sodijo tudi obsmrtna izkušnja, tako romanje kakor obsmrtna izkušnja pa potekajo v liminalnosti, ki nedvomno spreminja ljudi. Z vprašalnikom, ki je bil prvotno oblikovan za merjenje življenjskih sprememb po obsmrtnih izkušnjah, smo izmerili spremembe v stališčih in vrednotah po izkušnji romanja in jih primerjali s spremembami po obsmrtnih izkušnjah v metodološko podobni raziskavi. Na podlagi primerjave življenjskih sprememb, pri katerih posameznik hote izstopi iz strukturirane družbe v nestrukturirani, liminalni prostor, z življenjskimi spremembami po obsmrtnih izkušnjah, pri katerih je posameznik v prostor med življenjem in smrtno potisnjeno nehote, ugotavljamo, da so transformativni učinki obeh liminalnih izkušenj podobni. Rezultati kažejo, da govorimo predvsem o porasti spoštovanja do življenja, o povečani skrbi za druge in o večjem samosprejemanju. Edino zmanjšanje smo zabeležili na področju samopoudarjanja in samodoseganja.

**Ključne besede:** romanje, obsmrtna izkušnja, liminalnost, izredne človekove izkušnje, transformativni učinki, življenjske spremembe, Camino de Santiago

**Abstract:** An important finding of our study of the Camino de Santiago pilgrimage is that pilgrims experience exceptional human experiences. These include neardeath experiences, and both pilgrimages and near-death experiences take place in a liminal space that undoubtedly changes people. We measured changes in attitudes and values after the pilgrimage experience and compared them with changes after the near-death experience in a methodologically similar study using a questionnaire. The questionnaire was created to study the life changes associated with a near-death experience. We found out that the transformative aftereffects of both liminal experiences are similar. The findings were based on a comparison of life changes in which an individual intentionally exits a structured society into an unstructured, liminal space, with life changes after near-death experiences in which the individual is unintentionally pushed into the space between life and death. Results indicated an increase in appreciation for life, increased concern for others, and greater self-acceptance. The only decrease was in the area of concern with worldly achievement.

**Keywords:** pilgrimage, near-death experience, liminality, exceptional human experience, transformational aftereffects, life changes, Camino de Santiago



## Mieczysław Polak – Catechesis in the Church’s Dialogue with the World

### *Kateheza pri dialogu Cerkve s svetom*

**Abstract:** The Church is fulfilling her salvific mission in the world entrusted to her by Christ. She is sent to proclaim the Gospel of Jesus Christ, man's only Saviour. Through her presence in the world, the Church enters into dialogue with it. The Second Vatican Council stressed the need for the Church's dialogical presence in the world. The main issue of this article is the search for an answer to whether catechesis itself has a dialogical structure and whether it is a place of dialogue between the Church and the world. The study first shows the dialogue of salvation as a relationship between God and man. Then it presents the Church's relationship with the world, which is a relationship of dialogue. Since catechesis is at the service of God's dialogue of salvation and is an ecclesial ministry, it is therefore also dialogical and can, in a sense, be a place for the Church's dialogue with the world. There is, however, a particular specificity of this dialogue, which is based on the spirituality of dialogue. The vision of catechesis is contained in the new Vatican Directory for Catechesis, which describes it as a 'laboratory for dialogue'.

**Keywords:** Church, world, catechesis, dialogue, a spirituality of dialogue

**Povzetek:** Cerkev v svetu uresničuje svoje odrešenjsko poslanstvo, ki ji ga je zaupal Kristus. Poslana je oznanjevati evangelij Jezusa Kristusa, edinega človekovega odrešenika. Prek svoje navzočnosti v svetu Cerkev z njim stopa v dialog. Drugi vatikanski koncil je poudaril potrebo dialoške navzočnosti Cerkve v svetu. Glavna tema našega članka je iskanje odgovora, ali ima kateheza sama po sebi dialoško strukturo in ali je prostor dialoga med Cerkvijo in svetom. Raziskava najprej pokaže na dialog odrešenja kot odnos med Bogom in človekom. Nato predstavi odnos Cerkve do sveta, ki je odnos dialoga. Ker je kateheza v službi božjega odrešenjskega dialoga in ker je del cerkvenega poslanstva, je obenem dialoška in je lahko nekako prostor dialoga Cerkve s svetom. Ta dialog je resa specifičen, saj temelji na duhovnosti dialoga. Pogled na katehezo je vsebovan v novem vatikanskem Katehetskem direktoriju, ki jo opredeljuje kot 'laboratorij dialoga'.

**Ključne besede:** Cerkev, svet, kateheza, dialog, duhovnost dialoga



## Leszek Szewczyk – The Specific Content of Preaching the Word of God in a Secularized Environment

*Specifična vsebina pridiganja o božji besedi v sekulariziranem okolju*

**Abstract:** The proclamation of the word of God must always consider the unchanging Gospel and the present life of the Church and theology, which constitute the correct interpretation of the revealed word of God. The content of preaching the word of God is the good news about Jesus Christ, Lord and Saviour, and, more broadly, God's revelation and human existential problems. Therefore, the proclamation of the word of God draws its content from the Bible and observation of the world in which contemporary man lives and creates. This study aims to indicate the specific content of preaching the word of God in a secularized environment. This proclamation should lead to faith as a personal encounter with Jesus Christ and show the true God and Jesus Christ – man's only Saviour. At the same time, it should try to answer people's questions and desires.

**Keywords:** the content of preaching, preacher, secularized environments, preaching to those who seek God.

**Povzetek:** Oznanjevanje božje besede mora vselej upoštevati nespremenljivi evangelij in sedanje življenje Cerkve in teologije, to pa naredi interpretacijo razodete božje besede ustrezno. Vsebina pridiganja o njej je vesela ali dobra novica o Jezusu Kristusu, Gospodu in Odrešeniku, a tudi širše: o božjem razodetju in o človeških eksistencialnih težavah. Oznanjevanje božje besede tako utemeljuje svojo vsebino na podlagi Svetega pisma in opazovanja sveta, v katerem sodobni človek živi in deluje. Cilj te študije je, pokazati na specifično vsebino pridiganja o božji besedi v sekulariziranem okolju. To oznanjevanje naj vodi k veri kot osebnemu srečanju z Jezusom Kristusom in kaže na pravega Boga in Jezusa Kristusa, edinega človekovega odrešenika. Obenem pa naj poskuša odgovarjati na vprašanja in hotenja ljudi.

**Ključne besede:** vsebina pridiganja, pridigar, sekularizirana okolja, pridiganje iskalcem Bog



## Elżbieta Osewska and Józef Stala – The Human Being Lost in Consumerism: A Polish Perspective and Challenges in Religious Education *V potrošništvu izgubljeno človeško bitje: poljski pogled in izzivi verske vzgoje*

**Abstract:** The contemporary educational context is very diversified, but in most European countries is based on postmodernity with all its conditions, with special emphasis on individualism, consumerism and cultural changes. The predominance of ‚the dictatorship of consumerism‘ leaves most Christian among them Poles in a position where, if they wish to retain their cultural independence, must understand the present challenges and stand against a powerful ideological tsunami. Taking into consideration a variety of challenges and threats arising from ‚liquid modernity‘, among them strong consumerism, it is important in accord with personalistic theory inspirations to support Christian religious education. This article explores the changes that have taken place in Poland in the last 30 years – the transition from a socialist to a capitalist society, with emphasis put on the challenges posed by consumerism. Then, evaluates consumerism and its consequences in the light of Pope John Paul II’s teaching. In the last part presents the most important conclusions for Christian Religious Education in schools, especially the need for more issue-oriented education in order to help pupils to be critical thinkers discerning contemporary social, cultural and moral issues.

**Keywords:** Christian religious education, consumerism, individualism, personalistic approach, Poland

**Povzetek:** Sodobni vzgojni kontekst je zelo raznolik, a v večini evropskih držav temelji na postmoderni z vsemi njenimi pogojenostmi, zlasti na individualizmu, na potrošništvu in na kulturnih spremembah. Prevlada »diktature potrošništva« vodi večino kristjanov med Poljaki v položaj, v katerem morajo razumeti sedanje izzive in se upreti močnemu ideološkemu viharju, če želijo ohraniti svojo kulturno samostojnost. Upoštevajoč različne izzive in nevarnosti, ki izhajajo iz ‚tekoče moderne‘, med njimi izrazito potrošništvo, je v skladu z navdihi personalistične teorije pomembno podpirati krščansko versko vzgojo. Članek obravnava spremembe, kiso se zgodile na Poljskem v zadnjih tridesetih letih – prehod iz socialistične v kapitalistično družbo s poudarkom na izzivih, spodbujenih zaradi potrošništva. Nato ovrednoti potrošništvo in njegove posledice v luči nauka papeža Janeza Pavla II. V zadnjem delu pa predstavi najpomembnejše sklepe za krščansko versko vzgojo v šolah, zlasti potrebo po bolj tematsko usmerjenem pouku: učencem naj bi pomagal, da postanejo kritični misleci, ki presojajo sodobna družbena, kulturna in moralna vprašanja.

**Ključne besede:** krščanska verska vzgoja, potrošništvo, individualizem, personalistični pristop, Poljska



## Domen Kušar, Leon Oblak in Manja Kitek Kuzman – Lesena sakralna arhitektura v sodobni arhitekturni praksi *Wood in Modern Sacral Architecture*

**Povzetek:** Slovenija je dežela gozdov. Obnovljivi les je ekološko zdrava surovina. To je material, ki prostor naredi domač, gostoljuben, umirjen. V takšnem prostoru laže najdemo stik s svojo notranjostjo in s presežnim – Bogom. V članku želimo predstaviti sodobno leseno sakralno arhitekturo kot interpretacijo vzdušja časa, kot moderno sakralno umetnost, ki prikazuje skladje med umetnostjo in razvojem tehnike. Obravnavamo evropske krščanske sakralne stavbe, saj določajo sakralno arhitekturo in kulturno okolje Evrope. V predstavljenih zgledih sodobne krščanske sakralne arhitekture prevladuje skupna značilnost, osredotočena na prikaz formalnih, konstrukcijskih in stilnih značilnosti, medtem ko sta njihova teološka in obredna določenost praviloma docela različni glede na prostorin osebno izkušnjo. Uporaba lesa v sodobnih sakralnih stavbah sledi navodilom papeževe okrožnice Laudato si', ki zagovarja racionalno rabo predvsem lokalnega materiala, pa tudi socialni vidik zagotavljanja dela in življenja ljudem, ki od tega živijo.

**Ključne besede:** sakralna arhitektura, les, bogoslužni prostor, arhitekturna praksa

**Abstract:** Slovenia is a land of forests. Wood is a healthy, ecological and sustainable material. It is a material that makes the space homely, hospitable, calm. In such a space, it is easier to find contact with our innerself and the superfluous- God. In this article, we want to present modern wooden sacral architecture as an interpretation of the atmosphere of the time, as modern sacral art, which shows the harmony between art and the development of technology. We deal with Christian sacral buildings, as these determine the sacral architecture and cultural environment of Europe. A common feature predominates in the presented examples of modern Christian sacral architecture, focusing on the presentation of formal, constructional and stylistic features, while their theological and ritual specificity are usually quite different in terms of space and personal experience. The use of wood in modern sacral buildings follows the instructions of the Pope's circular Laudato si', which advocates the rational use of mainly local material and the social aspect of providing work and life for the people who live from it.

**Keywords:** sacral architecture, wood, worship place, architectural practice



## Bogoslovni vestnik, Vol. 80 (2020), No.1

### **Branko Klun – Vera, upanje in ljubezen v luči fenomenološko eksistencialne analize**

***Faith, Hope, and Love in the Light of Phenomenological Existential Analysis***

**Povzetek:** Od sv. Avguština dalje se Pavlova triada vere, upanja in ljubezni, ki zaznamuje krščanski način bivanja, razlaga s pomočjo pojma kreposti, ki prihaja iz grške filozofije in temelji na njenih ontoloških predpostavkah. Heidegger je kritiziral grško ontologijo substance in razvil fenomenološko analizo človekove eksistence, ki v ospredje postavlja njeno dinamično in časovno razsežnost. Naš prispevek uporablja podoben metodološki pristop, ki želi vero, upanje in ljubezen razložiti ne kot lastnosti (kreposti) bivajočega človeka, temveč kot moduse njegovega bivanja. V podobnosti in obenem distanci do Heideggerjeve eksistencialne analize veri, upanju in ljubezni ustrezajo trije modusi časovnosti: v veri človek živi svoj odnos do bivšosti, ki je absolutno pred njim, v upanju človek sega v bodočnost onkraj vsake predstavljenje prihodnosti, v ljubezni pa izvršuje svojo prisotnost/sedanjost, v kateri se razkriva presežni in nemlinjivi smisel. Medtem ko Heidegger vztraja na končnosti časa in človekovega bivanja, pa eksistencialna analiza krščanskega življenja kaže njegov odnos do neskončnosti in metafizično poklicanost.

**Ključne besede:** teologalne kreposti, vera, upanje, ljubezen, Heidegger, eksistencialna analiza

**Abstract:** From St Augustine onwards, St Paul's triad of faith, hope and charity, which characterises the Christian way of being, is explained using the concept of virtue, which comes from Greek philosophy and is based on its ontological presuppositions. Heidegger criticised the Greek ontology of substance and developed a phenomenological analysis of human existence that foregrounds its dynamic and temporal dimension. This article takes a similar methodological approach, seeking to explain faith, hope and love not as properties (virtues) of human beings but as modes of human existence. In similarity and at the same time distance to Heidegger's existential analysis, faith, hope, and love correspond to three modes of temporality: in faith, man lives his relation to a past that is absolutely before him; in hope, the man reaches into a future beyond any conceivable future; and in love, man exercises his presence in which a transcendent and timeless meaning is revealed. While Heidegger insists on the finitude of time and human existence, an existential analysis of the Christian life shows its relation to infinity and its metaphysical vocation.

**Key words:** Theological virtues, faith, hope, love, Heidegger, existential analysis



## Ivan Platovnjak and Tone Svetelj – Chronos and Kairos of Hope

### *Chronos in kairos upanja*

**Abstract:** Hope finds its place in moments of negativity as a glimpse beyond the things themselves towards the things to come. Hope is based on a structure of vision that suddenly allows us to see the invisible and the unapparent beautiful in a way that goes beyond chronological time. Even though it refers us to eschatology, this vision of hope exists only in the present time rooted in waiting and should be as such the transforming force of daily life. By referring to Plato, Heidegger, the Old and New Testament, and some ecclesiastical documents, this article presents Chronos and Kairos of hope.

**Keywords:** Hope, Chronos, Kairos, Bible, Kingdom of God, Eucharist, Fulfillment

**Povzetek:** Upanje v negativnih trenutkih je kot bežen pogled, ki gre onkraj stvari samih v smeri stvari, ki prihajajo. Upanje temelji na strukturi vizije, ki nam nenadoma dopusti videti nevidno in nepojavno kot čudovito na način, ki presega kronološki čas. Čeprav se navezuje na eshatologijo, ta vizija ali upanje obstaja samo v sedanjem času in je ukoreninjena v čakanju. Kot taka je tudi preobražajoča moč vsakdanjega življenja. Opirajoč se na Platona, Heideggerja, Staro in Novo zavezo in nekatere cerkvene dokumente predstavlja ta članek chronos in kairos upanja.

**Ključne besede:** upanje, chronos, kairos Sveti pismo, Božje kraljestvo, evharistija, izpolnitev



## **Anton Jamnik – Med upanjem kot darom in iluzijami samozadostnega subjekta**

### ***Between Hope as a Gift and Illusions of a Self-sufficient Subject***

**Povzetek:** Po opisu utvare neskončnega napredka v zgodovini, ki temelji na zavračanju eshatološkega krščanskega upanja, predstavljamo dva sodobna predloga oz. iluziji, kako se izogniti popolnemu brezupu. Prvi ohranja upanje v stvarjenje novega človeka s pomočjo znanosti in tehnologije – razumska korupcija krščanske eshatologije; drugi predлага, da se v celoti osredinimo na sedanjost in opustimo vse upanje – filozofija obupa, ki se prepušča absurdnu in nihilizmu. Obe utvari temeljita na antropologiji dejavnega subjekta, ki ima stvari pod nadzorom – kar v sodobni razpravi o definiciji osebe in njenih bioetičnih implikacijah bolj ali manj prevladuje – in zavrača antropologijo dovzetnosti, ranljivosti in odvisnosti. Z roko v roki hodita tudi z antropološkim premikom od primata razuma k primatu svobode, razumljene v subjektivnem smislu. Paradoksalno je, da izkušnja brezizhodnih okoliščin (okoliščin, v katerih je človek upravičeno v skušnjavi, da upanje izgubi) omogoča do upanja privilegiran dostop. Takšne so recimo okoliščine postmodernega subjekta, ujetega v svoj ‚mehurček‘ nadzora nad sedanjostjo in nad samim seboj, ki primat pripisuje svobodi, omejeni z ničemer drugim kot z njegovo lastno izbiro. Izkušnja soočanja z brezizhodnimi okoliščinami, ki sprožajo obup, je ironično tudi izkušnja, ki človeku dopušča, da ta ‚mehurček‘ predre in se tako odpre za skrajno drugačnost in upanje. Takšno upanje ni upanje, ki ga subjekt doseže z lastnimi močmi, temveč tip upanja, ki je kakor dar – njegov arhetip je eshatološko krščansko upanje. Upanje je krepost, je moč, je junaška odločnost duše. Najvišja oblika upanja pa je premagan obup. V zaključku poudarjamo, da je upanje konkretizacija pristnega človeškega življenja, ki ga določata tako avtonomija kot skrajna dovzetnost oz. sprejemanje daru.

**Ključne besede:** upanje, obup, krščanstvo, znanost, tehnologija, nihilizem, absurd, sekularizacija, postmoderna

**Abstract:** After describing the illusion of indefinite progress in history, based on the rejection of eschatological Christian hope, the author presents two contemporary propositions or rather illusions on how to avoid total despair. The first one preserves hope into creating a new man with the help of science and technology – Christian eschatology corrupted by reason; the second one suggests that we should entirely focus on the present and abandon all hope – the philosophy of hope which surrenders itself to absurd and nihilism. These two illusions are based on the anthropology of an active subject who has everything under control – which more or less dominates the contemporary discussion on the definition of a person and their bioethical implications – and rejects the anthropology of susceptibility, vulnerability and dependence. They walk hand in hand with the anthropological shift from the primate of reason to the primate of liberty, understood subjectively. Paradoxically, the privileged access to hope is an experience of hopeless circumstances: circumstances in which man is rightly tempted to lose hope. Such are, for instance, the circumstances of the post-modern subject, caught in his own little ‚bubble‘ of control over the present and over himself, who attributes the primate to liberty, limited by nothing else but his own choice. The experience of facing hopeless circumstances which incite despair is ironically also an experience that allows man to burst this ‚bubble‘ and thus open himself to extreme difference and hope. Such hope is not to hope which the subject could acquire with his own strength; it is the sort of hope which is a gift, and its archetype is the eschatological Christian hope. Hope is a virtue; hope is strength; hope is the heroic determination of a soul. The



highest form of hope is to overcome despair. The author concludes that hope is the realisation of the authentic human life determined by autonomy and extreme susceptibility or the gift's acceptance.

