

Mednarodna znanstvena konferenca
International Scientific Conference

ETIKA REZILIENTNOSTI: RANLJIVOST IN PREŽIVETJE V ČASU PANDEMIJE IN GLOBALNE NEGOTOVOSTI

ETHICS OF RESILIENCE: VULNERABILITY AND SURVIVAL IN TIMES OF PANDEMICS AND GLOBAL UNCERTAINTY



Celje, 5.–7. november 2020
Celje, November 5th–7th 2020

Organizacija/Organisation:
Teološka fakulteta, Univerza v Ljubljani
Faculty of Theology, University of Ljubljana

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Program in povzetki

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Program and abstracts

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Faculty of Theology, University of Ljubljana

Uredila/Editors:
Bojan Žalec, Stjepan Štivić

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Dom Sv. Jožefa, Duhovno-prosvetni center, Plečnikova 29, 3000 Celje, Slovenija

International Scientific Conference

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PANDEMICS AND GLOBAL UNCERTAINTY**

Celje, November 5th–7th 2020

St. Joseph Home, Spiritual Educational Center, Plečnikova 29, 3000 Celje, Slovenia

Organization/Organizacija

Faculty of Theology, University of Ljubljana/Teološka fakulteta, Univerza v Ljubljani

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PROGRAM

Thursday, November 5th/Četrtek, 5. november

14.30-14.45 Welcome speeches/Pozdravna nagovora:

Dean of the Faculty of Theology/Dekan Teološke fakultete Professor **Janez Vodičar**

President of the Program Committee/Predsednik programskega odbora
Professor **Robert Petkovšek**

1

(Chairperson/Moderator: Andrej Šegula)
Lectures/Predavanja

14.45-15.05 Mari Jože Osredkar (Slovenia): *Fragility is Beneficial to Man / Krhkost človeku koristi*

15.05-15.25 Martina Vuk (Croatia): *Vulnerability and Resilience – Are They Except of Human Flourishing?/ Ranljivost in rezilientnost - ali sta izključeni iz človeškega razcveta?*

15.25-15.45 Discussion/Razprava

15.45-16.00 Break/Odmor

2

(Chairperson/Moderator: Tadej Stegu)
Lectures/Predavanja

16.00-16.20 Erika Prijatelj (Slovenia): *Kenosis as a Condition for Resilience / Kenosis kot pogoj za trdoživost*

16.20-16.40 Ivan Platovnjak/Tone Svetelj (Slovenia): *Relisiance: Challenge for Spirituality in the 21st Century/ Odpornost: izziv za duhovnost 21. stoletja*

16.40-17.00 Marcin Godawa (Poland): *Open Experience of God – Desert Spirituality in Building (Inter-)Personal Loving Resilience/ Odprta izkušnja Boga - puščavska duhovnost pri gradnji (med)osebne ljubeče rezilientnosti*

17.00-17.30 Discussion/Razprava

17.30-17.45 Break/Odmor

3

(Chairperson/Moderator: Ivan Platovnjak)
Lectures/Predavanja

17.45-18.05 Grzegorz Szamocki (Poland): *Resilience and Religious Identity in the Message of Jnudg 6:1.11-24 /Rezilientnost in religijska identiteta v sporočilu iz Knjige sodnikov 6:1.11-24*

18.05-18.25 Simon Manmenvall (Slovenia): *Jovan Vladimir of Dioclea and Martyrdom on the Periphery of Europe: Sacrifice and Perseverant Love towards the One's Neighbor / Jovan Vladimir iz Duklje in mučeništvo na evropskem obrobju: žrtvovanje in stanovitna ljubezen do bližnjega*

18.25-18.45 Lidiya Ušurel (Romania): *Thriving in the Season of Drought: the Role of Christian Spirituality in Anchoring Human Existence / Cvetenje v sušnem obdobju: vloga krščanske duhovnosti pri utrjevanju človeškega obstoja*

18.45-19.15 Discussion/Razprava

Friday, November 6th/Petek, 6. november

1

(Chairperson/Moderator: Robert Petkovšek)
Lectures/Predavanja

9.00-9.35 Keynote Lecture Zvonka Zupanič Slavec (Slovenia): *Epidemic Diseases and Resilience – (Historical) Medical Perspective/ Epidemične bolezni in rezilienza – (zgodovinsko) medicinska perspektiva*

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

10.10-10.30 Roman Globokar (Slovenia): *COVID-19, the Nation State and the Social Doctrine of the Church/ COVID-19, nacionalna država in družbeni nauk Cerkve*

10.30-10.50 Anton Jamnik (Slovenia): *Communitarian Ethics as a Ground of Resilience / Komunitarna etika kot temelj rezilientnosti*

10.50-11.10 Discussion/Razprava

11.10-11.25 Break/Odmor

2

(Chairperson/Moderator: Jože Mari Osredkar)
Lectures/Predavanja

11.25-11.45 Tadej Strehovec (Slovenia): *Human Dignity and Ethical-Religious Aspects of Vaccination During a Pandemic / Dostojanstvo človeka in etično-religiozni vidiki cepljenja v času pandemije*

11.45-12.05 Tomaž Erzar (Slovenia): *Surrendering to God: a Spiritual Way to Foster Posttraumatic Growth/ Izročitev Bogu: duhovna pot spodbujanja posttravmatske rasti*

12.05-12.25 Andrej Šegula (Slovenia): *Traces of Resilience – Pastoral Vulnerability and Survival in the Time of the Pandemic / Sledi rezilientnosti – pastoralna ranljivost in preživetje v času pandemije*

12.25-12.45 Tadej Stegu (Slovenia): *Resilience and the Proclamation of the Kerygma / Rezilientnost in oznanilo kerigme*

12.45-13.15 Discussion/Razprava

13.00-14.00 Lunch/Kosilo

3

(Chairperson/Moderator: Tomaž Erzar)
Lectures/Predavanja

14.30-14.50 Mateja Centa, Jonas Miklavčič, Vojko Strahovnik (Slovenia): *Ethical Issues Related to the Use of AI-based Algorithms in Pandemics and Other Public Health Emergencies / Etični vidiki uporabe algoritemskega odločanja in ostalih sistemov UI v času pandemij in drugih izrednih razmer na področju javnega zdravja*

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15.30-16.00 Discussion/Razprava

16.00-16.15 Break/Odmor

4

(Chairperson/Moderator: Roman Globokar)
Lectures/Predavanja

16.15-16.35 Michal Valčo (Slovakia): *Luther's Theology of the Cross as a Source of Resilience in Times of Pandemic/ Luthrova teologija križa kot vir rezilientnosti v času pandemije*

16.35-16.55 Janez Vodičar (Slovenia): *Critique of Secularization: Tradition as a Path to Resilient Future/ Kritika sekularizacije: tradicija kot pod do trdožive prihodnosti*

16.55-17.15 Ivica Raguž (Croatia): *A Vulnerable and Resilient Self in the Christian ratio fidei/ Ranljivo in rezilientno sebstvo v krščanskem ratio fidei*

17.15-17.45 Discussion/Razprava

17.45-18.00 Break/Odmor

5

(Chairperson/Moderator: Vojko Strahovnik)
Lectures/Predavanja

18.00-18.20 Béla Mester (Hungary): *Vulnerability and Resilience as Characteristics of Finite Beings/ Ranljivost in rezilientnost kot značilnosti končnih bitij*

18.20-18.40 Gábor Kovács (Hungary) *The Resilience and Fragility of Technological Civilization – Dilemmas in Troubled Times/ Rezilientnost in krhkost tehnološke civilizacije - dileme v nemirnih časih*

18.40-19.00 Janez Potisek (Slovenia): »You shall save alive nothing that breathes« (5 Mz 20,16). *Human Fragility and (Religious) Violence/ »Ne puščaj pri življenu ničesar, kar diha« (5 Mz 20,16). Človekova krhkost in (religiozno) nasilje*

19.00-19.30 Discussion/Razprava

Saturday, November 7th/ Sobota, 7. november

1

(Chairperson/Moderator: Branko Klun)
Lectures/Predavanja

9.00-9.35 Keynote Lecture Hans Otto Seitschek (Germany): *Philosophical and Theological Aspects of Anthropology Regarding Ethics of Resilience/ Filozofski in teološki vidiki antropologije glede etike rezilientnosti*

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

- 10.10-10.30 Robert Petkovšek** (Slovenia): »*On the Right Distance*«: a View from the Perspective of Mimetic Theory/»*O pravi razdalji*«: pogled z vidika mimetične teorije
10.30-10.50 Bojan Žalec (Slovenia): *Resilience, Theological Virtues, and a Responsive Church/ Rezilienza, teologalne kreposti in odzivna Cerkev*
10.50-11.10 Discussion/Razprava

11.10-11.25 Break/Odmor

2
(Chairperson/Moderator: Bojan Žalec)
Lectures/Predavanja

11.25-11.45 Branko Klun (Slovenia): *Resilience and Resonance. Searching for a New Attitude towards the World/ Rezilienza in resonanca. V iskanju nove drže do sveta*

11.45-12. Foszto Arpad (Romania): *Contemporary Resilience towards the Authenticity of the Religious Experiences. A proof of Authenticity from the Mystics/ Sodobna rezilientnost do avtentične religiozne izkušnje. Dokaz avtentičnosti, ki izvira iz mistikov*