**Keywords:** hope, despair, Christianity, science, technology, nihilism, absurd, secularization, postmodern



## **Bojan Žalec – Bivanjsko upanje, smisel in resonanca**

### ***Existential Hope and Meaning of Life, and Resonance***

**Povzetek:** Avtor aplicira teorijo resonance Hartmuta Rosa. Pokaže, da Rosov pojem resonance omogoča teoretsko poglobitev razumevanja bivanjskega smisla in upanja ter njuno koristno osvetlitev. Struktura članka: najprej avtor pojasni fenomene resonance, bivanjskega upanja in bivanjskega smisla. Na tej podlagi utehelji trditev, da bivanjski smisel temelji na resonanci, saj predpostavlja vse bistvene značilnosti resonance. Iz tega izhaja, da je predmet teženja našega bivanjskega upanja resonanca, saj brez resonance ni bivanjskega smisla, ki pa je neposredni ‚predmet‘ teženja bivanjskega upanja.

**Ključne besede:** Hartmut Rosa, resonanca, odtujenost, bivanjski smisel, bivanjsko upanje

**Abstract:** The author applies Hartmut Rosa's resonance theory. He shows that Rosa's notion of resonance enables a theoretical deepening of the understanding of the meaning of life and hope, as well as their useful illumination. The article's structure is as follows: First, the author explains the phenomena of resonance, existential hope and meaning of life. On this basis, he substantiates the thesis that the meaning of life is grounded in resonance, as it presupposes all the essential characteristics of resonance. It follows that the object of the aspiration of our existential hope is resonance because without resonance, there is no meaning of life, and this is the direct ‚object‘ of the aspiration of existential hope.

**Keywords:** Hartmut Rosa, resonance, alienation, the meaning of life, existential hope



## Mateja Pevec Rozman – Upanje za naravo in človeštvo: nekateri etični premisleki

### *Is there a Hope for Nature and Humanity: Some Ethical Consideration*

**Povzetek:** Človeštvo se sooča z velikimi tehnološkimi in tehničnimi izzivi, ki dajejo človeku občutek nadzora nad življenjem; življenja zunaj nas (obvladovanje narave in naravnih pojavov, kolonizacija vesolja, vesoljsko rudarjenje ipd.) in svojega lastnega življenja (preoblikovanje telesa, iskanje eliksirja večne mladosti ipd.). Čeprav se je človeštvo od samega začetka ukvarjalo s podobnimi vprašanji (kako razumeti in obvladati življenje), postajajo danes le ta, predvsem pa odgovori nanje, zastrašujoči in skrb vzbujujoči. Razvoj tehnike in tehnologije, predvsem biotehnologije, ki obljublja človeku življenje brez bolečine in malodane raj na zemlji, odpirajo mnoga etična vprašanja, s katerimi se razvojne družbe in korporacije po večini ne ukvarjajo, zahtevajo pa temeljiti etični premislek.

Človek je postal gospodar narave, narava, naše okolje pa je vse bolj ranljivo in ogroženo. Danes govorimo o okoljski krizi (Harari 2019, 13), ki ne ogroža le narave; pravzaprav ogroža človeka samega. Človek s svojim potrošniškim načinom življenja bistveno prispeva k neugodnim klimatskim spremembam. V zgodovini planeta Zemlja so se klimatske spremembe sicer ves čas dogajale, a ta naravni tok ciklusov je zadnjih 200 let (od industrijske revolucije dalje) odločno pospešen. Živimo v paradoksni situaciji, ko je človek postal žrtev in suženj lastnega napredka. Postavlja se nam vprašanje, ali smo na klimatske spremembe pripravljeni in kaj smo pripravljeni narediti, da bomo preživeli in ohranili planet Zemljo za bodoče rodove.

V pričujočem prispevku uvodoma spregovorimo o odnosu med človekom in naravo in izpostavimo problematiko tega odnosa. Pogled v predizhodiščno situacijo, ko je bila narava zaupana človeku v varovanje in gospodovanje, in odmik od le-te, pomaga razumeti sedanje nezavidljivo stanje, v katerem se je znašlo človeštvo in planet Zemlja. Namen prispevka je pokazati, da so v sodobnem postmodernem času potrebna nova etična pravila, ki bodo zadevala človeške (medosebne) odnose in tudi odnos do celotnega stvarstva. Osrednja teza prispevka je v postavitevi nove etične perspektive, kot jo predлага Hans Jonas, kjer se etika odgovornosti za drugega kot izvor moralnega čuta dopolnjuje z odgovornostjo do narave, ki ji je ponovno potrebno priznati njeno lastno bistvo in dostenjanstvo. V spremenjenem odnosu do stvarnosti in aktivni solidarni odgovornosti vsakega posameznika in celotnega človeštva je moč iskati upanje za preživetje človeka, narave in bodočih rodov.

**Ključne besede:** človek, narava, ekologija, etika, odgovornost, globalizacija

**Abstract:** Humanity faces major technological and technical challenges that give a man a sense of control over life; life outside us (mastery of nature and natural phenomena, colonization of the universe, space mining, etc.) and one's own life (transformation of the body, search for the elixir of eternal life and youth, etc.). Although from the very beginning humanity has dealt with similar questions (how to understand and master life), today only these, and above all the answers to them, are becoming frightening and worrying. The development of technique and



technology intervenes in the field of man and the human environment and opens many ethical issues, which development societies and corporations are mainly not dealing with but require thorough ethical consideration.

Humanity has become the master of nature, but nature and our environment are increasingly vulnerable and endangered. Today, we are talking about an environmental crisis (Harari 2019, 13) that threatens not only nature; it endangers man himself. With his consumer way of life, man contributes significantly to unfavourable climate change. In the history of the Earth, climate change has been happening all the time. Still, this natural flow of cycles has been decisively accelerated in the last 200 years (since the Industrial Revolution). We live in a paradoxical situation where man has become a victim and a slave to his progress. The question arises as to whether we prepare for climate change and what we are willing to do to survive and preserve planet Earth for future generations.

In the present article, we talk about the relationship between man and nature and highlight the issue of this relationship. Looking at the pre-initial situation, when nature entrusted to man in protection and domination, and moving away from it, helps to understand the current unenviable state in which humanity and the planet Earth found themselves. The purpose of this paper is to show that in modern, postmodern times, we need new ethical rules that will concern human (interpersonal) relationships and the relationship to the whole of creation. The paper's central thesis is setting a new ethical perspective, as proposed by Hans Jonas, where the ethics of responsibility for the other as the source of the moral sense complemented by a commitment to nature, which again needs to acknowledge its essence and dignity. In a changed attitude towards reality and active solidarity responsibility of each individual and the whole of humanity, it is possible to look for hope for the survival of man, nature and future generations.

**Keywords:** human, nature, ecology, ethics, responsibility, globalisation



## Stjepan Štivić – Upanje v krščanstvu in transhumanizem *Hope in Christianity and Transhumanism*

**Povzetek:** Upanje je večplasten pojem. Navadno zadeva stanje osebe, ki si – glede na dane okoliščine – želi dober izid. Upanje v krščanstvu ne ovrže navedenega pomena upanja, ampak ga vključi in ga prestopi. To upanje velja za oblubo, razodeto v Jezusu Kristusu. Čeprav njegova polna vsebina presega realnost, je na izkustveni ravni delno navzoča v krščanski eksistenci. Transhumanizem, priljubljeno ideoološko gibanje današnjega časa, ponuja izpolnitev vsebine človeškega upanja – nesmrtnosti in odprave trpljenja – v zgodovinskem okviru z uporabo človeških moči. Avtor v središče postavlja pojem upanja v krščanstvu in prikazuje njegovo nespojljivost s transhumanistično podobo človeka in njegove prihodnosti. V krščanstvu upanje pomeni pričakovanje, ki je odnos med dajalcem oblube in sprejemnikom. Krščanska misel opozarja na krizo upanja v sodobni družbi in navaja simptome, ki jih je mogoče prepoznati v transhumanizmu. Transhumanizem temelji na ideji progrusa, ki bo skozi sodobno tehnologijo kot orodje uresničil človekovo upanje – nesmrtnost in odpravo trpljenja. Način doseganja vsebine upanja je predugačenje biološkega temelja človeka.

**Ključne besede:** krščansko upanje, kriza upanja, transhumanizem, pričakovanje, progres, tehnologija

**Abstract:** Hope is a layered concept. However, hope usually refers to the condition of a person in which a good outcome is desired regarding given circumstances. The hope in Christianity does not refute the stated meaning of hope but includes and transcends it. That hope refers to the promise revealed in Jesus Christ. Although its full content transcends reality, it is partially present in Christian existence on an experiential level. Transhumanism, a popular ideological movement of today, offers the fulfilment of the content of human hope – immortality and the abolition of suffering – in a historical framework through human powers. The author puts the notion of hope in Christianity at the centre and shows its incompatibility with the transhumanist image of man and his future. In Christianity, hope is about expectation, which is the relationship between the giver of the promise and the acceptor. Christian thought gives attention to a crisis of hope in modern society and lists symptoms that can be recognized in transhumanism. Transhumanism is based on the idea of progress, which will realize man's hope – immortality and abolition of suffering – through modern technology as a tool. How the content of hope will be achieved is a reshaping of the biological basis of man.

**Keywords:** hope in Christianity, the crisis of hope, transhumanism, expectation, progress, technology



## Mari Jože Osredkar – Upanje kot teološka krepost v luči relacijske teorije Guya Lafona

### ***Hope as a Theological Virtue in the Light of Guy Lafon's Relational Theory***

**Povzetek:** Evangeljsko upanje obravnavamo skupaj z vero in ljubeznijo. Tri teološke kreposti, ki odsevajo vernikov odnos do Boga, opredeljujemo z uporabo relacijske teorije, ki jo je v teologijo uvedel Guy Lafon. Vero opredelimo kot sposobnost prepoznavanja navzočnosti v odsotnosti (D)drugega. Upanje je, prav nasprotno od vere, sposobnost uvida, da (D)drugega, kljub veri, ne moremo popolnoma spoznati in ne imeti v lasti. Ker upanje omogoča in spodbuja nenehno iskanje Boga, je hkrati sposobnost ohranjanja zmožnosti v nezmožnosti, to pomeni: ohranjanje hrepenenja po Bogu kljub že prepoznani božji navzočnosti. Odnos do Boga se namreč nenehno spreminja. Vztrajanje v odnosu do vedno ‚drugačnega Boga‘ imenujemo ljubezen, ki se kaže v odnosu do slehernega človeka.

**Ključne besede:** vera, upanje, ljubezen, evangelij, Guy Lafon

**Abstract:** We represent the Gospel hope in connection with faith and love. The three theological virtues that reflect the believer's relationship to God are defined by the Relational theory introduced into theology by Guy Lafon. Faith is defined as the ability to recognize the presence in the absence of (A)another. Hope is, in stark contrast to faith, the ability to see that (A)another, in spite of faith, cannot be fully known and possessed. Because hope enables and encourages the constant search for God, Hope is at the same time the ability to maintain capacity in disability, that is, to maintain a longing for God despite the already recognized presence of God. The relationship towards God is constantly changing. Perseverance in relation to the always ‚different God‘ is called love, which is reflected in relation to every human being.

**Keywords:** Faith, Hope, Love, Gospel, Guy Lafon



## Vojko Strahovnik in José Ignacio Scasserra – Avtonomija, avtoriteta in zaupanje: virus in meje leta 2020 *Autonomy, Authority, and Trust: Virus and the Limits of 2020*

**Povzetek:** Sodobni liberalizem v izhodišče postavlja posameznikovo avtonomijo. Zato ni presenetljivo, da sta leto 2020 in pandemija, ki ga je zaznamovala, razkrila pomembne meje tega pogleda, posebej kot je šlo za omejevanje svoboščin, ki so se pred tem mnogim zdele samoumevne. Članek obravnava povezani temi. Prva je ustrezen razumevanje pojma avtonomije – tu nasproti liberalističnemu pojmovanju postavlja kantovsko razumevanje avtonomije. Slednje je mnogo bolj prikladno, če želimo razumeti čas, v katerem živimo, in najti poti iz pogostih slepih ulic, ki so v povezavi z pandemijo nastale. Druga tema je zaupanje, ki se je tudi pokazalo kot izjemno krhko. Avtorja ponujata razumevanje zaupanja kot moralne in spoznavne vrline in hkrati izpostavlja, da so avtonomija, avtoriteta in zaupanje relacijski pojni, saj presegajo razumevanje posameznika kot neodvisnega in razumnega delovalca in predpostavljajo drugega. Še več – predpostavljajo, da moramo biti kot posamezniki v deljenem, skupnem prostoru (političnem, moralnem, spoznavnem ipd.) z drugimi. Vrline, tako moralne kot spoznavne, nam pri orientaciji in delovanju v takšnem prostoru pomagajo. Problem sodobnega liberalizma je tudi v tem, da je privadel do pomanjkanja takšnih skupnih prostorov in pomanjkanja poudarka na ustreznih vrlinah, ki bi presegale vrline ‚avtonomnih, racionalnih in neodvisnih‘ posameznikov.

**Ključne besede:** liberalizem, avtonomija, avtoriteta, razum, vrline, zaupanje, pandemija

**Abstract:** Modern liberalism places the autonomy of the individual as a starting point. Therefore, it is not surprising that the year 2020 and the pandemic that marked it revealed significant limits of this view, especially as it concerns the restriction of freedoms that many had taken for granted before. The article deals with two related themes. The first is a proper understanding of the notion of autonomy, where we propose Kant's understanding of autonomy as opposed to the notion of autonomy as defended by liberalism. The former is much more helpful if we want to understand the times in which we live and find ways out of the frequent impasses that have arisen in connection with the pandemic. The second is the topic of trust, which has also proven to be highly fragile. We offer an understanding of trust as a moral and epistemic virtue while at the same time emphasizing that autonomy, authority, and trust are all relational phenomena. They disprove the understanding of the individual as an independent, isolated and rational agent. They presuppose the other.

Moreover, they assume that we as individuals must be in a shared, common space (political, moral, cognitive, ...) with others. Virtues, both moral and epistemic, help us to orient and function in such a space. The problem of modern liberalism is that it has led to a lack of such shared spaces and to a lack of emphasis on appropriate virtues that would go beyond the virtues of an ‚autonomous, rational, and independent‘ individual.

**Keywords:** liberalism, autonomy, authority, reason, virtues, trust, pandemics



## **Stanislav Slatinek – „Navodilo glede zaupnosti pravd“ kot garancija za večje zaupanje v poštenost cerkvenega sodstva**

***„Instruction on the Confidentiality of Legal Proceedings“ as a Guarantee of Greater Confidence in the Integrity of the Ecclesiastical Judiciary***

**Povzetek:** V želji, da se Cerkvi povrne zaupanje glede poštenosti cerkvenega sodstva, je papež Frančišek sredi decembra 2019 objavil „Navodilo glede zaupnosti pravd“, s katerim je iz nekaterih faz v kazenskih postopkih proti klerikom, ki so bili obtoženi kaznivih dejanj zlorabe mladoletne osebe, odpravil papeško tajnost in tako omogočil, da se s temi podatki lahko seznani širša javnost. Navodilo je kratko in vredno velike pozornosti, ker se osredotoča na bistveno – na krščanski pogled in odnos do žrtev spolnih zlorab. Papež Frančišek je v teh primerih odpravil papeško tajnost glede samih postopkov in tudi končnih odločitev v obliki sodbe ali izvensodne odločbe. S tem je vsebinsko dopolnil in prenovil nekatere dokumente svojih predhodnikov ter omogočil, da se o tej globoki rani spolnih zlorab mladoletnih spregovori javno – in ponovno vzpostavi zaupanje v poštenost cerkvenega sodstva. Čeprav študije o pojavi spolnih zlorab razkrivajo, da je glavno prizorišče nasilja domače okolje, je boleča resnica, da so tudi številni duhovniki »izdali milost zakramenta posvečenja s tem, da so popustili najhujšim izrazom skrivnosti zla – mysterium iniquitatis«. Zato je Navodilo revolucionarna novost, ki pomeni, da Ecclesia semper reformanda poteka v iskrenosti in transparentnosti.

**Ključne besede:** kazenski postopek, Navodilo, kaznivo dejanje, kazen, zaupanje.

**Abstract:** In an effort to restore to the Church greater confidence in the integrity of ecclesiastical justice, in mid-December 2019, Pope Francis published the „Instruction on the Confidentiality of Legal Proceedings“, which removes the pontifical secret from certain phases of criminal proceedings against clerics accused of crimes of abuse of a minor, thus allowing this information to be made known to the broader public. The Instruction is short and worthy of great attention because it focuses on the essential, on the Christian view and attitude towards victims of sexual abuse. Pope Francis has lifted the pontifical secret when it comes to the denunciation of clerical offences, on the proceedings themselves and the final decisions in the form of a judgment or an out-of-court decision. In doing so, Pope Francis has added to and reformed some of the documents of his predecessors, allowing this deep wound of sexual abuse of minors to be spoken about publicly and restoring confidence in the greater integrity of the Church's judiciary. Although studies on the incidence of sexual abuse reveal that the main scene of violence is the home environment, the painful truth is that many priests have also betrayed the grace of Ordination in succumbing even to the most grievous forms of the mysterium iniquitatis at work in the world. This is why the Instruction is a revolutionary innovation and means that Ecclesia semper reformanda takes place in honesty and transparency.

**Keywords:** penal trial, Instruction, delict, penalty, confidence.



## **Janez Vodičar – Odprtost pomenu kot temelj upanja v vzgoji in izobraževanju** ***Openness to Meaning as a Foundation for Hope in Education***

**Povzetek:** Vzgoja in izobraževanje sta vedno povezana z upanjem. Vendar je to v konkretno vzgojno-izobraževalne cilje vključeno redko. Članek s pomočjo razumevanja telesa in procesa spoznavanja pri Paulu Ricoeurju izpostavlja možnost vzgoje za upanje. To je mogoče le v možnosti odpiranja lastnih perspektiv, ki izhajajo iz osnovnih pomenov. Še posebej kateheza mora v konkretni telesnosti ter ujetosti v prostor in čas odpirati potrebo po upanju. Iz poziva papeža Frančiška po globalnem vzgojnem dogovoru je izpeljana potreba po preseganju vzgoje, ki se osredotoča zgolj na izobraževanje. Prenovljena vloga učitelja, ki bo gradil na zaupanju s pomočjo poglobljenega osebnega odnosa, je dober začetek vzgoje za upanje. Kakor ravna Jezus ob srečanju s Samarijanko, tako lahko deluje tudi katehet – da bo vodil k spremembji omejene perspektive in gradil na upanju, ki zavezuje.

**Ključne besede:** upanje, vzgoja za upanje, kateheza, globalni vzgojni dogovor, P. Ricoeur, pomen, odprta perspektiva

**Abstract:** Education is always associated with hope. However, it is rarely integrated into concrete educational goals. This article uses Paul Ricoeur's understanding of the body and the process of cognition to show the possibility of educating for hope. This is only possible in the possibility of opening up one's own perspectives, which are derived from fundamental meanings. In particular, catechesis must open up the need for hope in concrete corporeality and entanglement in space and time. Pope Francis's call for a Global Compact on education derives the need to go beyond an education that focuses only on schooling. A renewed role for the teacher, built on trust through a deepened personal relationship, is an excellent start to education for hope. Just as Jesus did when he encountered the Samaritan woman, the catechist can act to bring about a shift in limited perspective and build on the hope that connects.

**Keywords:** Hope, education for hope, catechesis, Global Compact on Education, P. Ricoeur, meaning, opened perspective



## Iva Nežič Glavica – Zaupam, zato si upam: zaupanje kot temeljna geštalt pedagoška kategorija

### ***I Trust, Therefore I Dare: Trust as a Fundamental Gestalt Pedagogical Category***

**Povzetek:** Geštalt pedagogika se s samim terminom zaupanja in njegovo vlogo v pedagoškem procesu sicer ne ukvarja, ga pa v svojih principih poučevanja in učenja implicitno predpostavlja. Pri tem se naslanja na predstavnike reformske pedagogike, ki v zaupanju vidijo predpogoj za ustvarjanje in ohranjanje tako pedagoške interakcije kot tudi pozitivne učne klime, ki stimulira učenčeve pripravljenost za učenje in potenciale za osebno rast. Zato v edukativnem procesu uporablja pristope učenja in poučevanja, ki so osredinjeni na učenca. V ospredju takšnih pristopov je predvsem odnosna komponenta, ki so jo mladi v času epidemije še posebej pogrešali, kar potrjujejo izsledki raziskav. V času poučevanja na daljavo so se na to potrebo ustrezno odzivali le redki učitelji in kateheti – ti so bili sposobni vzpostaviti interpersonalne odnose in učencem ponuditi vsebine, s katerimi so nagovarjali njihove aktualne izzive in jim v nepredvidljivih časih vlivali zaupanje.

**Ključne besede:** zaupanje, geštalt pedagogika, na osebo osredinjeno učenje, odnosna komponenta

**Abstract:** Gestalt pedagogy does not deal with the very term trust and its role in the pedagogical process but implicitly presupposes it in its principles of teaching and learning. In doing so, it relies on representatives of reform pedagogy, who see trust as a prerequisite for creating and maintaining both pedagogical interaction and a positive learning atmosphere that stimulates students' readiness for learning and potential for personal growth. For this reason, it uses student-centred learning and teaching approaches in the educational process. At the forefront of such approaches is the relational component, which was particularly missed by young people during the epidemic, as confirmed by research findings. During distance learning, only a few teachers and catechists responded to this need, able to establish interpersonal relationships and offer them content to address their current challenges and instil confidence in them in these unpredictable times.

**Keywords:** trust, gestalt pedagogy, person-centred learning, relational component



## Andrej Šegula – Upanje in zaupanje v kontekstu pastoralne teologije v času globalnega nezaupanja

### **Hope and Trust in the Context of Pastoral Theology in a Time of Global Mistrust**

**Povzetek:** Pandemija covida-19 je v življenje Cerkve prinesla mnogo sprememb, ki se kažejo na različnih področjih pastoralnega delovanja. Govorimo o stvareh, ki jih je korona odnesla, na drugi stran pa o spremembah, ki se kažejo kot dobre. Ob vsem tem se v človeku naselijo tudi strah, negotovost, morda celo obup in nezaupanje. Ko govorimo o zaupanju oz. nezaupanju, ne moremo mimo dejstva, da Slovenci Cerkvi zaupajo zelo malo, prav tako pa zelo malo zaupajo duhovnikom (raziskava Valicona 2019). Človek v današnjem svetu dobi občutek, da Boga ne potrebujemo. Kljub situaciji pastoralu išče izhod. Nekateri slovenski pastoralisti se navdihujo ob primerih dobre prakse kanadskega duhovnika Jamesa Mallona, ki je s svojim izvirnim pristopom presegel temeljne paradigme obstoječe pastorale. Sam pravi, da so se njegove župnije spremenile, ko je v središče prizadevanja za evangelizacijo postavil tečaj Alfa. Pri tem njegove ‚reforme‘ ne zadevajo samo struktur, ampak segajo tudi na duhovna področja. Primer dobre prakse v slovenskem prostoru vidimo denimo v Slovenj Gradcu, kjer so postavili nove temelje pastoralnega delovanja. In ti premiki dajejo upanje, da tudi Cerkev zapušča držo ‚vzdrževalca‘ struktur in se usmerja k misijonu.

**Ključne besede:** pandemija, obup, zaupanje, nezaupanje, James Mallon, pastoral, Alfa

**Abstract:** The coronavirus has brought many changes in the life of the Church, which are reflected in various areas of pastoral activity. We are talking about the things that the ‚corona‘ has taken away, and on the other hand, about the changes that are proving to be good. With all these changes, fear, insecurity, maybe even despair and mistrust merge in a person. When we talk about trust or distrust, we are surprised by the facts that indicate that Slovenes trust the Church very little and also trust priests very little (Valicon 2019 survey). In today’s world, man gets the feeling that we do not need God. Despite the situation, pastoral care is looking for a way out. Some Slovenian pastoralists are inspired by the examples of good practice of the Canadian priest James Mallon, who, with his original approach, went beyond the basic paradigms of the existing pastoral care. He considers that his parishes changed when he put the Alpha course at the center of the evangelization effort. His ‚reforms‘ do not only concern structures but also reach spiritual areas. We see an example of good practice in Slovenia in Slovenj Gradec, where new foundations for pastoral work have been laid. Moreover, these shifts are the hope that the Church, too, is abandoning the position of ‚maintainer‘ of structures and moving in the direction of the mission.

**Keywords:** pandemic, despair, trust, distrust, James Mallon, pastoral, Alpha



## **Tomaž Erzar – Uničeno zaupanje, ustvarjanje pomena ter zdravljenje moralnih ran v sekulariziranem svetu in religioznem soočanju**

### ***Shattered Assumptions, Meaning Making, and Healing Moral Injuries in a Secularized World and through Religious Coping***

**Povzetek:** V prispevku analiziramo štiri pojme, s katerimi je psihološko raziskovanje človekove ranjenosti poskušalo pojasniti, zakaj je osebna pot do okrevanja in polnega življenja v sekulariziranem svetu dolga – in zakaj se na tej poti odpirajo tudi vprašanja medosebne in kolektivne povezanosti, vere in duhovnosti. Izjemne travmatične situacije porušijo človekovo zaupanje v svet, sebe in druge, sprožijo proces osmišljanja ali ustvarjanja pomena ter povzročijo globoke osebne in kolektivne moralne rane. Tu zagovarjamo mnenje, da je raziskovanje in zdravljenje teh ran v socialni psihologiji in psihoterapiji pokazalo, da se sekularizirani svet danes po številnih desetletjih zanikanja ter življenja v obupu in nesmislu zaveda, da zdravljenje človekove ranjenosti vključuje oblikovanje pristnih življenjskih priповедi o odrešitvi – in da je zdravljenje osebni, medosebni, kolektivni in duhovni proces.

**Ključne besede:** stiska, uničeno zaupanje, ustvarjanje pomena, moralna rana, sekularizirani svet, prioved o odrešitvi, religiozno soočanje.

**Abstract:** In this paper, we analyze four concepts used by psychological research of human woundedness to try to explain why the personal path to recovery and full life in a secularized world is long and why questions of interpersonal and collective connection, faith and spirituality also arise on this path. Extreme traumatic experiences destroy a person's trust in the world, themselves and others, trigger the process of making sense or meaning, and cause deep personal and collective moral injuries. We argue that research and treatment of these injuries in social psychology and psychotherapy has shown that the secularized world today, after many decades of denial and living in despair and meaninglessness, has come to understand that healing human woundedness is a life-changing personal, interpersonal, collective and spiritual process which involves creating authentic life narratives of redemption.

**Keywords:** distress, shattered assumptions, meaning-making, moral injury, secularized world, redemptive life narrative, religious coping.



## **Jonas Miklavčič – Zaupanje in uspešnost umetne inteligence v medicini** ***Trust and Success of Artificial Intelligence in Medicine***

**Povzetek:** Evropska komisija je aprila 2021 izdala predlog pravilnika, ki bo omogočil regulacijo umetne inteligence (UI). Mnogi kompleksni algoritemski sistemi, ki v medicini ponujajo največ upanja za drastičen napredek, strogih kriterijev, ki jih v svojem predlogu navaja Evropska komisija, pogosto žal ne dosegajo – npr. ne delujejo transparentno. Kot enega izmed kriterijev za presojanje etičnosti uporabe UI tako predlagam kriterij uspešnega delovanja, saj bi morda lahko sistemom, ki konsistentno delujejo uspešno, zaupali tudi, če kriterija transparentnosti ne bi dosegali. Tu naletimo na problem odnosa med zaupanjem in uspešnostjo. Ne le, da je naše zaupanje v odnosu do UI odvisno od uspešnega delovanja sistemov, pač pa je tudi uspešnost njihovega delovanja odvisna od našega zaupanja – saj njihova odličnost temelji tudi na uporabi podatkov, ki jim jih zaupamo v učne namene. Morda je edini način za rešitev tega krožnega problema ta, da sistemom zaupamo, tudi ko ti zaupanja še niso povsem vredni.

**Ključne besede:** umetna inteligenca, medicina, transparentnost, zaupanje, uspešno delovanje

**Abstract:** The European Commission has proposed legislation to enable the regulation of artificial intelligence (AI). However, many complex algorithmic systems that offer the greatest hope for dramatic advances in medicine often fail to meet the strict criteria of the European Commission – e.g. they often do not operate transparently. As one of the criteria for assessing the ethical use of AI, I propose the criterion of successful performance since perhaps systems that work consistently well could be trusted even if they do not meet the criterion of transparency. Here we encounter the problem of the relationship between trust and performance. Not only does our trust in AI depend on the successful operation of the systems, but the success of their operation depends on our trust since their performance also relies on the use of data we provide for algorithm's learning. Perhaps we need to trust the systems before they can be trustworthy.

**Keywords:** artificial intelligence, medicine, transparency, trust, successful performance



## **Simon Malmenvall – (Mis)Trusting Unification: Examples of East Slavic Perception of the Council of Florence**

### ***(Ne)zaupljivo zedinjenje: primeri vzhodnoslovanskega sprejemanja florentinskega koncila***

**Abstract:** This article discusses the religious and cultural background of the ambivalent reception of the Council of Florence (1437–1439) among the East Slavic ('Rus') ecclesiastical and political elite of the time, which was characterized by (mis)trust towards the late Byzantine pro-Western stance and unified Christianity under the authority of the pope. The author of this article accentuates the establishment of two separate (Orthodox) ecclesiastical and cultural centres, Kyiv and Moscow, as the main long-term consequence of the council in Eastern Europe. Here, special attention is given to the role of Isidore, the metropolitan of Kyiv, and two narrative texts from the mid-fifteenth century concerning the events during and after the council. The first is the polemical treatise Isidore's Council written by the presbyter Simeon of Suzdal, while the second is the anonymous travel diary Journey to Florence. The former is defined by its 'anti-Latin' polemical tone, which decisively influenced the later East Slavic, particularly Muscovite, perception of unionism. On the other hand, the Journey, with its lack of any theological problematization of the council decrees, represents the first East Slavic travel diary describing social and cultural features of Central and Southern Europe.

**Keywords:** Council of Florence, medieval ecclesiastical history, literature of Rus', Orthodoxy, unionism

**Povzetek:** Članek se posveča verskemu in kulturnemu ozadju dvoumnega sprejemanja florentinskega koncila (1437–1439) med takratno vzhodnoslovansko (starorusko) cerkveno in politično elito, ki je bilo obarvano z (ne)zaupanjem do Zahodu naklonjenega stališča poznegra Bizanca in do zedinjenja krščanskega sveta pod papeževim vodstvom. Avtor članka poudarja vzpostavitev dveh ločenih (pravoslavnih) cerkvenih in kulturnih središč, to je Kijeva in Moskve, kot glavno dolgoročno posledico koncila na ozemlju vzhodne Evrope. Tu so posebej pozorno obravnavani kijevski metropolit Izidor in dve pripovedni besedili iz sredine 15. stoletja, ki zadevajo dogodke med in po koncilu. Prvo besedilo je polemični spis Izidorjev zbor, katerega avtor je duhovnik Simeon iz Suzdalja, drugo pa je anonimni potopis Potovanje v Firence. Prvo opredeljuje 'protolatinska' polemična ost, ki je odločilno vplivala na kasnejše vzhodnoslovansko, zlasti moskovsko, (ne)sprejemanje uniatskega pojava. Po drugi strani Potovanje z odsotnostjo teološkega problematiziranja koncilskih odlokov predstavlja prvi vzhodnoslovanski potopis, ki prinaša oris družbenih in kulturnih značilnosti srednje in južne Evrope.

**Ključne besede:** florentinski koncil, srednjeveška cerkvena zgodovina, staroruska književnost, pravoslavje, uniatsko vprašanje



## Urška Jeglič – Zaupanje do halal izdelkov in halal proizvodnje pri muslimanih v Republiki Sloveniji *Trust in Halal Products and Halal Production among Muslims in Slovenia*

**Povzetek:** Halal industrija je začela počasi cveteti pred tridesetimi leti, ko se je na svetovnem trgu začelo množično uveljavljanje halal inšpekcij in posledično izdajanje halal certifikatov ter označevanje izdelkov z njim. V začetku 21. stoletja je Islamska skupnost v Republiki Sloveniji podelila prve certifikate slovenskim podjetjem, med katerimi prevladujejo podjetja z mesno industrijo. Vsi muslimani v Sloveniji se prehranjevanja po halal predpisih ne držijo. Prav tako vsi muslimani ne kupujejo izdelkov s halal certifikatom. Članek predstavlja stanje zaupanja muslimanov v Sloveniji v halal izdelke in halal industrijo. Na podlagi opravljene raziskave je mogoče reči, da glede na zaupanje v halal izdelke in halal proizvodnjo obstajajo tri različne skupine muslimanov.

**Ključne besede:** halal, halal certifikati, halal izdelki v Sloveniji, halal prehrana, zaupanje muslimanov

**Abstract:** The halal industry began to flourish 30 years ago with the mass introduction of halal controls and the subsequent halal certification and labelling of products. At the beginning of the 21st century, the Islamic Community in the Republic of Slovenia awarded the first certificates to Slovenian companies operating mainly in the meat industry. Not all Muslims in Slovenia adhere to the halal diet. Also, not all Muslims buy halal-certified products. This article presents how Muslims in Slovenia trust halal products and the halal industry. Based on the research conducted, we observe that there are three distinct groups of Muslims in terms of their trust in halal products and a halal production.

**Keywords:** halal, halal certificate, halal products in Slovenia, halal diet, the trust of Muslims



## Marjan Turnšek – Zakrumentalnost in dialoškost vere Sacramentality and Dialogicity of Faith

**Povzetek:** Vprašanje vere je v sodobni kulturi zelo raznoliko obravnavano. Razprava pokaže, kako je podoba vere predstavljena v dokumentu mednarodne teološke komisije „Vzajemnost med vero in zakramenti v zakrumentalni ekonomiji“ (2020; komisija deluje v okviru Kongregacije za nauk vere). Izpostavljeni so nekateri vidiki vere, ki so bili v preteklosti manj navzoči: predvsem zakrumentalnost in dialoškost, ki poudarjata osebnostno noto vere kot odnosa med božjimi osebami in človekom kot osebnim bitjem. Ti teološki obrisi vere so bliže pojmovanju vere, ki ga poznamo iz začetne dobe krščanstva, kakor morda poimenovanjem iz srednjega veka. To kaže, da je kulturno-verska občutljivost sodobnega človeka bližja takratni občutljivosti in zato zahteva tudi podoben pristop. Ta ugotovitev je pomembna za pastoralno delovanje, ne le na področju priprave na zakramente, marveč za celotno posredovanje vere novim rodovom.

**Ključne besede:** vera, zakrumentalnost vere, dialoškost vere, zakramenti, Mednarodna teološka komisija

**Abstract:** The question of faith is treated very differently in modern culture. The discussion shows how the image of faith is presented in the document of the International Theological Commission, „The Reciprocity between Faith and Sacraments in the Sacramental Economy“ (2020; the commission works within the framework of the Congregation for the Doctrine of the Faith). Some aspects of faith are highlighted that have been less present in the past: especially sacramentality and dialogicity, which emphasize the personal touch of faith as a relationship between the essential unity of God in three persons and man as an individual being. These theological outlines of faith are closer to the notion of faith we know from the early days of Christianity than perhaps to those of the Middle Ages. This shows that the cultural-religious sensitivity of modern man is closer to the sensitivity of that time, and for this reason, therefore, requires a similar approach. This observation is essential for pastoral activity, not only in preparation for the sacraments but also in the whole transmission of faith from one generation to the next.

**Keywords:** faith, the sacramentality of faith, dialogicity of faith, sacraments, International Theological Commission



## **Robert Petkovšek – Kaj je etika in zakaj ravnati etično?** **What Is Ethics and Why Should We Act Ethically?**

**Povzetek:** V prispevku na podlagi delne raziskave moralne filozofije Roberta Spaemanna poskušamo odgovoriti na vprašanje »Zakaj ravnati etično?« – nanj odgovarjamo na podlagi raziskave temeljnih vprašanj etike, kakor so razlika med etiko in moralo, etika kot praktična, in ne teoretična veda, etika kot filozofska refleksija v razmerju do znanosti, predmet etike, tipi etike in kriteriji etičnega vrednotenja. Namenski prispevki je približati etično refleksijo delu na različnih strokovnih področjih.

**Ključne besede:** etika, morala, človečnost, tipi etike, kriteriji etičnega vrednotenja

**Abstract:** This paper aims to answer to the question “Why should we act ethically?” on the basis of an investigation on Robert Spaemann’s moral philosophy. The answer to the question will be provided on the basis of analysis of fundamental ethical questions, such as the difference between ethics and moral, ethics as a practical and not a theoretical science, ethics as a philosophical reflection in its relationship with science, the object of ethics, the types of ethics, and the criteria of ethical valuation. The main aim of the paper is to make ethical reflection accessible to the readership from different areas of expertise.

**Keywords:** ethics, moral, humanity, types of ethics, criteria of ethical valuation



## **Maja Bjelica – Alevijstvo in kultura diha**

### ***Alevi and the Culture of Breath***

**Povzetek:** Prispevek prevprašuje vlogo diha v alevijski verski in življenjski praksi. S pregledom nekaterih rab turške besede za dih, to je nefes, ter z umestitvijo dihanja na eno osrednjih mest alevijske obredne prakse besedilo ponuja nekatere vzporednice z mislijo Luce Irigaray, ki zagovarja pomen kultivacije diha, pri kateri imajo ženske bistveno vlogo. Na osnovi predstavljenih skupnih točk je mogoče razpozнатi nekatere temeljne značilnosti irigarajjske kulture diha, ki alevijsko skupnost delajo še posebej ugodno okolje za razvijanje naklonjenih medsebojnih odnosov na osnovi poslušanja in sprejemanja ter nenazadnje strpnega medkulturnega sobivanja.