12.05-12.25 Caraman Maximilian (Romania): *What does God Say When in Silence? An Invitation to Understand God's Silence during the Pandemic/ Kaj pravi Bog, ko je tih? Povabilo k razumevanju Božjega molka v pandemiji*

12.25-13.00 Discussion/ Razprava

Lunch/ Kosilo

3
(Chairperson/Moderator: Jonas Miklavčič)
Lectures/Predavanja

14.15-14.35 Gabriel Paľa, Mária Kardis, Kamil Kardis (Slovakia): *Migration Processes in the Axionormative Context of the Second Demographic Transition (SDT)/ Migracijski procesi v aksionnormativnem kontekstu drugega demografskega prehoda (SDT)*

14.35-14.55 Nenad Malović (Croatia): *Resilience and Resistance/ Rezilienza in odpor*
14.55-15.15 Discussion/Razprava

15.15-15.25 Concluding words of the president of the organizing committee, Research Professor Bojan Žalec/ Sklepna beseda predsednika organizacijskega odbora znanstvenega svetnika dr. Bojana Žalca

INTRODUCTION

Extreme phenomena - weather, diseases, viruses - are on the rise and are (anew) revealing the truth about the vulnerability of man and the creation. We must therefore step up our efforts to help everyone as much as possible and to protect people, nature, and the entire planet from the dangers of radical changes that are global in nature, creating uncertainty, anxiety, fear, and sometimes panic. Democratic states and other relevant agents must increase their efforts to cope with the economic and social crisis, erosion, or even catastrophe caused by these extreme phenomena and their consequences, without simultaneously violating the fundamental principles on which they are founded: respect for the dignity of every human being, human rights, freedom, equality, and fraternity and solidarity. All of these principles are severely compromised in catastrophic situations and their respecting and actual asserting is subjected to the test. In such circumstances when rules and praxis that are contrary to the principles of a free and democratic society are often imposed in order to survive and manage the situation, it is all the more important that the damaging or collapse of infrastructure, physical health and other problems do not lead to the collapse of culture: social, ethical, political ... Because in an emergency situation, it is precisely this culture that can in fact be the only guarantee of actual respect for the principles and values mentioned above. This means that democratic and free countries must take care not only of technical and medical resilience, but also of the cultural, moral and spiritual resilience of their own society and citizens. Similar approach is needed at the international and global level.

It follows from the foregoing that the concept of resilience is multifaceted and multilayered. Therefore, the problem of resilience requires an interdisciplinary approach. At the same time, resilience is one of the main problem-terms that marks and covers the decisive sets of problems, which are very complex and diverse, that present societies, countries and the world as a whole have to deal with seriously, and this is all the more true for the future. It is not just the coronavirus and the pandemic it has caused. Similar phenomena cannot be ruled out in the future; on the contrary, more can be expected (climate change, population growth ...), so that developing resilience at all levels is a priority for every society, state and other political and social entities.

Our conference is dedicated to this task. We want to contribute to the scientific illumination of the issue of resilience and to the formation of a humanistically grounded resilience ethics that will also include answers to normative questions. Resilience is a normative concept, since in principle states, societies and institutions must develop resilience, that is their duty. However, from the concrete implementation point of view and specifically, things are complicated. What is (true) resilience, how to develop it, in what way, in what situations, at what cost? Here, too, arises the question of the distribution of resilience, which is not distributed evenly in societies and globally, which is again not simple and one-dimensional. Due to their difficult situation, certain groups

are forced to develop greater resilience (in certain respects) than others. All of these questions strongly concern the basic moral and political grammar of Western societies, respect for freedom, equality, and fraternity or solidarity regarding all members of society. These values and principles have been strongly emphasized and asserted by the Enlightenment, which takes credit for their implementation. However, they have Biblical roots. In the context of pandemics and similar nuisances, we will discuss how these values and principles - grounded religiously or otherwise - can be asserted, and how faith, religion(s), believers, Churches, religious communities, and institutions can contribute to building resilience. All these questions are after all, also related to the central issues of religious (monotheistic) ethics: the meaning of suffering and theodicy.

Current and future resilience problems cannot be integrally understood without knowledge of the past and the specific geneses of our (post) secular societies. These geneses and these societies have their peculiarities, because secularization is not one, but there are many. Placing the question of resilience in the contemporary and historical context of (post) secularity, presenting these differences and peculiarities in terms of intellectual history and other aspects, and linking them to the topic of resilience is one of the purposes of our conference. Likewise, the problem of resilience is not new, but it accompanies humanity, so to speak, from the very beginning, since human beings have been constantly subjected to suffering, threat, and set before the task of surviving, overcoming fear and anxiety, seeking ethical answers, and making sense of their existence. That is why we want to present and rethink the rich religious and other traditions of human resilience and to show its importance for the modern man.