**Ključne besede:** alevijstvo, dih, Luce Irigaray, kultura diha, antropologija religije

**Abstract:** The article inquires into the role and significance of breath in the religious and life praxis of the Turkish Alevi. By reviewing some uses of the Turkish word for breath, i.e. nefes, and by placing breathing at the centre of Alevi ritual practice, the text offers some parallels with the thought of Luce Irigaray, who advocates the importance of breath cultivation in which women play an essential role. Some of the discovered characteristics of the Alevi breathing experiences are also recognised as fundamental elements of Irigaray's culture of breath. These make the Alevi community a particularly favourable environment for developing favourable interpersonal relationships based on listening and acceptance and tolerant intercultural coexistence.

**Keywords:** Aleviness, breath, Luce Irigaray, the culture of breath, anthropology of religion



2020

**Bogoslovni vestnik, Vol. 80 (2020), No.1**

**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 apophasic, 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 fifty 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 prispleli 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 predstavivah 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 cerkvenoupravnim slovenikom 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 njen 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 ravnljivi 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 ohranjamо pri življenju s podaljševanjem brezplodne terapije, tudi če takšna terapija povečuje njihovo trpljenje in podaljšuje njihovo agonijo. Na tej podlagi je smiseln preučiti relevantne argumente, da bi tako dosegli ustrezен 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.

**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 pozneje soočanje s težkimi situacijami in z neovladljivimi 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 priatelj Slovencev, je za covidom-19 v devetdesetem letu starosti umrl 16. aprila 2020 v Parizu. Nekdanji študent École normale supérieure 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. Srčko relacijske teorije najdemo v knjigi *Le Dieu commun*, ki je izšla leta 1981. V središču njegovega razmišljanja je vera, ki temelji na evangelijskem 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



## Bogoslovni vestnik, Vol. 80 (2019), No. 2

### **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 konkretnе življenske situacije.

**Ključne besede:** sekularizacija, religija, Talal Asad, tradicija, socializacija, učenje, rezilienza

**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, Rezilienza, teologalne kreposti in odzivna Cerkev

### *Resilience, theological virtues, and a responsive Church*

**Povzetek:** Članek ima tri glavne dele. V prvem analiziramo pojem rezilience. Izraz ‚rezilienza‘ se uporablja v različnih vedah in na različnih področjih. Iz teh rab izlučimo jedrne značilnosti rezilience. Ugotavljam, da pri rezilientci 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, ugotavljam, 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 rezilienza 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. Ugotavljam, 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. Ugotavljam, 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:** rezilienza, 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, Rezilienza 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 pojmom 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:** rezilienza, 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*

**Povzetek:** Med ključnimi besedami v času pandemije je »socialna razdalja«, ki jov tem času razumemo z zdravstveno-družbenega vidika, njen izvor pa je antropološki. Besedo obravnava tudi mimetična teorija Renéja Girarda, danes enanajpomembnejših antropoloških teorij, ki izvor, razvoj in smer človeške kulturepripisuje mimetični želji in mimetičnemu principu. Mimetična želja vodi k medsebojnemu posnemanju in tekmovalnosti, ki sta temelj razvoja, njen stranskičinek pa je nasilje, usmerjeno k apokaliptičnemu nasilju. V arhaičnih družbah je mehanizem grešnega kozla zaustavljal mimetično nasilje, a ta je v krščanstvu usahnil. Sodobna družba, ki ima korenine v krščanstvu, je zato neposredno soočena z grožnjo apokaliptičnega nasilja. Mimetična želja in posnemanje ukinjata razlike in razdalje; udeleženci si postajajo vedno bolj podobni, s tem se nasilje veča. Kristus se mimetični želji odreče; s tem omogoči vzpostavljanje razdaljin razlik, ki (apokaliptičnemu) nasilju odvzemajo moč. Hölderlin je sprejel Kristusa kot model. V razdalji, ki jo je Kristus zavzel do sveta, vidi model odnosov, ki odvračajo od nasilja in odpirajo vrata svetopisemski ideji Kraljestva.

**Ključne besede:** (socialna) razdalja, mimetična teorija, apokaliptično, Friedrich Hölderlin, Carl von Clausewitz, Dioniz, Jezus Kristus

**Abstract:** Among the key words in the time of pandemic there is the term ‚socialdistance‘, which is at the present time understood from the sanitary-social point of view, but has its true origin in anthropology. The word ‚distance‘ is addressed also by the mimetic theory of René Girard, one of the most important contemporary anthropological theories which attributes the origin, development, and direction of human culture to mimetic desire and its mimetic principle. Mimetic desire leads to imitation and competition which are the foundation of progress. Its side effect, however, is violence aiming at apocalyptic violence. In archaic societies, the role of the scapegoat mechanism was to divert mimetic violence; nevertheless, the mechanism lost its power and role in Christianity. Modern society with its Christian roots is therefore directly confronted with the threat of apocalyptic violence. The effect of mimetic desire and imitation is a loss of differences and distances; the participants become more and more similar and this results in the rise of violence. To the contrary, Christ renounces mimetic desire. He thus enables the formation of distances and differences which make (apocalyptic) violence powerless. Hölderlin accepted Christ as a model. In the distance that Christ has taken toward the world, he sees a model of relationships which divert violence and open the door to the biblical idea of the Kingdom.

**Key words:** (social) distance, mimetic theory, apocalyptic, Friedrich Hölderlin, Carl von Clausewitz, Dionysus, Jesus Christ



**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 omejitve 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 razpravljalcev 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 prepoznavata 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 spremjanju 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 pastoralna 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 pastoralna 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, pastoralna, 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 omejitve 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 škofovskie 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 škofovská konferencia, 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 novozaveznom 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 stiskom. 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 krvkost 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 spletnne 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:** pastoralna, 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 obroblje 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 Orkneyjskimi 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 nereligijskih človeških vrednot in sekularne etike. Avtorji jedrnato prikazujejo bistveno razliko med religiozno in tradicionalno znanstveno interpretacijo temeljnih načel moralnega ravnana v razmerju do stopenj in metod posameznikovega razumevanja moralne ‚praoblake‘. Ključna ugotovitev je, da je religiozna oblika moralnega ravnana 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 nereligijsko 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



## Slavko Krajnc – Gostoljubje – osebna izkaznica liturgičnega in pastoralnega sodelavca

### *Hospitality – An Identity Card of a Liturgical and Pastoral Associate*

**Povzetek:** Vsako bogoslužje lahko razumemo kot Kristusovo dejanje Gostitelja in Gosta, ki sprejema v ti dve vlogi tudi svoje ljudstvo. Tako se pri maši bogoslužni zbor v vlogi gostitelja »v obredih in molitvah« (B, tč. 48) pripravi na sprejem Gosta v svetem obhajilu. Ker pa je bogoslužje praznovanje radosnosti Boga in dejanje Kristusa in Cerkve, je prvi gostitelj Bog, ki po Svetem Duhu ponavzročuje Božji obisk človeštva. To srečanje z Njim, ki prinaša odrešenje, je izraz največje Božje gostoljubnosti. Cerkev pa mora to Božje gostoljubje posedanjati s tem, da postaja sama gostitelj za večnega Gosta. Pričujoča razprava prinaša nov pogled na liturgične in pastoralne sodelavce – in sicer, kako morajo ti v prostorni gostoljubnosti Božje ljubezni ustvarjati gostoljubje v liturgičnem obhajanju in v moči Božje gostoljubnosti utrijevati vero bogoslužnega zpora. Ker je gostoljubnost prvo sporočilo gostitelja gostom, ki ustvarja ozračje sprejetosti in veličine srečanja, se morajo vsi dejavniki bogoslužnega zpora že pred bogoslužjem osrediniti na to Gospodovo držo, jo ponotranjiti – in ustvariti sveto ozračje enosti, svetosti in veselja v skupni »hvalni, zahvalni, spravni in zadostilni daritvi« (B, tč. 2).

**Ključne besede:** gostoljubnost, bogoslužje, pastoralni in liturgični sodelavci, bogoslužni zbor

**Abstract:** All worship can be understood as the action of Christ, the Host and the guest, who also accepts his people in these two roles. Thus, at Mass, the congregation in the role of the host »in rituals and payers« (B 48) prepares for the reception of the Guest in Holy Communion. However, since worship is an act of Christ and the Church, the first host is God, who through the Holy Spirit makes present God's visit to humanity. This encounter with Him that brings salvation is an expression of God's greatest hospitality. The Church, however, must recall this hospitality of God by becoming itself a host for the eternal Guest. This discussion brings a new perspective on liturgical and pastoral associates, namely how they, in the spatial hospitality of God's love, must create hospitality in the liturgical communion and in the power of God's hospitality strengthen the faith of the congregation. Since hospitality is the first message from the host to the guests that creates an atmosphere of acceptance and grandeur of the meeting, all factors of the congregation must concentrate on this God's stance before worship, internalize it, and create a holy atmosphere of unity, holiness and joy in an common »praise, thanksgiving, propitiation, and satisfaction sacrifice« (B 2).

**Key words:** hospitality, worship, liturgical and pastoral associates, congregation



## Samo Skralovnik and Maksimiljan Matjaž – The Old Testament Background of ,Desire‘ in 1 Cor 10:6 *Starozavezno ozadje ,poželenja‘ v 1 Kor 10,6*

**Abstract:** In 1 Corinthians 10:6, Paul recalls the events described in Num 11:4-34 (with its respective variants in Ps 106:14), using the expression ἐπεθύμησαν which is the Greek equivalent of the Hebrew פָאַת. This desire represents the highest religious meaning in the Old Testament, on the one hand (Strola 1999, 371); on the other hand, in texts relating to the tradition of the Israelites' journey in the wilderness, to which Paul refers in 1 Cor 10, the same desire marks the rejection of the Lord (Num 11:19-20). In 1 Cor 10:6, by echoing the rebellion in Num 11, Paul wants to sum up the essence of sin. He does not understand desire as one sin amongst others but as a ‘God-like’ sin, as a source of all the others. If the desire for food of the Israelites' own choosing stands for rejection of the Lord in Num 11, then the desire for food sacrificed to idols in 1 Cor 10 ipso facto stands for the rejection of Christ.

**Key words:** 1 Corinthians 10, Num 11, desire, ἐπεθύμησαν, פָאַת, Old Testament, wilderness, food, sin

**Povzetek:** V 1 Kor 10,6 se Pavel sklicuje na dogodke, opisane v 4 Mz 11,4-34 (in njeno različico v Ps 106,14), z uporabo izraza ἐπεθύμησαν, ki je grški ekvivalent hebrejskega פָאַת. Ta želja ima v Stari zavezi po eni strani vrhunski religiozni pomen (Strola 1999, 371), po drugi strani pa v besedilih, povezanih z izročilom iz puščave, ista želja označuje zavrnitev Gospoda (4 Mz 11,19-20). Pavel hoče v 1 Kor 10,6 s sklicevanjem na upor v 4 Mz 11 zajeti bistvo greha. Želje ne razume kot nek določen greh, ampak kot ‚izvirni‘ greh, kot vir vseh drugih. Če želja po egiptovski hrani v 4 Mz 11 pomeni zavrnitev Gospoda, potem želja po hrani, žrtvovani malikom v 1 Kor 10, ipso facto pomeni zavrnitev Kristusa.

**Ključne besede:** 1 Kor 10, 4 Mz 11, želja, poželenje, ἐπεθύμησαν, פָאַת, Stara zaveza, puščava, hrana, greh



## Irena Avsenik Nabergoj – Izvori in strukture biblične pridige *Origins and Structures of Biblical Sermon*

**Povzetek:** Prispevek raziskuje dolgo tradicijo žanra govorov v judovstvu in krščanstvu, ki temelji na osnovnem viru obeh religij, Svetem pismu, ter strukture biblične pridige. Posebno pozornost posveča krščanskim pridigarjem, ki jih v pisanju in posredovanju pridig vernikom vodijo njihov notranji glas poklicanosti, potreba ali celo notranja nujnost duhovne rasti ob branju in študiju svetopisemskih besedil ter ljubezen do poslušalcev v njihovi zunanjini in osebni resničnosti – še posebej v njihovih preizkušnjah. Pridiganje, ki temelji na Svetem pismu, ima med vsemi vrstami govorništva poseben status, to pa od pridigarja zahteva tudi posebno odgovornost. Temelji namreč na veri, da Sveti pesmo pričuje o razodelju enega samega Boga, ki je ljubezen in ki ljubezen do resnice zahteva tudi od svojih vernikov. Govornik mora Sveti pesmo razlagati s tako zvestobo in občutljivostjo, da vernik po njem sliši Božji glas, ter hkrati s tankočutnostjo do sočloveka v sodobnem svetu. Veliko bogastvo svetopisemskih literarnih in retoričnih oblik pridigarjem omogoča izbiro med različnimi možnimi načini predstavitev vsebine in oblike v posredovanju teološke in duhovne resnice. Prispevek predstavlja tri osnovne pristope pridigarjev, ki se opirajo na svetopisemske odlomke – to je tematski, tekstualni in razlagalni pristop. Večjo pozornost namenja razlagalni obliki pridige, za katero se zavzema večina strokovnjakov na področju homiletičke. V njej pridigar kar se da zvesto reproducira sporočilo svetopisemskega besedila in oznanja, kar uči besedilo. Prispevek posveča pozornost tudi dejству, da se pridigarji, ko skušajo razumeti zahtevnejša biblična besedila – še posebej tista, ki so polna paradosov –, lahko znajdejo v zadregi. Med temeljnimi tipi zgradbe biblične pridige izpostavlja deklarativno, pragmatično, narativno, vizionarsko in integrativno, v katerih pridigarji povezujejo kognitivni in afektivni slog.

**Ključne besede:** pridiga, homilia, liturgija, poslanstvo, razлага in aplikacija, kognitivni in afektivni učinki, oblike in slog pridig, pluralizem oblik, metafore in retorika

**Abstract:** The paper examines the long tradition of the genre of speeches in Judaism and Christianity, which is based on the fundamental source of both religions, the Bible, and the structure of biblical preaching. Particular attention is given to Christian preachers, who, in writing and delivering sermons to believers, are guided by their inner voice of vocation, the need or even the inner necessity of spiritual growth when reading and studying biblical texts, and the love of the listeners in their external and personal reality, especially in their trials. Biblical preaching has a special status among all types of speakers, and also requires a special responsibility on the part of the preacher. It is based on the belief that the Bible testifies to the revelation of a single God who is love and who also requires the love of truth from his believers. The preacher must interpret the Bible with such fidelity and sensitivity that the believer hears the voice of God through him, and at the same time, with sensitivity towards his fellow man in the modern world. The great richness of biblical literary and rhetorical forms enables preachers to choose between different possible ways of presenting content and form in the transmission of theological and spiritual truth. The paper presents three basic approaches of preachers based on biblical passages, i. e., a thematic, textual, and expository approach. Greater attention is given to the expository form of preaching, which most experts in the field of homiletics advocate. In it, the preacher faithfully reproduces the message of the biblical text and preaches what the text teaches. The article also draws attention to the fact that it can be embarrassing for preachers to try to understand more complex biblical texts, especially those that are full of paradoxes. Among the most important



formal types of biblical preaching, it presents declarative, pragmatic, narrative, visionary, and integrative sermons in which preachers combine a cognitive and affective styles.

**Key words:** sermon, homily, liturgy, mission, interpretation and application, cognitive and affective effects, forms and style of preaching, pluralism of forms, metaphors and rhetoric



## Cvetka Rezar – Pomen Slomškovega pridižnega jezika za slovensko knjižno normo

### *The Meaning of Slomšek's Sermon Language for Slovenian Literary Norm*

**Povzetek:** Prispevek obravnava konstruktivno vlogo Slomškovega pridižnega jezika pri oblikovanju enotnega slovenskega knjižnega jezika. Pri tem izhaja iz spoznanj, da se je slovenski knjižni jezik od Trubarja do Slomška normativno razvijal in oblikoval ob pridižnem jeziku. Pomen Slomškove vloge v tej kontinuiteti avtorica ugotavlja na podlagi glasoslovno-oblikoslovnih značilnosti jezika njegovih pridig, ki odražajo Slomška kot zagovornika poenotenja slovenskega jezika in so tesno povezane tudi z njegovimi teoretičnimi izhodišči, jezikovnim načrtovanjem ter splošnimi prizadevanji za slovenski jezik. Slomšek je namreč ohranjal jezikovno tradicijo, ljudski jezik, ki ga je nadgradil v trden knjižni sistem. Tako je pri izbiri jezikovnih različic zavestno sledil osrednjeslovenskemu tipu jezika, a ga obenem soočal z značilnostmi svojega jezikovnega prostora. Pri tem ni v celoti sprejemal niti Metelkovega središnoslovenskega knjižnega sistema niti Dajnkovega vzhodnoštajerskega, temveč je sledil Murkovim jezikovnosistemskim rešitvam, ki so nakazovale pot sprejemanja novih oblik. Te je kot zagovornik poenotenja sprejemal v svoje pridige, čeprav še ne povsem dosledno. Slomšek je v svojih pridigah – ob njihovi versko-vzgojni vlogi – pomembno oblikoval in utrjeval knjižno normo. S sloganom dovršenostjo svojih pridig je izvirno zaznamoval tudi cerkveno govorništvo 19. stoletja, predvsem pa so bile njegove pridige učinkovito sredstvo kultiviranja slovenskega naroda in jezika.

**Ključne besede:** Anton Martin Slomšek, osrednjeslovenski knjižni jezik, vzhodnoslovenski knjižni jezik, pridige, jezikovna analiza, jezikovna norma, pridižni jezik

**Abstract:** The article deals with the constructive role of the language of sermons by Slovenian bishop Anton Martin Slomšek (1800–1862) in the formation of a unified Slovenian literary language. It stems from findings that Slovenian literary language from Trubar to Slomšek has normatively been developing and forming along with sermon language. The author establishes Slomšek's important role in this continuity on the basis of phonetic and morphologic features of his sermon language which show Slomšek as an advocate of the unification of the Slovenian language and are also tightly bound to his theoretical bases, language planning and general efforts for the Slovenian language. Namely, Slomšek maintained linguistic tradition, people's language which he upgraded to a solid literary system. Thus, he consciously followed the Central Slovenian language in choosing linguistic variations and faced it with characteristics of his own language environment. In this regard, he did neither accept Franc Metelko's Central Slovenian literary system nor Peter Danjko's Eastern Styrian. Instead, he followed Anton Murko's systemic linguistic solutions showing the way of accepting new inflective forms which he, as an advocate of unification, accepted into his sermons, even though not consistently at that time. Apart from its religious and educational role, Slomšek's sermons have irreplaceably formed and reinforced literary norm. With its stylistic perfection he also permanently marked the 19th century church rhetoric and above all, his sermons have been an effective means of cultivating Slovene nation and language.

**Key words:** Anton Martin Slomšek, Central Slovenian literary language, Eastern Slovenian literary language, sermons, linguistic analysis, language norm, sermon language



## Miguel Brugarolas – God’s Sanctity, Human Frailty and the Shape of Christian Vocation

### *Božja svetost, človeška krhkost in oblika krščanske poklicanosti*

**Abstract:** The lives of the saints are a true ‚hagiophany‘. Through them »God vividly manifests His presence and His face to men« (LG 50). This paper deals with the relation between God and the human being as it is manifested in the notion of sanctity. It first stresses divine filiation as the right frame (by contrast with anthropocentric perspectives) to understand this relation and then reflects on the Christological character of holiness and martyrdom. From this perspective, the relation of the human being with God comes out with interesting nuances and reveals the close unity of ethos, worship and history that it involves. The saint bears in his ontological constitution the *forma Christi*.

**Keywords:** God, sanctity, holiness, divine filiation, vocation, martyrdom

**Povzetek:** Življenja svetnikov so resnična hagiofanija. Po svetnikih »Bog ljudem na živ način razodeva svojo navzočnost in svoje obličeje« (LG, tč. 50). Članek je posvečen razmerju med Bogom in človekom, kakor se kaže skozi pojmovanje svetništva. V prvi vrsti poudarja Božje sinovstvo kot ustrezen okvir (za razliko od antropocentričnih pogledov), ki omogoča razumevanje omenjenega razmerja, nato pa ponuja razmislek o kristološkem značaju svetosti in mučeništva. V skladu s takšnim pogledom se človekov odnos do Boga kaže kot poln zanimivih odtenkov in razkriva neločljivo povezanost med etosom, čaščenjem in zgodovino, ki jo vključuje. Svetnik v svojem ontološkem temelju prinaša ‚Kristusov značaj ali obliko‘ (*forma Christi*).

**Ključne besede:** Bog, svetništvo, svetost, božje sinovstvo, poklicanost, mučeništvo



## Marcin Godawa – Imaginative Contemplation based on The Starlight Night by Gerard Manley Hopkins

### *Domišljijska kontemplacija na podlagi Zvezdne noči Gerarda Manleya Hopkina*

**Abstract:** The question of poetry as related to religious contemplation reveals the double-sided problem of image. On the one hand, there is the poetical image which consists in the metaphorical character of speech supported by the whole range of artistic means. On the other hand, the use of images becomes yet more interesting when connected with religious contemplation which is defined in terms of looking at the truth. Hence, the poetical image may be the way for a contemplating beholder. In this field, the question arises how a poetical vision could act in contemplation following its special requirements. In order to emphasize its substantial significance, imagination, including fairy associations, will be the special object of this research. This purpose will be achieved through the analysis of The Starlight Night by Gerard Manley Hopkins (1844–1889), interpreted in the context of Christian understanding of contemplation. The order of presentation implies the exposition of literary ability of the poem, a consideration of its relation to the essence of contemplation and, finally, a terminological proposition for this kind of prayer. The usefulness of a poetical image in a religious field will then be proved and described.

**Keywords:** poetical image, contemplation, imagination, a gaze on the truth, loving knowledge

**Povzetek:** Vprašanje pesništva v razmerju do verske kontemplacije razkriva dvojni problem podobe. Na eni strani stoji pesniška podoba, ki jo tvori metaforični značaj govora s širokim naborom umetniških pomenov; na drugi strani pa raba podob postane še zanimivejša ob njihovi navezavi na versko kontemplacijo, ki jo opredeljuje zrenje resnice. Na tak način je lahko pesniška podoba sredstvo nosilca kontemplacije. Tu se pojavlja vprašanje, na kakšen način lahko pesniški pogled deluje v okviru kontemplacije, ki ima svoje lastne zahteve. Da bi poudarili ključni pomen pesniške podobe, vključno z njenimi pravljičnimi asociacijami, v tej raziskavi posebno pozornost namenjamo prav omenjenemu vidiku. To dosegamo z analizo pesmi Zvezdnata noč Gerarda Manleya Hopkina (1844–1889), ki jo interpretiramo v kontekstu krščanskega razumevanja kontemplacije. Vrstni red predstavitev tematike vključuje pojasnitev literarnega naboja pesmi, njeno razmerje do bistva kontemplacije in predlog terminološke označbe takšne oblike molitve. Ob tem utemeljujemo in prikazujemo tudi uporabnost pesniške podobe na verskem področju.

**Ključne besede:** pesniška podoba, kontemplacija, domišljija, zrenje resnice, ljubeče znanje



## Matjaž Muršič Klenar – Možnosti dialoga v sodobni sekularni družbi

### *Abstract Possibilities of Dialogue in the Modern Secular Society*

**Povzetek:** Sodobna sekularna družba ni kulturno, idejno in miselno enovita. Sestavlja jo različni religijski in svetovnonazorski pogledi, ki imajo različne globlje utemeljitve in so si včasih med seboj tudi nasprotni. Dejstvo nujnosti sobivanja vseh teh pogledov odpira vprašanja o načinu sobivanja in o možnostih za dialog med temi različnimi pogledi. Iskanje temelja za dialog v sodobni sekularni družbi je zagotovo velik izziv, pred katerega smo postavljeni. V raziskavi bomo osvetlili nekatere značilnosti sodobne sekularne družbe in na podlagi ugotovitev poskušali najti temelj, na katerem je možno graditi razumevanje in dialog med zgoraj omenjenimi različnimi pogledi. Ta temelj lahko najdemo v spoštovanju in zaščiti dostenjanstva človeške osebe. Iz tega sledi tudi spoštovanje njenega prepričanja in mišljenja, ki edino vodi k razumevanju, dialogu in kot posledica tega tudi k medsebojni obogativi in skupni rasti.

**Ključne besede:** dialog, sekularna družba, individualizem, človekovo dostenjanstvo, spoštovanje drugega, svoboda vesti

**Abstract:** The modern secular society is not culturally and conceptually uniform and not uniform in thought. It is composed of different religious views and worldviews which are of different in-depth rationales and are sometimes opposite to each other too. The fact of the necessity of cohabitation of all these views opens the question on the way of cohabitation and the possibilities of a dialogue between these different views. Seeking the foundation for the dialogue in a modern secular society is surely a great challenge we face. In the research, we will enlighten some of the characteristics of the modern society and, on the basis of the ascertainties, try to find the foundation on which it is possible to build understanding and the dialogue between abovementioned different views. We can find this foundation in the respect and protection of the dignity of a human person. The above implies the respect of his belief and mindset, which is the only thing which leads to the understanding, dialogue, and, consequentially, the mutual enrichment and common growth.

**Key words:** dialogue, secular society, individualism, human dignity, respect for the other, freedom of conscience



## Mario Wintersteiger – Enlightenment from the Orient: The ‚Philosophical Esotericism‘ of the Falasifa

### *Razsvetlenstvo z Vzhoda: filozofska ezoterika ‘falasife’*

**Abstract:** This article deals with the political philosophy of the falasifa, particularly with the specific esotericism of Ibn Rushd (also known as Averroes). One aim of this article is to point out that this tradition was a pre-modern, cautious form of Enlightenment that influenced Western thought via its unorthodox reception by the Latin Averroists. The ‚double truth‘ theory of the latter makes us turn our attention to a writing technique also used by the adherents of falasifa themselves. Accordingly, the second aim of this article is related to the Platonic style of esoteric political communication. A close reading and interpretation of Ibn Rushd’s Decisive Treatise uncovers his position in the conflict between Greek philosophy and Islamic revelation. By referring to passages from the falasifa’s works and to insights from Straussian hermeneutics, it is shown that this tradition considered philosophical truth to be politically dangerous, therefore promoting its form of Enlightenment only in an esoteric aspect accessible for the few who were initiated.

**Keywords:** averroism, enlightenment, esotericism, Ibn Rushd, Leo Strauss, political philosophy, truth

**Povzetek:** Članek je posvečen politični filozofiji falasife, zlasti specifični ezoteriki Ibn Rušda (znanega tudi kot Averoes). Prvi cilj članka je poudariti, da je bilo to izročilo predmoderna, zadržana oblika razsvetlenstva, ki je vplivala na zahodno misel skozi nepravoverno recepcijo latinskih averoistov. Teorija o ‚dvojni resnici‘, ki so jo zagovarjali slednji, nas vodi k načinu pisanja, h kateremu so se zatekali že privrženci falasife. Od tod je drugi cilj članka povezan s Platonovim načinom ezoterične politične komunikacije. Pozorno branje in interpretacija Ibn Rušdove Odločilne razprave razkriva njegov položaj v sporu med grško filozofijo in islamskim razodetjem. S sklicevanjem na odlomke iz spisov falasife in na uvide hermenevtike Lea Straussa, je pokazano, da je omenjeno izročilo filozofska resnica imelo za politično nevarno, kar pomeni, da je spodbujalo lastno obliko razsvetlenstva zgolj v ezoteričnem vidiku, dostopnem maloštevilnim posameznikom, ki so bili vanj uvedeni.

**Ključne besede:** averoizem, razsvetlenstvo, ezoterika, Ibn Rušd, Leo Strauss, politična filozofija, resnica



## Stanislav Slatinek – Izbira upravnega kazenskega postopka za vzpostavitev pravičnosti v Cerkvi: dileme in kritične ugotovitve *Choice of Administrative Penal Trial to Restore Justice in The Church: Dilemmas and Critical Findings*

**Povzetek:** V posameznih primerih, kadar sporne zadeve med prijaviteljem in obdolžencem v Cerkvi ni mogoče rešiti ali po mirni poti ali z bratskimi svarili ali z grajo ali z drugimi načini pastoralnega prizadevanja, lahko ordinarij (npr. krajevni škof) potem, ko dobi vsaj verjetno sporočilo o kaznivem dejanju, začne sodni ali upravni kazenski postopek. Preden izbere sodni ali upravni kazenski postopek, se ordinarij lahko posvetuje z izvedenci kanonskega prava. Tudi v primeru, ko je obtoženi osumljen hudega kaznivega dejanja spolne zlorabe mladoletne osebe (delicta graviora), ordinarij iz upravičenih razlogov (npr. za ustrezno zagotovitev cerkvene discipline) lahko uvede upravni kazenski postopek in ga zaključi z izvensodno odločbo, s katero storilcu kaznivega dejanja naloži kazen. Če je očitno ugotovljeno, da obdolženec kaznivega dejanja ni izvršil, ga ordinarij z izvensodno odločbo krivde oprosti. V razpravi smo opozorili na prednosti in slabosti upravnega kazenskega postopka za vzpostavitev pravičnosti v Cerkvi.

**Ključne besede:** upravni kazenski postopek, izvensodna odločba, ordinarij, kaznivo dejanje, kazen

**Abstract:** In individual cases where a disputed matter in the Church between the applicant and the accused cannot be resolved by peaceful means or fraternal correction or rebuke or other means of pastoral solicitude, the ordinary (eg. diocesan bishop) may, after has knowledge, which at least seems true, of delict, initiate judicial or administrative penal trial. Before choosing a judicial or administrative penal trial, the ordinary shall consult with experts of the canon law. Even if the accused is suspected of a serious crime of sexual abuse of a minor (delicta graviora), the ordinary may, for justified reasons (eg. to provide more suitable for ecclesiastical discipline), institute administrative penal trial and end it with an extrajudicial decree ordering the penalty to the perpetrator of a delict. However, if it is clearly established that the accused one did not commit the delict, the ordinary will absolve him by an extrajudicial decree. In this article, we highlighted the pros and cons of the administrative penal trial to restore justice in the Church.

**Keywords:** administrative penal trial, extrajudicial decree, ordinary, delict, penalty



## Sebastijan Valantan – Primerjalnopravni vidik omejitve verske svobode in aktualnost primerov med pandemijo COVID-19

### *The Aspect of Comparative Law to the Restriction on the Freedom of Religion and the Relevance of Cases during the COVID-19 Pandemic*

**Povzetek:** Med pandemijo COVID-19 so prizadete države po svetu sprejele številne varnostne ukrepe za zaježitev širjenja nalezljive bolezni. Ukrepi so zajeli tudi Cerkve in druge verske skupnosti. Prilagoditi je bilo treba način izvajanja pravice do verske svobode, to pa se je najbolj pokazalo v prepovedi javnih bogoslužij. V Sloveniji je to storila katoliška Cerkev sama, druge so vmes posegli državni organi. To so bila kompleksna vprašanja in praksa je pokazala, da je potreben dialog. V skladu s slovensko ustavo je izpovedovanje vere in drugih opredelitev v zasebnem in v javnem življenju svobodno. Te pravice ni mogoče začasno razveljaviti ali omejiti niti v vojnem in izrednem stanju. Slovenska državna oblast se je tega zavedala in je k problematiki pristopala ustrezzo in premišljeno.

**Ključne besede:** COVID-19, verska svoboda, omejitve, država, Cerkev, ustava, pravo

**Abstract:** During the COVID-19 pandemic, affected countries worldwide adopted various safety measures to stop the spread of this contagious disease. The measures also covered Churches and other religious communities. The way of exercising the right to freedom of religion had to be adjusted which reflected mostly in the ban on public services. In Slovenia, The Catholic Church itself imposed the ban; elsewhere, the government bodies introduced it. It was the matter of complex issues and the dialogue proved to be of great importance. In accordance with the Constitution of the Republic of Slovenia, one can freely confess faith and other beliefs. It is not possible to temporarily suspend or limit this right, not even within the martial law or in the state of emergency. The Slovenian government was fully aware of the fact, and it approached the problem thoughtfully and appropriately.

**Keywords:** COVID-19, religious freedom, restrictions, state, Church, constitution, law



## Jelka Piškurić – Katoliška Cerkev v dokumentih Arhiva Jugoslavije

### *The Catholic Church in the documents of the Archives of Yugoslavia*

**Povzetek:** Prispevek predstavlja pogled na jugoslovanske odnose s Katoliško Cerkvio s stališča uradnih dokumentov najvišjih jugoslovenskih organov, ohranjenih v Arhivu Jugoslavije. Gre za časovno obdobje od sredine petdesetih do sredine sedemdesetih let – od prekinitve odnosov med Jugoslavijo in Svetim sedežem do postopnega iskanja možnosti za dialog. Kljub začrtanim spremembam v odnosih je oblast v angažiranosti Cerkve v družbenem življenju še vedno videla nevarnost – predvsem pri delu z mladimi, izdajanju verskega tiska in opravljanju karitativne dejavnosti. Zato je do Cerkve v vseh obdobjih vodila dvojno politiko, med jugoslovansko duhovščino pa skušala zanetiti razkol. Oblast je v svojih dokumentih večjo pozornost namenjala duhovnikom in razmeram na Hrvaškem, medtem ko je v slovenskih duhovnikih večinoma videla zmerno linijo, čeprav jo je skrbelo tudi njihovo delo. Republiška oblast v Sloveniji je bila do Cerkve zelo omejevalna. Na Hrvaškem je bilo stanje drugačno – del duhovščine se je upiral precej izraziteje, kar je oblast zaznavala kot težavo, ki jo je v svojih dokumentih tudi bolj izpostavljal.

**Ključne besede:** Katoliška cerkev, Jugoslavija, Slovenija, Hrvaška, Sveti sedež, odnosi, 1952–1975, Arhiv Jugoslavije, Kabinet predsednika republike, Komisija za verska vprašanja

**Abstract:** The paper presents a view at Yugoslav relations with the Catholic Church from the standpoint of official documents of the highest Yugoslav authorities, which are kept in the Archives of Yugoslavia. They present the period from the mid-1950s to the mid-1970s, from the suspension of diplomatic relations between Yugoslavia and the Holy See to the gradual search for opportunities for dialogue. In spite of the marked changes in relations, the authorities still saw danger in the Church's engagement in social life, especially when working with young people, publishing religious press and performing charitable activities. That is why they pursued a dual policy towards the Church at all times and tried to provoke a schism among the Yugoslav clergy. The authorities paid more attention to clergy and the situation in Croatia in their documents, while in Slovene priests they saw mostly a moderate line, although they also saw reasons for concern in their work. The Slovene republican authorities were very restrictive towards the Church. In Croatia, the situation was different, some of the clergy also resisted much strongly, which the authorities perceived as a problem, and emphasized it in their documents.

**Key words:** Catholic Church, Yugoslavia, Slovenia, Croatia, Holy See, relations, 1952–1975, the archives of Yugoslavia, Office of the President of the Republic, Office for Religious Affairs



## Damjan Hančič – Položaj Katoliške cerkve na Kamniškem v obdobju 1965–1975 *The Position of the Catholic Church in the Kamnik Area between 1965 and 1975*

**Povzetek:** Po koncu druge svetovne vojne je bila komunistična oblast iz ideološko-političnih razlogov izrazito negativno razpoložena do vseh verskih skupnosti, zlasti pa do Katoliške cerkve. Tudi na območju Občine Kamnik zasledimo močne tendence partijskega nadzora nad Cerkvijo in njenimi člani (duhovniki ali družbeno angažiranimi laiki) ter primere omejevanja njenega družbenega vpliva. V prispevku je na osnovi gradiva kamniške občinske organizacije zveze komunistov prikazan položaj Katoliške Cerkve na območju Občine Kamnik v obdobju od konca 60. do srede 70. let 20. stoletja. To je čas, ko je po eni strani Katoliška cerkev tudi na lokalni ravni zaradi uresničevanja sklepov drugega vatikanskega koncila in normalizacije diplomatskih odnosov med Jugoslavijo in Svetim sedežem želeta razširiti prostor svojega delovanja, po drugi strani pa je partija še vedno skušala omejevati njen vpliv na družbenem področju.

**Ključne besede:** Katoliška Cerkev, zveza komunistov, Kamnik, verske skupnosti

**Abstract:** After the end of the Second World War, the Communist authorities had a distinctly negative attitude towards all religious communities, especially towards the Catholic Church, due to political and ideological reasons. The Party's strong tendencies to control the Church and its members (priests or socially engaged laypeople) and cases of its efforts to limit the Church's social influence can also be found in the area of the Municipality of Kamnik. Based on the material of the organisation of the League of Communists from the Municipality of Kamnik, the article shows the position of the Catholic Church in the area of the municipality from the end of the 1960s to the middle of the 1970s. On the one hand, this was the time when the Catholic Church aimed to expand the space in which it operated on the local level as well due to the implementation of the conclusions from the Second Vatican Council and the normalisation of the diplomatic relations between Yugoslavia and the Holy See; on the other hand, the Party still attempted to limit the Church's influence in the society during this time.

Key words: Catholic Church, League of Communists, Kamnik, religious communities



## Peter Ivanič – Christianization of the Territory of Today's Moravia and Slovakia before 863

### *Pokristjanjevanje ozemlja današnje Moravske in Slovaške pred letom 863*

**Abstract:** Christianization, associated with consolidation of power and establishment of early Christian state formations, contributed significantly to creation of medieval Europe. Although the territory of today's Moravia (eastern part of the Czech Republic) and Slovakia came into contact with Christianity already at the end of antiquity, the more intensive Christianization of these lands took place only from the 8th century, when this territory was settled by Slavs. Missionaries from the Frankish Empire, from the territory of Istria, Dalmatia and northern Italy came here. Domestic Slavic elites started to convert to Christianity as from the 9th century. For them, Christianity became a means of recognizing their social status externally and allowed them to integrate with the more culturally advanced Christian world. Archaeological findings (e.g. crosses and captorgs, plaques and bells from Bojná, objects of secular character), written sources, sacral architecture and burying methods testify to the existence of Christianity in the territory of today's Moravia and Slovakia, especially in centers of the power.