All of the above questions are very complex and difficult, but we cannot ignore them. Rather, we must seek appropriate answers urgently in order to shape and formulate the proper foundation and guidelines for our action towards the survival and flourishing of humanity.

At the conference, we wish to present investigation of ideas, concepts, models and theories of theological, philosophical, anthropological, cultural traditions, and of course contemporary thought and science, in order to present the current understanding of resilience. We want to offer fresh perspectives on it, wider the scientific understanding of it, and establish a basis for resolving tensions and conflicts to which the understanding of resilience is relevant.

The specificity of Celje conferences is their multidisciplinary character as cultivated throughout the years. The issues will be explored and evaluated from various aspects: philosophical, theological, from the point of view of (bio)ethics, religious and cultural studies, cognitive science, psychotherapy, (intellectual) history, social science and others. We believe that – according to the experience from the past conferences – the resilience may be understood better if approached through different, complementary

viewpoints, foremost through humanities and social sciences; approaches from other viewpoints are also welcome.

Robert Petkovšek and Bojan Žalec

UVOD

Ekstremni pojavi – vremenski, bolezni, virusi - so v porastu in na novo razkrivajo resnico o ranljivosti človeka in stvarstva. Zato moramo okrepiti prizadevanja, da bi lahko čim bolj enako pomagali vsem in zaščitili ljudi in naravo ter celoten planet pred nevarnostmi, ki pretijo v času radikalnih sprememb, ki so globalnega značaja in porajajo negotovost, tesnobo, strah in včasih tudi paniko. Demokratične države in drugi relevantni delovalci morajo okrepiti prizadevanja, da bodo lahko kos socialni krizi, eroziji ali kar katastrofi, ki jo povzročajo omenjeni ekstremni pojavi in njihove posledice, ne da bi hkrati uničili oz. kršili temeljna načela, na katerih temeljijo: spoštovanje dostenjanstva vsakega človeka, človekove pravice, svoboda, enakost in bratstvo oz. solidarnost. Vsa ta načela so v katastrofičnih situacijah močno ogrožena in njihovo spoštovanje na preizkušnji. Ker se v takih razmerah pogosto uvedejo pravila, zaradi preživetja in obvladovanja situacije, ki nasprotujejo načelom svobodne in demokratične družbe, je še toliko bolj pomembno, da hkrati s poškodbo ali kolapsom infrastrukture, telesnih, zdravstvenih in drugih težav ne pride do kolapsa kulture: socialne, etične, politične ..., saj je v izrednih razmerah ravno ta kultura lahko pravzaprav edino jamstvo za dejansko spoštovanje zgoraj omenjenih načel in vrednot. To pomeni, da morajo demokratične in svobodne države poskrbeti ne samo za tehnično in medicinsko odpornost, ampak tudi za kulturno in duhovno odpornost lastne družbe, naroda in ljudi. Iz povedanega izhaja, da je pojem rezilientnosti večplasten, in zato problem rezilientnosti zahteva interdisciplinaren pristop. Hkrati je eden osrednjih problemskih pojmov, ki označuje odločilne sklope problemov, ki so zelo kompleksni in raznoliki, s katerimi se morajo resno ukvarjati sedanje družbe, države in svet kot celota, za prihodnost pa to velja toliko bolj. Ne gre samo za virus covid-19 in pandemijo, ki jo je povzročil. Podobnih pojavov v prihodnosti ne moremo nikakor izključiti, prej nasprotno, lahko jih pričakujemo še več (podnebne spremembe, rast prebivalstva ...), tako da je razvijanje rezilientnosti na vseh ravneh prioriteta naloga vsake družbe, države in drugih političnih in socialnih entitet.

Tej nalogi je posvečena tudi naša konferanca. Želimo prispevati k znanstveni osvetlitvi problematike rezilientnosti ter oblikovanju etike rezilientnosti, ki bo humanistično utemeljena in ki bo vsebovala tudi odgovore na normativna vprašanja. Tako rezilientnost kot povezljivost sta normativna pojma, saj načelno države, družbe in institucije morajo razvijati rezilientnost, to je njihova dolžnost. Vendar pa so s tem, z vidika implementacije in konkretno gledano, stvari še kako zapletene. Kaj sploh je (prava) rezilientnost, kako jo razvijati, na kakšen način, v katerih situacijah, za kakšno

ceno? Tukaj je tudi vprašanje porazdelitve rezilientnosti, ki v družbah in globalno ni enakomerno porazdeljena, kar pa spet ni enoznačno, saj so določene skupine ravno zaradi svojega težkega položaja prisiljene razviti večjo rezilientnost (v določenih pogledih) kot druge. Vsa ta vprašanja močna zadevajo temeljno moralno in politično slovenco zahodnih družb, spoštovanje svobode, enakosti in bratstva oz. solidarnosti z ozirom na vse člane družbe. Te vrednote je močno poudarjalo razsvetljenstvo in je zaslužno za njihovo uveljavitev. Vendar pa imajo te vrednote že svetopisemske korenine. V kontekstu pandemij in podobnih nadlog ter rezilientnosti bomo razpravljali, kako se te vrednote obnesejo, podložene razsvetljensko, versko ali kako drugače, kako lahko vera, religije, verniki, Cerkve, verske skupnosti in institucije prispevajo k oblikovanju rezilientnosti. Vsa ta vprašanja so konec concev povezana tudi s središčnimi vprašanji religijskih etik: smisla trpljenja in teodiceje.