**Key words:** christianization, Christianity, missionaries, Slovakia, Moravia

**Povzetek:** Pokristjanjevanje, povezano z utrjevanjem oblasti in vzpostavljanjem zgodnjih krščanskih državnih tvorb, je odločilno prispevalo k oblikovanju srednjeveške Evrope. Čeprav je ozemlje današnje Moravske (vzhodnega dela današnje Češke republike) in Slovaške prišlo v stik s krščanstvom že ob koncu antike, se je intenzivnejše pokristjanjevanje omenjenih dežel dogajalo šele od 8. stoletja naprej, ko so to ozemlje naselili Slovani. Tja so prihajali misijonarji iz Frankovskega cesarstva, Istre, Dalmacije in severne Italije. Domače slovanske elite so se v 9. stoletju začele spreobračati v krščanstvo. Zanje je krščanstvo pomenilo sredstvo zunanje podkrepitev njihovega družbenega položaja in jim je omogočilo vključitev v kulturno razvitejši krščanski svet. O navzočnosti krščanstva na ozemlju današnje Moravske in Slovaške, zlasti v središčih oblasti, pričujejo arheološke najdbe (npr. križi in kaptorgi, plošče in zvonovi iz Bojne, predmeti posvetnega značaja), pisni viri, sakralna arhitektura in načini pokopavanja mrtvih.

**Ključne besede:** pokristjanjevanje, krščanstvo, misijonarji, Slovaška, Moravska



## Simon Malmenvall and Vladislav Puzović – Jovan Vladimir of Dioclea: Ruler Martyrdom and its Reception in Serbian Historiography

### *Jovan Vladimir iz Duklje: vladarsko mučeništvo in njegov odmev v srbskem zgodovinopisu*

**Abstract:** According to the Serbian historical consciousness, Jovan Vladimir of Dioclea (Duklja, present-day Montenegro), who lived at the beginning of the eleventh century, is regarded as the first Serbian as well as first Slavic saint of the Western Balkans. He was, however, in the subsequent medieval and modern Serbian historiography, discussed as a minor historical figure or precursor of the saints from the royal Nemanjić dynasty. On the other hand, Jovan Vladimir should be understood as a part of a wider phenomenon of ruler martyrs, murdered out of political self-interest by Christians themselves, which was common in the newly Christianized lands on the northern and eastern periphery of medieval Europe. The aim of this study is to show that Jovan Vladimir, accentuating the insufficiency of the secular paradigm in (post)modern historiography, was not only a political leader, but should also be perceived as a saintly personality in accordance with the original textual material dependent on the Christian interpretative framework.

**Key words:** Jovan Vladimir, Dioclea (Duklja), ruler martyrs, medieval literature, Serbian historiography

**Povzetek:** V skladu s srbsko zgodovinsko zavestjo velja Jovan Vladimir iz Duklje (današnje Črne Gore), ki je živel na začetku 11. stoletja, za prvega srbskega in tudi prvega slovanskega svetnika na zahodnem Balkanu. Kljub temu je bil v kasnejšem srednjeveškem in modernem srbskem zgodovinopisu obravnavan kot manj pomembna zgodovinska osebnost oziroma kot predhodnik svetnikov iz kraljevske rodbine Nemanjićev. Po drugi strani moramo Jovana Vladimira razumeti kot del širšega pojava vladarskih mučencev, ki so jih zaradi političnih interesov umorili kristjani sami in ki je bil razširjen v novo pokristjanjenih deželah na severnem in vzhodnem obrobju srednjeveške Evrope. Cilj te študije je pokazati, da Jovan Vladimir, izpostavljoč nezadostnost sekularne paradigmе v (post)modernem zgodovinopisu, ni bil zgolj politični voditelj, temveč ga je treba dojemati tudi kot svetniško osebnost, o čemer pričuje prvotno tekstualno gradivo, ki ga opredeljuje krščanski interpretativni okvir.

**Ključne besede:** Jovan Vladimir, Duklja, vladarski mučenci, srednjeveška literatura, srbsko zgodovinopisje



## Piotr Roszak and Berenika Serczyńska – A Pilgrim Blessing – an Alluring Folklore or Expression of Piety? Theological Insights from the Camino de Santiago

### *Romarski blagoslov – očarljiva folklorja ali izraz pobožnosti? Teološki uvidi z Jakobove poti (Camino de Santiago)*

**Abstract:** This article focuses on various forms of contemporary pilgrims' blessings on the Camino de Santiago, its theological meaning and impact on pilgrims' perception of their way to Compostela, as well as its changes or transformations resulting from interaction of many cultures on the Camino de Santiago. This analysis is based on empirical research among pilgrims realized in 2019 which also includes interpretation of theological sources from medieval up to contemporary literature. Trying to combine theological with sociological aspects of this liturgical rite of pilgrim blessing on the Camino, the spiritual content and cause of its popularity are presented.

**Keywords:** pilgrimage, Camino de Santiago, ritual, medieval liturgy, shrine

**Povzetek:** Članek se osredotoča na različne oblike sodobnih romarskih blagoslovov na Jakobovi poti (Camino de Santiago), na njihov teološki pomen in njihov vpliv na okoliščino, kako romarji dojemajo svojo pot do Compostele, prav tako tudi (osebne) spremembe, ki so posledica medsebojnega prepletanja različnih kultur na Jakobovi poti. Analiza temelji na empirični raziskavi romarjev iz leta 2019, ki vključuje tudi interpretacijo teoloških virov od srednjeveške do sodobne literature. V želji, da bi povezali teološke in sociološke vidike liturgičnega obreda romarskega blagoslova na Jakobovi poti, predstavljam njegovo duhovno vsebino in razloge za njegovo priljubljenost.

**Ključne besede:** romanje, Jakobova pot (Camino de Santiago), obred, srednjeveška liturgija, svetišče



## Jan Dominik Bogataj – Kristologija Fortunacijana Oglejskega: arijanska herezija ali nicejska ortodoksija?

### *Fortunatian of Aquileia's Christology: Arian Heresy or Nicene Orthodoxy?*

**Povzetek:** Prispevek obravnava nedavno odkrito besedilo Commentarii in evangelia (CSEL 103), delo oglejskega škofa Fortunacijana iz sredine 4. stoletja, ki je umeščeno v zgodovinski kontekst politično-doktrinalnih bojev v času arijanske herezije. Fortunacijan je bil obtožen sodelovanja pri odpadu od nicejske, pravoverne strani – predvsem po Hieronimovi zaslugi (De vir. ill. 97) pa je ta madež pomenil izginotje besedila za petnajst stoletij. Dorfbauerjevo odkritje besedila omogoča kritično obravnavo tega s treh doktrinalnih vidikov (trinitarična teologija, kristologija in hereziologija). Fortunacijanovo teološko stališče se pri tem kaže kot sicer tipično latinsko oz. zahodno, a vendar v skladu z nicejsko, pravoverno teologijo. Z analizo besedila avtor utemeljuje razloge za doktrinalno rehabilitacijo Fortunacijana Oglejskega.

**Ključne besede:** patristična eksegeza, trinitarična teologija, hereziologija, Oglej, Commentarii in evangelia, Razlage evangelijs

**Abstract:** The article examines a recently discovered text Commentarii in evangelia (CSEL 103), a work of bishop Fortunatian of Aquileia, dated in the middle of the 4th century, and addresses its position in the context of political-doctrinal polemics around the Arian controversy. Bishop Fortunatian was accused of collaboration in the apostasy from the Nicene, orthodox party, and was condemned to oblivion for almost fifteen centuries, mainly thanks to Jerome (De vir. ill. 97). After Lukas J. Dorfbauer re-discovered the work, a critical examination of Fortunatian's doctrinal positions (Christology, Trinitarian theology, heresiology) is possible. The author demonstrates that theological standpoints of the Aquileian bishop are plainly of Latin or Western character but are at the same time very clearly in line with the Nicene orthodox theology. According to this analysis of the text, a doctrinal rehabilitation of Fortunatian of Aquileia is proved.

**Keywords:** patristic exegesis, Trinitarian theology, heresiology, Aquileia, Commentarii in evangelia, Commentary on the Gospels



## Matjaž Celarc – Teološki pogled na spolne zlorabe v Cerkvi: Splošni pregled (1. del)

### ***Theological Perspective on Sexual Abuse in the Church: General Overview (Part 1)***

**Povzetek:** Prispevek skuša občutljivo vprašanje spolnih zlorab otrok v Cerkvi zasnovati v zaporedju dveh delov. Prvi članek predstavi splošni pregled tematike. Najprej definira problem s predstavljivijo nekaterih definicij, zatem pa s preučevanjem različnih študij in poročil išče razloge in vzroke zlorabe. Kakor nekatere raziskave opozarjajo, nerazumevanje posameznih teoloških vprašanj, kakor je na primer podoba Boga, in odnosa do žensk in otrok pomeni enega od sprožilcev zlorabe. Na podlagi vprašanj in pridobljenega znanja prvega želi drugi članek orisati teološki razmislek na svetopisemski podlagi. Cilj obeh člankov je povabilo k celoviti spreobrnitvi srca in k odpuščanju kot temelju za zdravljenje in obnovo.

**Ključne besede:** Cerkev, spolna zloraba, formacija, duhovniški celibat

**Abstract:** The article attempts to address the sensitive issue of child sexual abuse in the Church in a series of two articles. The first article provides a general overview of this topic. First, by presenting some definitions it defines the research and problem; then, by examining the literature and reports it endeavours to enumerate reasons and causes of the abuse. As some researches point out to the misunderstanding of some theological issues as for e.g. image of God, relationship towards women and children, represents one of the triggers of the abuse. Based on the acquired knowledge and questions of the first, the second article seeks to make a theological reflection on a biblical basis. The goal of the succession of both articles is the invitation to the integral conversion of heart and to forgiveness as the base for healing and renewal.

**Keywords:** Church, sexual abuse, formation, priestly celibacy



## Matjaž Celarc – Teološki pogled na spolne zlorabe v Cerkvi: Teološki razmislek (2.del)

### ***Theological Perspective on Sexual Abuse in the Church: Theological Reflection (Part 2)***

**Povzetek:** Članek nadaljuje prejšnji prispevek občutljive problematike spolnih zlorab otrok v Cerkvi. Prvi del je orisal splošni pregled tematike, v drugem delu pa bo na podlagi pridobljenega znanja in vprašanj prvega dela v ospredju teološki razmislek. Članek na svetopisemski podlagi ovrednoti podobo Boga in dostojanstvo otroka in žene. Ključni poudarek je spodbuda k medsebojnemu poslušanju, ki omogoča soočenje z resnico in odpuščanje in spravo. Zaporedje dveh člankov se sklene s povabilom k celoviti spreobrnitvi srca in k odpuščanju kot temelju za zdravljenje in obnovo.

**Ključne besede:** Cerkev, spolna zloraba, formacija, duhovniški celibat

**Abstract:** The article continues the contribution of a general overview of the delicate topic of child sexual abuse in the Church. Based on the acquired knowledge and questions of the first, the second article wants to make a theological reflection. Therefore, the article evaluates the image of God and the dignity of the child and the woman on a biblical basis. The key focus is the encouragement to reciprocal listening, which enables a confrontation with the truth, forgiveness and reconciliation. Thus, the article concludes the sequence of two articles with an invitation to a complete conversion of the heart and to forgiveness as the basis for healing and recovery.

**Keywords:** Church, sexual abuse, formation, priestly celibacy



## Tanja Žigon in Boštjan Udovič – »Cerkev mora ostati ljudem blizu ne glede na čase«: prvi val koronavirusa (COVID-19) in versko življenje v Sloveniji – analiza primera

### **»The Church Must Remain Close to the People Regardless of the Times«: The First Wave of Coronavirus (COVID-19) and the Religious Life in Slovenia – A Case Study**

**Povzetek:** Članek analizira sprejemanje ukrepov za zaščito vernikov na Slovenskem med COVID-19. Avtorja uvodoma analizirata okvir odločanja o sprejemanju ukrepov COVID-19 na ravni Svetega sedeža in Cerkve na Slovenskem, nato pa nekatere predpostavke preverita z anketo med pevci enega elitnejših pevskih zborov iz Ljubljane. Izследki ankete kažejo, da so med zaprtjem cerkva na Slovenskem respondenti obrede/bogoslužja spremajali predvsem prek nacionalne televizije, da so v veliki meri spremajali bogoslužje velikega četrtnika in velike noči, manj pa velikega petka in sobote, in da so najbolj pogrešali ‚občestvo‘ in ‚občestvenost‘. Čeprav ima raziskava svoje metodološke omejitve in ukrepi za zaščito pred COVID-19 še niso sproščeni, so ta spoznanja izhodišče za refleksijo in razmislek o delovanju Cerkve na Slovenskem.

**Ključne besede:** COVID-19, Slovenska škofovskna konferenca, občestvo, cerkev, petje

**Abstract:** The article analyses the measures taken to protect worshipers in Slovenia during the COVID-19 lockdown. The authors first analyse the measures taken concerning the COVID-19 on the level of the Holy See and the Catholic Church in Slovenia, then verify selected hypotheses with the use of answers, obtained by survey among singers in the elite choir in Ljubljana. The answers obtained by respondents show that while the churches were closed, worshipers followed the services/rites mainly on the national TV channel; they largely followed the services on Maundy Thursday and Easter, but less so on Holy Friday and Saturday; worshipers also reported that they mostly missed the ‚community‘ and ‚communion‘. Although the investigation has some methodological limitations and the COVID-19 measures have not yet been called off, the present findings are a starting point to reflect on the functioning of the Church in Slovenia.

**Key words:** COVID-19, Slovenian Bishops Conference, communion, churches, singing



## Lóránd Ujházi – The Significance of Charity (Caritas) in the Governing, Sanctifying, and Teaching Mission of the Church

*Pomen (karitativne) ljubezni v voditeljskem, posvečevalnem in učiteljskem  
poslanstvu Cerkve*

**Abstract:** It would be far from the ‚constitutional‘ principle of the Church, like in a case of the welfare state, to separate markedly the organizations of the universal or particular Church that are specifically in the service of merciful charity. On the contrary, all levels and all offices of the Church are permeated with the commitment to merciful love. We are substantiating our claims with qualitative research, analyses of primary and secondary theological and Canon Law sources, which we sharpen for the governmental, sanctifying, and teaching mission of the Church. Our goal is to demonstrate that the consistent commitment of the Church, especially utterances of the current Pope, the reform of the Curia, the positioning of the diplomatic body and the involvement of the Catholic Church in crisis management to support regional and global humanitarian mission and security, harmonize with the theological teaching of the Church and with the Canon Law referring to it.

**Key words:** social teaching, crisis-management, canon law, Holy See, humanitarian assistance

**Povzetek:** Kakor v primeru socialne države, bi bilo od ‚konstitutivnih‘ načel Cerkve oddaljeno tudi ostro zamejevanje tistih njenih organizacij (na vesoljni ali krajevni ravni), ki so specifično namenjene usmiljeni ljubezni. Še več, vse ravni in vse službe Cerkve prežema zavezanost k usmiljeni ljubezni. Naše trditve utemeljujemo na kvalitativnih raziskavah, analizah primarnih in sekundarnih teoloških in kanonskopravnih virov, skozi katere poudarjamo voditeljsko, posvečevalno in učiteljsko poslanstvo Cerkve. Naš cilj je pokazati, da je dosledna zavezanost Cerkve – zlasti prizadevanja sedanjega papeža, reforma kurije, umeščenost diplomatskega zbora in vključenost Cerkve v krizni management za krepitev regionalnega in svetovnega humanitarnega poslanstva ter varnosti – skladna z njenim lastnim teološkim naukom in kanonskim pravom, ki se nanj navezuje.

**Ključne besede:** družbeni nauk, krizni management, kanonsko pravo, Sveti sedež, humanitarna pomoč



## Emmanuel Orok Duke and Stella E. Osim – The Ecumenicity of Ugandan

### Martyrologic Events

### *Ekumenska razsežnost ugandskih mučencev in z njimi povezanih dogodkov*

**Abstract:** When people are united in their suffering for a common cause, that which binds them together is always stronger than their differences. The bond is even sturdier when religious motives define their common convictions. For this reason, during martyrdom, those who are persecuted create peculiar religious identity through their common belief in God. This identity generates a socializing bond which makes them resolute in their united witness to the subject of their faith. This was the case with the nineteenth-century Ugandan martyrs who died during the reign of the morally debased King Kabaka Mwanga. The novelty of this work consists in accentuating the ecumenicity of the Ugandan martyrdom that came into prominence, *inter alia*, through the Roman Catholic processes of canonization. It is so because there is no research work that has highlighted the fact that Anglicans and Lutherans were equally put to death in their defence of the Christian beliefs and morality alongside the Roman Catholics. For this reason, this work underlines how an inclusive narrative of the East-African Christian witness to the truth of the gospel brings out the ecumenicity of the Ugandan martyrologic events. Theoretical frameworks of deterrence and group memory were used in the understanding martyrdom and common witnessing in Uganda. In their united witnessing to the Christian faith, the Ugandan martyrs overcame the shackles of denominational divide that could have weakened their common resolve to stand for Christ. Therefore, Christians in contemporary African continent are called to re-receive the spirit of united witnessing to Christ as exhibited by the Ugandan martyrs since this will go a long way to: healing the wounds caused by denominational rivalry, controlling the tendency of tearing one another apart because of ethnic interests, sustaining common witness to truth and justice, encouraging all those suffering for their belief in Christ (no matter their denominational rootedness) to stand firm, and strengthening the spiritual bond that connects together all believers in Christ.

**Keywords:** martyrdom, Uganda, Christian witness, deterrence and ecumenicity

**Povzetek:** Ko ljudi povezuje trpljenje za skupni cilj, ki vzdržuje njihove medsebojne vezi, je takšno trpljenje vselej močnejše od njihovih medsebojnih razlik. Povezanost je toliko trdnejša, kadar njihova skupna prepričanja opredeljujejo verski razlogi. Na tej podlagi mučenci, ki jih preganjajo zaradi vere, oblikujejo posebno versko istovetnost preko skupne vere v Boga. Takšna istovetnost poraja družbeno vez, ki jim podeljuje odločnost v njihovem združenem pričevanju o verskih zadevah. To se je odražalo v primeru ugandskih mučencev iz 19. stoletja, ki so umrli v času moralno izprijenega kralja po imenu Kabaka Mwanga. Novost pričajočega dela je v poudarjanju ekumenske razsežnosti ugandskega mučeništva, ki jo je med drugim izpostavil katoliški proces kanonizacije omenjenih mučencev. Doslej ni bilo izdano nobeno raziskovalno delo, ki bi osvetlilo dejstvo, da so bili zaradi obrambe krščanske vere in morale poleg katoličanov umorjeni tudi anglikanci in luterani. Prav zato pričajoče delo poudarja, kako vključujoča pripoved o krščanskem pričevanju vzhodnoafriških kristjanov v prid resnici evangelijsa odraža ekumensko razsežnost z njimi povezanih dogodkov. Za razumevanje mučeništva in skupnega pričevanja v Ugandi sta bila pritegnjena teoretična okvira odvračanja od nasilja in skupinskega (kolektivnega) spomina. V njihovem združenem pričevanju za krščansko vero so ugandski mučenci premagali zidove ločevanja med posameznimi ločinami, ki bi lahko oslabili njihovo skupno odločitev, da se izpostavijo za Kristusa. Od tod sledi, da so kristjani na sodobni afriški celini poklicani k ponovnemu sprejetju duha združenega



pričevanja za Kristusa, kakor so ga dosegli ugandski mučenci. To ima dolgoročne posledice: celiti rane, ki jih je povzročilo tekmovanje med ločinami, blažiti težnjo k izključevanju drugih zaradi etničnih interesov, gojiti skupno pričevanje za resnico in pravičnost, spodbujati vse trpeče k veri v Kristusa (ne glede na njihovo pripadnost tej ali oni ločini) in krepliti duhovno vez, ki združuje vse verujoče v Kristusa.