Problemov rezilientnosti ni mogoče razumeti brez poznavanja preteklosti in posebnih genez naših (post)sekularnih družb. Te geneze in te družbe imajo svoje posebnosti, saj sekularizacija ni ena, ampak jih je mnogo. Postaviti vprašanje rezilientnosti v sodobni in zgodovinski kontekst (post)sekularnosti, predstaviti omenjene razlike in posebnosti z vidika intelektualne zgodovine in drugih aspektov in jih povezati s temo rezilientnosti je eden od namenov naše konference. Prav tako problem rezilientnosti ni nekaj novega, ampak spremišča človeka tako rekoč od samega njegovega začetka, saj je bil stalno podvržen trpljenju, ogroženosti in postavljen pred nalogo preživetja, premagovanja strahu in tesnobe, iskanja etičnih odgovorov ter osmislitve svojega bivanja. Zato želimo na konferenci predstaviti in na novo premislieti bogato religijsko in drugo izročilo rezilientnosti ter pokazati na njegov pomen za sodobnega človeka.

Vsa zgoraj omenjena vprašanja so zelo kompleksna in težka, vendar pa jih ne moremo ignorirati, ampak moramo nujno iskati na njih ustrezne odgovore, da bi lahko oblikovali ustrezno podlago in smernice za naše ravnanje v smeri preživetja in razvijanja človečne družbe.

Na konferenci želimo predstaviti tako raziskave idej, konceptov, modelov in teorij iz verske, teološke, filozofske, antropološke in kulturne tradicije kot tudi iz sodobne misli in znanosti, saj je oboje potrebno za resnično razumevanje etičnega pomena rezilience. Ponudili bomo nove poglede na etične vidike rezilience, njegovo širše in celovitejše znanstveno razumevanje ter prispevali k oblikovanju podlage za razreševanje napetosti in konfliktov, ki so povezani z rezilienco.

Posebnost celjskih konferenc je njihov interdisciplinarni, medpanožni značaj, ki ga gojimo vsa leta. Vprašanja bomo raziskali in ovrednotili z različnih vidikov: filozofskega, teološkega, (bio)etičnega, z aspekta religioloških in kulturnih študij, kognitivne znanosti, psihoterapije, (intelektualne) zgodovine, družboslovja in drugih. Prepričani smo, da je – tudi na podlagi izkušenj s preteklih konferenc – etične izzive in posledice rezilience mogoče razumeti bolje, če k njim pristopimo z različnih,

komplementarna vidikov. V ospredju so predvsem humanistične in družboslovne vede, kar pa nikakor ne pomeni, da prispevki drugih ved niso dobrodošli.

Robert Petkovšek in Bojan Žalec

ABSTRACTS/POVZETKI

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Epidemic Diseases and Resilience – (Historical) Medical Perspective

The purpose of the lecture is to present briefly pandemics over time and to make the public aware that epidemic diseases have been always a part of human life (plague, small pox, typhus, cholera, tuberculosis, malaria, syphilis...). Given their pervasive negative consequences with dying, the collapse of states and economies, major social changes, and above all uncertainty, fear and mental distress, we realize that there has always been and remains a need to establish faith, hope and confidence in the end of the epidemic and its manageability. The lecture will focus on the epidemics of the 20th century with Spanish flu, tuberculosis and AIDS, and the 21st century with epidemics of diseases caused by coronaviruses, and their consequences and society's adaptations to them. Epidemics and pandemics have caused most deaths in human history, and have always recruited society and health care in all directions. Their catastrophic demographic, economic, social, psychological and other consequences have led to the search for causes and possible social and health solutions for them very early. Among the most successful early measures was the introduction of quarantines, with the first of them in Dubrovnik in 1377, and the isolation of the infected. Only the microbiological era, by detecting bacterial, viral and other pathogens, laid the professional foundations of a rational anti-epidemic prevention strategy with appropriate instructions and measures, and above all with vaccinations or the discovery of effective drugs. The most severe pandemics of the 20th century were caused by influenza A virus: Spanish flu in 1918/19 killed several times more people than the First World War, 50-100 million. The following influenza pandemics, Asian (1957, 2 million victims) and Hong Kong (1968/69, million victims), Russian (1977) and Mexican (2009, half a million victims) also brought with them high mortality. The globalized world, however, has been surprised in recent decades by highly contagious diseases caused by certain coronaviruses, the natural hosts of which are bats. Diseases caused in humans, SARS, MERS, Ebola, and COVID, occurred every few years in the 21st century, but were limited until a pandemic outbreak of COVID-19 occurred. These diseases are caused by a very changed way of life of modern man, who has destroyed the carefully established biological balance over time. With the continuation of globalization, the penetration of man into the wilderness that belongs to animals, and that often causes new diseases in humans, with climate change and the like, new epidemiological challenges are threatening. Severe epidemics have been accompanied by different measures over

different historical periods, and all have shared the ability to see their temporary and transient nature. With great effort, hope and confidence, they developed physical, mental and spiritual support, social, psychological, economic and other survival measures, and resilience. Similarly, a way out of the corona crisis needs to be found now, but measures must be taken in the future to prevent new pandemics.

Key words: epidemic diseases, quarantine, isolation, vaccination, public health control, preventive medicine, resilience, medical humanities, history of medicine

Epidemične bolezni in rezilienza – (zgodovinsko) medicinska perspektiva

Namen predavanja je kratko predstaviti pandemije skozi čas in ozavestiti javnost, da so epidemične bolezni od nekdaj spremljale človeka (kuga, koze, pegavi tifus, kolera, tuberkuloza, malarija, sifilis ...). Glede na njihove vseobsegajoče negativne posledice z umiranjem, propadom držav in ekonomij, velikimi družbenimi spremembami, predvsem pa negotovostjo, strahom in duševnimi stiskami, spoznavamo, da je vedno bila in ostaja nuja po človekovi vzpostavitvi vere, upanja in zaupanja v minljivost in obvladljivost epidemije. Na predavanju se bomo osredotočili predvsem na epidemije 20. stoletja s špansko gripo, tuberkulozo in aidsem ter 21. stoletja z epidemijami, povzročenimi s koronavirusi, ter njihovimi posledicami in prilagoditvami družbe nanje. Epidemije in pandemije so v zgodovini človeštva terjale največ smrtnih žrtev, zato so družbo in zdravstvo od nekdaj vsestransko zaposlovale. Njihove katastrofalne demografske, gospodarske, socialne, psihološke in druge posledice so že zelo zgodaj privedle do iskanja vzrokov in možnih družbenih in zdravstvenih rešitev zanje. Med najuspešnejšimi zgodnjimi ukrepi je bila uvedba karantene, prva med njimi v Dubrovniku leta 1377, in izolacija okuženih. Šele mikrobiološka era je z odkrivanjem bakterijskih, virusnih in drugih povzročiteljev postavila strokovne temelje racionalni protiepidemski preventivni strategiji z ustreznimi navodili in ukrepi, predvsem pa s cepljenji oziroma odkritji učinkovitih zdravil. Najtežje pandemije 20. stoletja so povzročile gripe, predvsem virus influence A: za špansko gripo je v letih 1918/19 umrl nekajkrat več ljudi kot zaradi prve svetovne vojne, 50-100 milijonov. Tudi naslednje pandemije gripe: azijska (1957, 2 milijona žrtev) in hongkonška (1968/69, milijon žrtev), pa ruska (1977) in mehiška (2009, pol milijona žrtev) so nosile s seboj veliko smrtnost. Globalizirani svet pa so v zadnjih desetletjih presenetile zelo infektivne bolezni, povzročene z nekaterimi koronavirusi, katerih naravnii gostitelji so netopirji. Bolezni, ki so jih pri ljudeh povzročili, SARS, MERS, ebola in COVID, so se v 21. stoletju pojavile na vsakih nekaj let, a so bile zamejene, dokler ni prišlo do pandemičnega izbruha bolezni COVID-19. Imenovane bolezni pogojuje zelo spremenjen način življenja sodobnega človeka, ki je porušil skozi čas skrbno vzpostavljeno biološko ravnovesje. Z nadaljevanjem globalizacije, prodiranjem človeka v divjino, ki pripada živalim, in te ne redko povzročajo nove bolezni pri človeku, s podnebnimi spremembami in podobnim se obetajo novi epidemiološki izzivi. Težke

epidemije so v različnih zgodovinskih obdobjih spremljali različni ukrepi, vsem pa je bilo skupna zmožnost videti njihovo začasnost, prehodnost in minljivost. Z velikim trudom, upanjem in zaupanjem so razvijali telesno, duševno in duhovno oporo, socialne, psihološke, ekonomske in druge preživetvene ukrepe ter rezilenco. Podobno je treba najti pot iz koronske krize tudi zdaj, a za prihodnost sprejemati ukrepe, ki bodo preprečevali nove pandemije.