Ključne besede: mučeništvo, Uganda, krščansko pričevanje, odvračanje od nasilja, ekumenska razsežnost



## Ervin Budiselić and Dalibor Kraljik – Relationship Between the ‚Table‘ and the ‚Altar‘ in the Theology and Ecclesial Practice of the Catholic Church and Evangelical Churches

### *Razmerje med ‚mizo‘ in ‚oltarjem‘ v teologiji in eklezialni praksi Katoliške Cerkve in evangeličanskih Cerkva*

**Abstract:** Both the Catholic Church and Evangelical Churches celebrate the Eucharist; however, they differ extensively in theology and practice. What both traditions have in common is the fact that the Eucharist is removed from the context of a meal. The purpose of this article is to explore how these two traditions comprehend the connection between the table and the cross, the meal and the sacrifice, in the light of the fact that today our celebration of the Eucharist comes after the event of Jesus' cross. In other words, we want to detect the Jewish roots of the Eucharist and in a comparative analysis see how Christian and Jewish traditions have interpreted this relationship between the meal and the sacrifice, between the table and the altar. In the second section, we explore the relationship between the altar and the table in the Catholic Church, and in the third section, we do the same thing for Evangelical Churches. In the fourth section, we compare the Eucharistic theology and ecclesial practice of the Catholic Church and Evangelical Churches. We reach the conclusion that there are major irreconcilable differences in the theology of the Eucharist between the Catholic Church and Evangelical Churches, but in practice, both traditions take a similar ‚altar‘ approach. The Catholic Church is faithful to its teaching and understanding of the Eucharist, while Evangelical Churches display inconsistency when they treat the Eucharist as ‚a table‘, but observe it more like ‚an altar‘.

**Key words:** Eucharist, altar, table, meal, Catholic Church, Evangelical Churches

**Povzetek:** Tako katoliška Cerkev kakor tudi evangeličanske Cerkve obhajajo evharistijo, vendar se tu močno razlikujejo v teologiji in praksi. Kar imata obe izročili skupnega, je dejstvo, da je evharistija vzeta iz konteksta obeda. Namen članka je raziskati, kako ti dve izročili razumeta povezavo med mizo in križem, obedom in darovanjem, v luči dejstva, da se današnje obhajanje evharistije dogaja za dogodki Jezusovega križanja. Z drugimi besedami, v članku želimo poiskati judovske korenine evharistije in v primerjalni analizi videti, kako sta krščansko in judovsko izročilo pojasnjevala razmerje med obedom in darovanjem, mizo in oltarjem. V drugem delu raziskujemo razmerje med oltarjem in mizo v katoliški Cerkvi, v četrtem pa se posvečamo isti temi znotraj evangeličanskih Cerkva. V četrtem delu primerjamo evharistično teologijo in eklezialno praks v katoliški Cerkvi in evangeličanskih Cerkvah. Sklepamo, da med katoliško Cerkvijo in evangeličanskimi Cerkvami obstajajo pomembnejše nespravljive razlike v evharistični teologiji, čeprav se v praksi obe izročili zatekata k podobnemu ‚oltarnemu‘ pristopu. Katoliška Cerkev je zvesta svojemu nauku in razumevanju evharistije, medtem ko evangeličanske Cerkve izražajo nedoslednost, kadar evharistijo obravnavajo kot ‚mizo‘, vendar nanjo gledajo bolj kot na ‚oltar‘.

**Ključne besede:** evharistija, oltar, miza, obed, katoliška Cerkev, evangeličanske Cerkve



Majda Cencič – Pregled zasebnih katoliških šol in pogled nanje na slovenskem ozemlju v preteklosti in danes

***A Review of and a View at Catholic Private Schools in the Territory of the Present-Day Slovenia in the Past and Today***

**Povzetek:** Katoliške šole so na Slovenskem prevladovale v srednjem veku. Pod Avstro-Ogrsko so postale zasebne in so delovale vzporedno z državnimi ljudskimi šolami. Duhovniki in cerkveni redovi, ki so ustanavljali zasebne šole, so se v Avstro-Ogrski prvi zavedali potreb po šolah za posebne skupine otrok, za gluhe na primer, pa tudi potreb po vzgoji in izobraževanju deklet. Pod Kraljevino Jugoslavijo je stanje ostalo podobno kakor pod Avstro-Ogrsko, po drugi svetovni vojni pa so zasebne šole ukinili in dopustili le dve verski šoli za prihodnje duhovnike, ki pa njihova spričevala niso imela javne veljave. Osamosvojitev Slovenije je pomenila možnost ponovne oživitve zasebnih katoliških in alternativnih šol. Pogled v mnenja osnovnošolskih učiteljev na podlagi vprašalnika, ki ga je izpolnilo 296 pretežno osnovnošolskih učiteljev, pa kaže, da dobra tretjina anketirancev podpira ustanovitev zasebnih šol (33,8 %), veliko večji delež podpira ustanovitev alternativnih zasebnih šol (50,3 %), veliko manj pa zasebne katoliške šole (le 14,5 % anketirancev).

**Ključne besede:** zasebne šole, katoliške šole, alternativne šole, posebne šole, pedagoška zgodovina

**Abstract:** In the present-day Slovenian territory the Catholic Church was the prevailing organiser of education in the Middle Ages. Under Austro-Hungarian rule Catholic schools became private and they functioned in parallel with the state public schools. The priests and religious orders that established private schools in Austro-Hungary were the first to also be aware of the need to establish schools for special groups of children, such as the deaf, and also of the need for education of girls. At the time of the Kingdom of Yugoslavia the situation remained more or less the same as under Austro-Hungary. After WWII, however, private schools were abolished. Only two religious schools were allowed, namely those for the education of priests-to-be, whose certificates, however, were not publicly acknowledged. The independence of Slovenia also meant an opportunity for the reopening of private Catholic and alternative schools. Insight into the views of teachers based on a questionnaire filled in by 296 teachers, mainly those working in basic schools, indicates that a good third of the surveyees (33.8 %) support founding of private schools, a much larger proportion (50.3 %) support the founding of alternative private schools, while with just 14.5 % the share of the surveyees who support the founding of Catholic private schools is much smaller.

**Key words:** private schools, Catholic schools, alternative schools, special-needs schools, history of education



## **Jaša Drnovšek – Verski sprevodi pod bičem razsvetljenske satire**

### ***Religious Processions under the Whip of Enlightenment Satire***

**Povzetek:** Avtor se sprašuje, kako je na konec verskih procesij v Srednji Evropi ob izteku 18. stoletja gledala tedanja satira. V prvem delu prispevka predstavi ključne odloke, s katerimi sta Marija Terezija in Jožef II. odpravljala sprevode. Ob tem poudari, da je pod vplivom razsvetljenskih teženj podobne ukrepe sprejemala tudi Cerkev. V drugem in tretjem delu prispevka analizira literarni besedili, ki ju je humanistika kljub prominentnosti njunih avtorjev skoraj spregledala in ki komentirata različne procesije: Galerijo katoliških zlorab Josepha Richtera (1749–1813) iz leta 1784 in Načrt podeželske procesije velikega petka Antonia von Bucherja (1746–1817) iz leta 1782. Avtor ugotavlja, da je imela razsvetljenska satira do sprevodov podobno odklonilen odnos kakor tedanje svetne in cerkvene oblasti. S kritično in celo parodično obravnavo procesij je njihove prepovedi legitimirala.

**Ključne besede:** verske procesije, Srednja Evropa, 18. Stoletje, prepoved, satira, Joseph Richter, Anton von Bucher

**Abstract:** The author examines how the decline of religious processions in the late 18th century Central Europe was seen by contemporary satire. In the first part, he presents essential edicts used by Maria Theresa and Joseph II to ban processions. He also notes that the Church, under the influence of Enlightenment tendencies, introduced similar measures. The second and third parts focus on the 1784 The Picture Gallery of Catholic Abuses by Joseph Richter (1749–1813) and the 1782 Sketch for a Rural Good Friday Procession by Anton von Bucher (1746–1817), literary works which so far, despite the prominence of their authors, remained nearly ignored by the humanities; both of them comment on various processions. The author concludes that the satire of the Enlightenment viewed processions just as negatively as the secular and ecclesiastical authorities of that time. By criticising them or treating them even parodically, it legitimized the bans on processions.

**Keywords:** religious processions, Central Europe, 18th century, prohibition, satire, Joseph Richter, Anton von Bucher



## Ireneusz Celary und Henryk Olszar – Hlond und Slowenen: Mission des päpstlichen Legaten in Ljubljana

*Hlond in Slovenci: poslanstvo papeškega legata v Ljubljani  
Hlond and Slovenes: The Mission of the Papal Legate in Ljubljana*

**Zusammenfassung:** Eine der bedeutenden Aufgaben, die der Heilige Stuhl dem Kardinal August Hlond übertragen hatte, war seine Teilnahme an nationalen und internationalen Kongressen auf drei Kontinenten: afrikanischem, amerikanischem und europäischem. Als Vertreter der polnischen Kirche im Ausland nahm Hlond am 7. und 11. Mai 1930 am XXX. Internationalen Eucharistischen Kongress in Karthago teil. Vom 22. bis 26. Juni 1932 nahm er am XXXI. Internationalen Eucharistischen Kongress in Dublin (Irland) teil. Zwischen dem 8. und 14. Oktober 1934 war er Delegierter der Kirche in Polen beim 32. Internationalen Eucharistischen Kongress in Buenos Aires (Argentinien). In Anerkennung des fruchtbaren und außergewöhnlichen apostolischen Eifers und der bedingungslosen Loyalität gegenüber dem Bischof von Rom erhielt Kardinal August Hlond die höchste Ehre, den Heiligen Vater auf nationalen und internationalen Kongressen als päpstlicher Legat a latere zu vertreten. Der Diener Gottes wurde zum päpstlichen Legaten des Internationalen Kongresses Christi des Königs in Posen (Polen) ernannt, der zwischen dem 25. und 29. Juni 1937 stattfand. Ein Jahr später, vom 22. bis 29. Mai, vertrat er den Heiligen Vater in Budapest (Ungarn) auf dem dort organisierten XXXIV. Internationalen Eucharistischen Kongress. Zum ersten Mal trat Kardinal August Hlond jedoch 1935 als Vertreter des Papstes auf.

Pius XI. ernannte ihn in einem Brief vom 9. Juni dieses Jahres zum päpstlichen Legaten des Nationalen Eucharistischen Kongresses in Ljubljana in Jugoslawien. In dieser Stadt sah er die Stärke des Glaubens und der Hingabe des slowenischen Volkes, die sich um die Kirche und die staatlichen Behörden konzentrierte. Kardinal August Hlond kehrte am 28. Juli 1939 als päpstlicher Legat nach Ljubljana zurück, um den VI. Internationalen Kongress Christi des Königs im Namen von Pius XII. feierlich zu eröffnen. Am 30. Juli feierte er im Stadion der slowenischen Hauptstadt eine päpstliche Messe. In einer Rede in Ljubljana warnte er vor der wachsenden Stärke des Dritten Reiches und der Sowjetunion. In der Hauptstadt der Slowenien wurde Hlond zum Herold des unvermeidlichen Endes einer Ära und des Beginns des Wiederaufbaus in einer Welt der verlorenen Ordnung. Der Diener Gottes sah seine Aufgabe in der slawischen Welt als kulturelle Mission, die seine eigene Identität sowie die Trennung der Nachbarn und der Geschichte respektierte. In seiner Lehre wies er auf die geistige Vereinigung der Slawen innerhalb einer großen Familie von Nationen hin.

Es ist kein Zufall, dass der Metropolit in Gniezno eben in Ljubljana „die Freude eines Polen, eines Nordslawen“ zum Ausdruck brachte, der den „Vater des Christentums“ ersetzen könnte. Er sprach über wirtschaftliche Probleme und Krisen, die Nationen quälen und zerstören, sowie über die „ewigen Ziele“ des Menschen und der Menschheit. Er sah den Sinn der slawischen Geschichte in der Mission der heiligen Apostel Kyrill und Method, die alle Slawen mit „brüderlichem geistlichem Zusammenhalt“ verbanden. Er behandelte die in Ljubljana gefeierten Eucharistie- und Christuskönigfeiern als große slawische Feste. Er prophezeite dort den Nachkommen von Lech, Tschechen und Russen eine große Zukunft, deren Seelenreichtum noch weitgehend unerforscht und ungenutzt war. Deshalb forderte er auf: »Verlassen wir unsere lateinischen und östlichen Kathedralen, so wie St. Adalbert und die Heiligen Cyril und Methodius gingen!«

**Schlüsselwörter:** Ljubljana, Eucharistisches Kongress, Christus König, päpstlicher Legat, August Hlond



**Povzetek:** Ena od pomembnih nalog, ki jih je Sveti Sedež naložil kardinalu Avgustu Hlondu, je bila njegova udeležba na narodnih in mednarodnih kongresih po Evropi, Afriki in Ameriki. Kot predstavnik poljske Cerkve v tujini je Hlond od 7. do 11. maja 1930 sodeloval na 30. mednarodnem evharističnem kongresu v Kartagini, od 22. do 26. junija 1932 na 31. mednarodnem evharističnem kongresu v Dublinu, med 8. in 11. oktobrom 1934 pa je bil kot delegat Cerkve na Poljskem na 32. evharističnem kongresu v Buenos Airesu. V priznanje plodne in izredne apostolske gorečnosti, pa tudi brezpogojne pripadnosti rimskemu škofu je kardinala Avgusta Hlonda doletela čast, da je svetega očeta zastopal kot legat a latere na narodnih in mednarodnih kongresih. Njegova eminencia je bil imenovan za papeškega legata na mednarodnem kongresu Kristusa Kralja v Poznanu med 25. in 29. junijem 1937. Leto pozneje je med 22. in 29. majem svetega očeta zastopal na 34. mednarodnem evharističnem kongresu, ki so ga organizirali v Budimpešti. Prvič pa je bil kardinal Avgust Hlond imenovan za papeževega predstavnika leta 1935.

V pismu z dne 9. junija tega leta je kardinala Hlonda papež Pij XI. imenoval za papeškega legata na narodnem evharističnem kongresu v Ljubljani. Tukaj je Hlond videl moč vere in pobožnosti slovenskega ljudstva, ki je bilo zbrano okrog Cerkve in državnih voditeljev. Kardinal Avgust Hlond se je v Ljubljano vrnil 28. julija 1939 kot papeški legat, da je v imenu Pija XII. svečano odprl 6. mednarodni kongres Kristusa Kralja. Dne 30. julija je daroval papeško mašo na stadionu v slovenski prestolnici. V pridigi je opozoril na vedno večjo moč tretjega rajha in Sovjetske zveze. V Ljubljani je Hlond nastopil kot znanitelj neizbežnega konca neke dobe in začetka obnove neurejenega sveta. Njegova eminencia je videl svojo nalogo v slovanskom svetu kot kulturno poslanstvo, ki spoštuje tako identiteto slovenskega sveta kakor ločitev sosedov v zgodovini. V svojem učenju je poudarjal duhovno enotnost Slovanov znotraj velike družine narodov.

Nobeno naključje ni, da je metropolit iz Gniezna v Ljubljani izrazil zadovoljstvo nad tem, da je kot Poljak, Slovan s severa, predstavljal svetega očeta. Govoril je o ekonomskih problemih in krizah, ki uničujejo narode, pa tudi o ‚večnih‘ ciljih človeka in človeštva. Smisel zgodovine Slovanov je videl v poslanstvu svetih apostolov Cirila in Metoda, ki sta vse Slovane povezala v ‚bratsko in duhovno skupnost‘. Evharistični kongres in praznovanje Kristusa Kralja v Ljubljani sta bila za Hlonda velika slovanska praznika. Tukaj je napovedal svetlo prihodnost naslednjim rodovom Čehov in Rusov, katerih duhovno bogastvo je bilo takrat še neraziskano in nepoznano. Hlond je pozival: »Imejmo radi naše latinske in vzhodne katedrale, ravno tako kakor so jih imeli radi sv. Abelard ter sveta brata Ciril in Metod.«

**Ključne besede:** Ljubljana, evharistični kongres, Kristus Kralj, papeški legat, Avgust Hlond

**Abstract:** One of the tasks assigned by the Holy See to Cardinal August Hlond, the Primate of Poland, was his participation at the International Eucharistic Congresses on three continents: Africa, America and Europe. Eucharistic congresses were a form of public manifestations of faith in which the cardinal participated; moreover, in Poland, he was their creator and chief architect. He considered this an effective method for the new evangelization and rebirth of man and state. As a representative of the Polish Church, Hlond took part at the International Eucharistic Congresses in Carthage (Tunisia), Dublin (Ireland) and Buenos Aires (Argentina). He represented the Holy Father Pius XI as a papal legate at the International Congress of Christ the King in Poznań (Poland) and the International Eucharistic Congress in Budapest. However, for the first time, Cardinal August Hlond appeared as a representative of the Pope in 1935 at the National Eucharistic Congress in the city of Ljubljana, Yugoslavia. In today's capital of Slovenia, he saw the strength of faith and dedication of the Slovenian



people centred around the Church and state authorities. In 1939 he returned to Ljubljana as a papal legate to solemnly open the VI International Congress of Christ the King. In this unique city, he encouraged ‚beloved Slavic brothers‘ and the faithful from all over the world to ‚remain in the Church‘. The Servant of God, August Hlond, saw his task in the Slavic world as a cultural mission. He was deeply convinced that at the time of decay of the European civilization, an era was coming in which the Slavic culture would play a historical role. The precondition for the success of this idea was to come closer to each other and be acquainted with other Slavs.