Ključne besede: epidemije, karantena, izolacija, cepljenje, javnozdravstveni nadzor, preventivna medicina, zgodovina medicine, rezilienca, medicinska humanistika

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Philosophical and Theological Aspects of Anthropology Regarding Ethics of Resilience

Philosophical and theological aspects of anthropology are an important source regarding ethics of resilience. Anthropology can be, one the one hand, interpreted as naturalistic or secular anthropology, which understands the human being as the centre of the universe. Everything comes out of the human and is dedicated to the human being. This kind of anthropology is in general agnostic, and stands against theology. Normative systems are made up only by humans and even the human nature can be influenced and improved by humans themselves, resulting in post- or trans-humanism, using recent biochemical and genetic knowledge, and, moreover, Charles Darwin's theory of evolution. On the other hand, there is Christian anthropology, open to theological aspects, like revelation or God's grace. The human being is not a "closed system" according to Christian anthropology. There is a certain kind of openness in every human. Christian anthropology criticizes pure materialistic anthropology, based on a monistic worldview, and provides rational foundation to the ethics of resilience, including theological arguments.

Key words: anthropology in philosophy and theology, sources of resilience, human nature, natural law, transcendence

Filozofski in teološki vidiki antropologije glede etike rezilientnosti
Filozofski in teološki vidiki antropologije so pomemben vir etike rezilientnosti. Antropologijo lahko na eni strani razlagamo kot naravoslovno ali sekularno antropologijo, ki človeka razume kot središče vesolja. Vse izhaja iz človeka in je namenjeno človeku. Ta vrsta antropologije je na splošno agnostična in nasprotuje teologiji. Normativne sisteme sestavlja samo ljudje in ljudje lahko celo sami izboljšujejo ter vplivajo na človeško naravo, kar ima za posledico pojave, kot sta post-

ali transhumanizem, ki uporablja najnovejša biokemijska in genska znanja in poleg tega evolucijsko teorijo Charlesa Darwina. Po drugi strani pa obstaja krščanska antropologija, odprta za teološke vidike, kot sta razodetje ali Božja milost. Človek po krščanski antropologiji ni "zaprt sistem". V vsakem človeku je določena vrsta odprtosti. Krščanska antropologija kritizira čisto materialistično antropologijo, ki temelji na monističnem svetovnem nazoru, in daje racionalne temelje etiki rezilientnosti, vključno s teološkimi argumenti.

Ključne besede: antropologija v filozofiji in teologiji, viri rezilientnosti, človeška narava, naravno pravo, transcendanca

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Contemporary Resilience towards the Authenticity of the Religious Experiences. A Proof of Authenticity from the Mystics

The authenticity of the spiritual experiences is regarded with resilience by contemporary man. The prevailing opinion is that this resilience followed the post-Enlightenment period, but it can be traced back even to the apostles of Jesus, in the Gospels. In this paper I will make a short taxonomy of religious experiences, then I will analyze the religious experiences of the main actors of the Gospels, and finally I will try to compare them with today's situation. I will also analyze the arguments found in the academic literature that are strengthening this resilience. A special emphasis will be put on The Song of Songs compared to the outcomes of the “wild mysticism”, and the study of the role of the Holy Spirit in the religious experiences, as proof of the authenticity of the religious experiences. Resilience towards religious experiences could be a sign of lack of faith, under the intellectual disguise of rationality.

Key words: mysticism, Song of Songs, religious experience, resilience, rationality

Sodobna rezilientnost do avtentične religiozne izkušnje. Dokaz avtentičnosti, ki izvira iz mistikov

Sodoben človek na avtentičnost duhovnih izkušenj gleda z rezilenco. Prevladuje mišljenje, da je ta rezilientnost sledila obdobju po razsvetljenstvu, vendar jo lahko zasledimo v evangelijih celo do Jezusovih apostolov. V tem prispevku bom naredil kratko taksonomijo religijskih izkušenj, nato bom analiziral religijske izkušnje glavnih akterjev evangelijev in jih na koncu skušal primerjati z današnjim stanjem. Analiziral bom tudi argumente iz akademske literature, ki krepijo to rezilientnost. Poseben poudarek bo namenjen Visoki pesmi v primerjavi z izidi "divje mistike" in preučevanju vloge Svetega Duha v religijskih izkušnjah kot dokaz o avtentičnosti religijskih

izkušenj. Rezilientnost do religijske izkušnje je lahko znak pomanjkanja vere pod intelektualno masko racionalnosti.