**Key words:** Ljubljana, Eucharistic Congresses, Christ the King, papal legate, August Hlond



## Urška Jeglič – Neujemanja z islamskimi predpisi pokopa pri muslimanih v Republiki Sloveniji

### *Deviations from Islamic Burial Regulations among Muslims in the Republic of Slovenia*

**Povzetek:** Muslimani so druga največja verska skupnost v Sloveniji, njihovo število pa se zaradi migracij in ustaljevanja v Sloveniji z leti povečuje. V skladu s tem se čedalje bolj odpira potreba po večjem razumevanju muslimanov, po razumevanju islamskih predpisov in verske prakse. Eden od pomembnejših verskih obredov je pogreb, ki se precej razlikuje od krščanskega pogreba. Tako muslimanom kakor nemuslimanom se postavljam vprašanja, ali je udeležba na pogrebu drugače verubočne osebe iz verskega ozira dovoljena. Hkrati pa pomanjkljivo razumevanje verskih običajev drugega v človeku zbuja strah in kot posledica tega zapira vrata medverskemu in medkulturnemu dialogu, pa tudi integraciji. Prispevek osvetljuje islamski pogled na smrt in na običaje, ki se navezujejo na islamsko pogrebno prakso. Posebno pozornost nameni opisu pogrebnih običajev pri muslimanih v Sloveniji in izpostaviti in razlagi neujemanj z islamskimi predpisi, hkrati pa se dotakne problematike, vezane na muslimanska pokopališča v slovenskem prostoru.

**Ključne besede:** smrt v islamu, islamski pogreb, muslimani v Sloveniji, muslimanska pokopališča

**Abstract:** Muslims represent the second largest religious community in Slovenia, and their number has been increased over the years due to migration and settlement in Slovenia. Accordingly, there is a growing need for a greater understanding of Muslims, their understanding of Islamic precepts and religious practice. One of the more important religious rituals is a funeral, which is quite different from the Christian funeral. Both Muslims and non-Muslims are asking themselves whether attending the funeral of a non-religious person is religiously permissible. At the same time, the lack of understanding of the religious customs of the other arouses fear in man and consequently closes the door to interreligious and intercultural dialogue, as well as integration. This paper sheds light on the Islamic view of death and customs related to Islamic funeral practice. It pays special attention to the description of funeral customs among Muslims in Slovenia and the exposure and explanation of deviations from Islamic regulations, while also touching on issues related to Muslim cemeteries in Slovenia.

**Key words:** death in Islam, Muslims funeral, Muslims in Slovenia, Muslims cemeteries



## **Igor Bahovec – Civilisation, Religion and Epochal Changes of Cultures**

### ***Civilizacija, religija in epohalne spremembe kultur***

**Abstract:** Recently, Western civilisation has been undergoing a period of rapid change. Changes are apparent throughout society, culture and religion. In this paper we show how various authors from different fields of science had understood such epochal changes, and that all of them point to the end of the modern era and the birth of something new. We have included contemporary authors and those who have written on this subject in previous decades (Guardini, Sorokin, Ivanov). The findings of Luckmann on the appearance of new forms of social religion also form part of this picture of major change. With respect to responses to major cultural change, we have focussed primarily on the Catholic Church. We are also interested in whether the quest for inspiration in the first millennium of Christianity can encourage a creative response to the crisis in Western culture. We have given some light on the one of several possible expressions of a ‚new era‘ of Christianity.

**Key words:** epochal changes of culture, Middle Ages and Modern Age, social form of religion, symbol and concept, new era of Christianity, Thomas Luckmann

**Povzetek:** Zahodna civilizacija se v zadnjem obdobju hitro spreminja. Spremembe segajo v celoto družbe, kulture in religije. V prispevku prikažemo, kako so epohalne družbeno-kulturne spremembe razumeli avtorji različnih znanstvenih področij, ki jim je skupno izpostavljanje ugotovitve, da se je moderna doba končala in da se nahajamo na prehodu v neko novo dobo. Vključeni so sodobni avtorji in tisti, ki so o tem pisali pred desetletji (Guardini, Sorokin, Ivanov). V kontekst velikih sprememb spada tudi Luckmannova ugotovitev o pojavu nove družbene oblike religije. Glede odgovorov na velike spremembe kulture smo se osredotočili predvsem na Katoliško Cerkev. Zanima nas tudi, ali je iskanje navdiha v krščanstvu prvega tisočletja lahko spodbuda za ustvarjalno odzivanje na krizo zahodne kulture. Podali smo nekaj vidikov enega izmed možnih izrazov krščanstva ‚nove dobe‘.

**Ključne besede:** epohalne spremembe kulture, srednji in moderni vek, družbena oblika religije, simbol in koncept, nova doba krščanstva, Thomas Luckmann



**Marián Ambrozy, Július Krempaský, Olga A. Kalugina, Zhanna M. Sizova,  
Julia A. Krokhina and Michal Valčo – Christianity and Information:  
Contributions of Stephen Hawking to Physics, Philosophical Ethics, and  
Theology**

***Krščanstvo in informacija: doprinos Stephena Hawkinga na področju fizike,  
filozofske etike in teologije***

**Abstract:** Following the recent death of the famous physicist S. Hawking, the question of his contribution to science has appeared with new urgency. Despite his known handicap, he was immensely active in the field of physics but also in the areas of philosophy and theology. The aim of the present paper is to analyze his contributions related to the nature of the Universe, its beginning and possible end, as well as the consequences stemming from this knowledge for philosophy and theology. We start with Hawking's discoveries in the fields of physics and cosmology and apply them to informatics. Subsequently, we extrapolate the acquired results to theology and philosophy, taking a closer look at issues of eschatology.

**Key words:** information, Stephen Hawking, theology, Universe, eschatology

**Povzetek:** Po nedavni smrti slavnega fizika S. Hawkinga se je z novo nujnostjo prebudilo vprašanje njegovega doprinosa k znanosti. Kljub svoji splošno znani invalidnosti je bil izjemno dejaven na področju fizike, a tudi na področju filozofije in teologije. Cilj pričajočega članka je analizirati njegov doprinos predvsem v razmerju do narave vesolja, njegovega začetka in morebitnega konca, obenem pa do posledic takšnega vedenja za filozofijo in teologijo. Na začetku se posvečamo Hawkingovim odkritjem na področju fizike in kozmologije ter jih umeščamo v informatiko. Zatem dobljene ugotovitve prenašamo v teologijo in filozofijo, kjer se podrobneje posvetimo vprašanjem, ki zadevo eshatologijo.

**Ključne besede:** informacije, Stephen Hawking, teologija, vesolje, eshatologija



## Meta Košir – Duhovnost in religioznost v stresnih situacijah in mesto duhovnosti v psihoterapiji

### *Spirituality and Religiousness in Stressful Situations and the Place of Spirituality in Psychotherapy*

**Povzetek:** Za boljše in lažje razumevanje stresa je dobro poznati teoretska izhodišča o stresu, njegove vzroke in posledice, ki jih ljudje občutimo. Ko govorimo o stresu, imamo najpogosteje v mislih stres z negativnim prizvokom – kot nekaj, kar nas utruja, izčrpava. Pogosto pa spregledamo pozitivni stres, ki nam daje energijo in zagon. Stres je navzoč povsod in je večplasten. V članku smo pozornost namenili vlogi duhovnosti in religioznosti v stresnih situacijah in vprašanju, kdaj se posameznik začne spraševati o pomenu duhovnosti ali religije v svojem življenju. Duhovnost in religioznost sta dimenziji, ki v mnogih situacijah pomenita konstitutivni obliki spopadanja s stresom. Ljudje, ki verujejo v Boga ali nekaj ‚večjega‘ od sebe, se laže spopadajo z življenjskimi krizami. Seveda pa se v stresnih situacijah pogosto obrnejo na psihoterapevta, ki jim daje strokovno pomoč. Duhovnost je v psihoterapiji vse bolj navzoča, raziskave pa kažejo pozitivni vpliv na potek terapevtske obravnave, kadar se upoštevajo verski in duhovni vidiki ter prepričanja.

**Ključne besede:** stres, duhovnost, duhovna inteligentnost, Bog, psihoterapija

**Abstract:** For better and easier understanding of stress one must be familiar with the theoretical framework of stress, its causes and consequences that we as humans experience. When we talk about stress, we usually have in mind stress with a negative connotation, something that tires or exhausts us. We often overlook positive stress that gives us energy and positive momentum. Stress is ubiquitous and multifaceted. The article focuses on the meaning of spirituality and religion in stressful situations, and when an individual starts questioning the meaning of spirituality or religion in life. Spiritual and religious dimensions are part of coping with stress. People who believe in God or that there is something bigger than themselves find it easier to cope with life crises. In stressful situations, they frequently turn to a psychotherapist who gives them professional help. Spirituality is increasingly present in psychotherapy, and research shows a positive impact on the course of therapeutic treatment when religious and spiritual aspects and beliefs are taken into account.

**Key words:** stress, spirituality, spiritual intelligence, God, psychotherapy



## Nataša Lotrič – Soodvisnost, čustvena zloraba in čustveno zanemarjanje v otroštvu pri partnerjih zasvojenih s seksualnostjo

### ***Co-dependency, Childhood Emotional Abuse and Emotional Neglect among Partners of Sex Addicts***

**Povzetek:** V psihoterapevtski obravnavi zasvojenih s seksualnostjo so pogosto spregledani njihovi partnerji, prepričeni svoji lastni bolečini in ranjenosti brez ustrezne strokovne pomoči. V pilotni raziskavi smo ugotavljali, v kolikšni meri so pri partnerjih, zasvojenih s seksualnostjo, navzoči soodvisniško vedenje, čustvena zloraba in čustveno zanemarjanje v primerjavi s posamezniki, ki niso (bili nikoli) v odnosu z zasvojenim s seksualnostjo. Soodvisnost smo merili s Spann-Fisherjevo lestvico soodvisnosti (SF CDS), čustveno zlorabo in čustveno zanemarjanje pa z Vprašalnikom o otroški travmi (CTQ). V raziskavi je sodelovalo 146 udeležencev ( $M = 32$ ,  $SD = 10$ ), od tega 123 žensk in 23 moških. 27 % udeležencev raziskave je bilo v odnosu z zasvojenim s seksualnostjo, od tega 24 % žensk in 3 % moški. Rezultati so pokazali, da so partnerji, zasvojeni s seksualnostjo, statistično pomembno bolj soodvisni kakor posamezniki, ki niso (bili nikoli) v odnosu z zasvojenim s seksualnostjo, in imajo zmerne do težje izkušnje čustvene zlorabe in zanemarjanja.

**Ključne besede:** zasvojenost s seksualnostjo, partnerji, soodvisnost, čustvena zloraba, čustveno zanemarjanje, okrevanje

**Abstract:** In the sex addiction treatment, spouses are often neglected, excluded from counselling practice and left alone with their painful emotions and vulnerability. Present pilot study examines the level of co-dependency, emotional abuse and emotional neglect among partners of sex addicts, in comparison with the group intimately attached to nonsexual addicted individuals. Co-dependency was measured with Spann-Fischer Co-dependency Scale (SF CDS), emotional abuse and emotional neglect with Childhood Trauma Questionnaire (CTQ). The research sample consisted of 146 individuals ( $M = 32$ ,  $SD = 10$ ), including 123 women and 23 men. 27 % of participants were in the relationship with the sex addict, 24 % women and 3 % men. It was found that partners of sex addicts were significantly more likely to be co-dependent as the group of individuals intimately attached to nonsexual addicted partners and experienced moderate to severe measure of emotional abuse and emotional neglect in childhood.

**Key words:** sexual addiction, partners, co-dependency, emotional abuse, emotional neglect, recovery



2019

Bogoslovni vestnik, Vol. 79 (2019), No. 1

**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 splitting 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 dissolution of 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: preamble 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

[Pojdi na vrh / Go to the Top](#)



## 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 pričajočega 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 paradigmme ne izražajo vedno prizadovanjapo skladni umestitvi verskih prvin v celoto polno uresničenega življenja. Tu se pojavlja vprašanje o razvoju teologije v moderni in postmoderni dobi ter pogosta odstopnost pripoznanja znanstvene podobe sveta. Pojavljajo se tudi druge teološke prvine, ki predstavljam 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, paradigm, 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 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 Škofjskem 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 zasnovno 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 prominent contributor. 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'importanza di 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 vozlu (2 Kr 2,1-18). Po predstavitevji strukture odlomka in po kratki analizi njegovih posameznih enot se članek posveča nekaterim povezavam med Elijevim ciklom in možesovskimi izročili, s čimer osvetljuje vidik očividnega pričevanja znotraj preroškega nasledstva in s čimer obravnavano besedilo postavlja v razmerje z izbranimi novozavezničnimi 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 Johannine Son 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 presented as a case study.

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

**Povzetek:** Pričajoča 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 evangelijska 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 pričajočega besedila bralca vabimo k razmisleku o pomenu globoke vere in zakorenjenosti 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 dedičino 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 zpora 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 teološkimi in 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 relationship between 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 significant for 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

*Recepција декретов другога 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 community renders 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-Catholics with 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 prepozнатi merila, ki naj se na ekumenski ravni uporabljam 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 pastoralno 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, pastoralna, 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 communist government, as its monopoly over urbanism, educational system, charitableness and 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 Cerkvio: 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 government officials 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 pravoslavlju. 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, psihoterapeutu 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 posledično odpira 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 izostriло 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



## 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 pomembnejše, 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 muzikalico, 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 intervencijo pri 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 people and the levels of social anxiety and restraint were shown to have decreased.

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



Bogoslovni vestnik, Vol. 79 (2019), No. 2

**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 proti-izkušnja? 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:** revelation, 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 sprejmemmo 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 podrobnejše. 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 pozinem 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 skele, 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 so-called 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 obljud 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: obljava, 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 mustērion« (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 Sveti 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**

### ***Transcendencia 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 pripisuje 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 (ozioroma 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 pojasnjitvijo sekularne dobe, ki jo zasledimo v delu Charlessa 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 tehnim) očitkom ter pomislekom, nedvomno izjemna 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 ontological field 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 conceptualized 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 dogodka. V razpravo kritično vpeljemo sodobno mormonistično filozofska teologijo, ki kot vzorčni primer postkrščanske misli lahko pomaga razrešiti nekatere ključne dileme Marionove misli, ki preganajo 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 izpostavljivjo nekaterih negativnih potencialov, ki jih nosi nekritično oklepanje pojma dogodka, ta članek ponuja koncept »neopaznosti« kot možnost zoperstavitev 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 v prekomerno pomembnost domišljijiskih 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 pretvorí 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 postavlajo 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 presuppose 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 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 vrhunc 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 starozaveznnimi vzporednicami, vezanimi na tematiko zaveze, ki zaznamuje deuteronomistično 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 moralno odgovoriti na izvaj gospodarskega, političnega, vzgojnega in kulturnega sodelovanja med vsemi narodi. Ta izvaj je koncilsko 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 koncilsko 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 izčrpnom 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 narodnosti 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 preservation 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 dovetno 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 živel v povsem krščanskih vaseh (lang cong giao toan tong) ali mešanih vaseh, v katerih so kristjani sestavljeni 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 nazorji, 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 širideset 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, Elžbieta 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 zagotavlja 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 wellness 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



Bogoslovni vestnik, Vol. 79 (2019), No. 3

Uvod / Editorial (Bojan Žalec)

**Branko Klun, Transhumanizem in transcendanca 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, transcendanca, samotranscendanca, 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 tehnologijo. 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 spremenjanje 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, zagovarjam možnost terapevtskih posegov, nasprotujemo pa biotehnološkemu izpopolnjevanju (enhancement) človeka. Z upoštevanjem naravnosti želimo poudariti izvornost, samoraslost, spontanost in nerazpoložljivost vsakega človeškega individuma, 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 emphasize the 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 presojo 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, autonomy, 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 Sвето 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 consistent with 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 its 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 vzpodbjajo 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 limitations that 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 izpostavljenamerni transformaciji zaradi napredka modernih tehnologij. Ta transformacija vključuje možnosti od tega, kako presegati določene biološke danosti, pa vse do širitev novega globalnega uma in poglobljene človeškega 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 transhumanistične 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 obljudbla 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 obljudbla transhumanistična ideologija.

**Ključne besede:** transhumanizem, singularity, religioznost, antropologija, transcendence, 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 napredok 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 zasnujemo katoliško 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 imperfection and 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 pastoralu

### *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. Spregовори 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, pastoralna, transhumanizacija

**Abstract:** Sport is a component part of our lives. People have always undertaken some 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 preserving the 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 metropolitan testify 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 numerous accusations 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 trials through media, i.e. 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 spreminjačega 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 sreći. Odgovor na takšno držo, ki je danes zelo pogosta, ter možnost njegove uporabe pri razmišljanju o človeku in Cerkvi ponuja koncept analogia entis Ericha Przyware. 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. Vasbieveva and Elmira R. Khairullina, Samuel Štefan Osuský'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. Osuský'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 nacistična Nemčija. 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 filozofske 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), razovedajo 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 upodablajoče 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 romanskih principov gradnje je prek tujih mojstrov mogoče zaznati tudi na območju današnje Slovenije. Vsakoletne interdisciplinarne delavnice v organizaciji francoskega Mednarodnega 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 mentorškim 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

[Pojdi na vrh / Go to the Top](#)



professional mentorship. The interdisciplinary study has managed to re-identify the components of the Romanesque origins as well as define the subsequent interventions in the two examined monuments, 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 Cerkvio 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 sodelovanjem med Družbo M.E.P. in vietnamsko populacijo.

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



Bogoslovni vestnik, Vol. 79 (2019), No. 4

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

**Irena Avsenik Nabergoj, Temeljne literarne oblike v Svetem pismu**

***Foundational Literary Forms in the Bible***

**Povzetek:** Sveti 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 razovedajo 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 predstavitev 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 težje 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 veljavno celoti miselnega in religioznega sveta hebrejskega Svetega pisma. Če osnovni pomen korena šdq 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 šdq 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 נָאַת na religioznem področju: Semantična analiza besednega polja נָאַת pri Izaiji

### *The Use of Root נָאַת in the Religious Field: A Semantic Analysis of the Lexical Root נָאַת in Isaiah*

**Povzetek:** V razpravi je predstavljena analiza rabe glagolske oblike korena נָאַת pri Izaiji, kjer ta (netipično) označuje religiozno željo. Pri tem raba in pomen glagolskih tvorjenk ostajata znotraj temeljnih semantičnih koordinat pomena korena נָאַת (naravnost 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 נָאַת, koren נָאָת, pohlep, poželenje, želja, malikovanje, maliki, Izaija

**Abstract:** The paper presents an analysis of the use of the verb form of the root נָאַת 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 נָאַת (with morally negative orientation toward material objects). In relation to God, root נָאַת in Isaiah signifies the opposite of human fundamental desire (for God), ie. idolatry (depersonalization of God) or the rejection of God.

**Key words:** root נָאַת, root נָאָת, 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 kerigma 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 parenthesis. 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 nasprostil 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, notranjecerkevskih 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 prilaganje.

**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, pastoralna

**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 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 furnished 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 Cerkvio. Skupna točka obeh tradicij je v učenju, da zakon nastane s privolitvijo zaročencev, razlika pa je v vrednotenju duhovniškega blagoslova in vprašanju, 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 Byzantine 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 širimi 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 Sveti 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 delujoci 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:** stereotypes, 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 Christian 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 vzpostavljanja družbeno-kulturnega okolja spremišča 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 pastoralna 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 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 Valantan, 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 človeštvo 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:** Poklicnost 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 konkretnе poteze takšne kateheze.

**Ključne besede:** poklic, poklicnost, 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