Ključne besede: mistika, Visoka pesem, religijska izkušnja, rezilientnost, racionalnost

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Ethical Issues Related to the Use of AI-based Algorithms in Pandemics and Other Public Health Emergencies

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

Etični vidiki uporabe algoritemskega odločanja in ostalih sistemov UI v času pandemij in drugih izrednih razmer na področju javnega zdravja

Netransparentnost delovanja je problem mnogih področij rabe umetne inteligenčne (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 etično sprejemljiva (v izrednih razmerah). Kot možni odzivi se pokažejo predvsem tri poti: prilagoditev tradicionalnega pojmovanja

transparentnosti pri odločanju, prilagoditev normativnih izhodišč in omejitev uporabe netransparentnih sistemov algoritemskega odločanja.

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

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Surrendering to God: a Spiritual Way to Foster Posttraumatic Growth

Religious coping refers to the way people use their faith in the management of stress and traumatic experiences. A surrender style of religious coping is usually defined as an active choice to surrender one's will to God's plans. It involves however more than merely submitting to God's will, and relinquishing self. At least four different elements can be recognized in this practice: the nonjudgmental accepting and witnessing of one's internal experiences, the recognition of a higher value or meaning in a difficult situation, the experience of self in the relationship to God whom the believer sees as a source of support and comfort, and the experience of collaboration with God in active coping. Discussing previous research in the domain of religious coping which shows that the internal sense of control is a prerequisite for surrender coping, we use this idea to further explore the healing benefits of surrendering to God, especially in relation to posttraumatic growth, as it is experienced by many believers who turn to God in the moments of extreme stress. We suppose that posttraumatic growth occurs as a result of accepting, processing and surrendering to God the total score of emotions, cognitions and sensations related to hurtful experiences.

Key words: religious coping, trauma, surrendering to God, posttraumatic growth, emotional processing

Izročitev Bogu: duhovna pot spodbujanja posttravmatske rasti
Versko spoprijemanje s težavami in stresom predstavlja način, kako verniki uporabljajo svojo vero za lajšanje stresa in premagovanje travmatičnih izkušenj. Izročitev ali izročanje je ena od oblik tega spoprijemanja, za katero je značilna vernikova odločitev, da svojo voljo predala ali prepusti Božjim načrtom. Toda ne gre le za podrejanje Božji volji ali odpoved sebi. V procesu izročanja lahko prepoznamo najmanj štiri ločene elemente: neobsojajoče sprejemanje in spremljanje svojega notranjega doživljjanja, prepoznavanje globljega smisla ali vrednosti v težavah, doživljjanje sebe v odnosu do Boga, ki ga vernik dojemata kot vir opore in podpore, ter sodelovanje z Bogom pri premagovanju težav. V prispevku se bomo oprli na predhodne raziskave, ki so pokazale, da je občutek notranjega nadzora predpogoj za izročanje, ter s pomočjo te ideje pretresli

možne blagodejne učinke te oblike verskega spoprijemanja. Posebej se bomo posvetili povezavi med izročanjem ter posttravmatsko rastjo, kakor jo zaznavajo verniki, potem ko se v stiski obrnejo k Bogu. Domnevamo, da posttravmatska rast nastane kot posledica procesa, v katerem vernik sprejema, procesira ter izroča Bogu celotno paletlo svojih občutij, čustev, misli ter zaznav, ki izhajajo iz travmatične izkušnje.

Ključne besede: versko spoprijemanje, travma, izročanje Bogu, posttravmatska rast, čustveno procesiranje

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COVID-19, the Nation State and the Social Doctrine of the Church

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

COVID-19, nacionalna država in družbeni nauk Cerkve

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

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Open Experience of God – Desert Spirituality in Building (Inter-)Personal Loving Resilience

Considering the problem of human resilience to various problems of life, one must take into account the question of full experience of God. This perspective provides new necessary understanding which leads to a final solution. However, reaching this aim is determined by man's fully open experience of God, with no objections or prejudices. Such an encounter, being carried out by grace in human interior life, can be clearly apprehended by following the Desert Spirituality in the broader sense of the word. The analysis of Christian contemplation, made on the basis of some eminent authors like St. Bernard, the Desert Fathers, T. Merton, C. de Hueck Doherty, uncovers how radically that experience of God forms human attitude towards challenges and threats. The loving dialogue of the Trinity, in which man is included both as a question and an answer, or in other words his or her full possible share in divine life causes some existential transformation, a completely new life which reflects outwards as loving resilience. In this light, every particular case or difficulty is absorbed, justified and transformed by love, and furthermore can be accepted and positively received. Here is a place for taking into consideration selected contemporary phenomena. This is spiritual theology which offers its special possibilities and methods to contribute to the explanation of our topic.

Key words: experience of God, contemplation, Trinitarian dialogue, true self, loving transformation, loving resilience

Odprta izkušnja Boga - puščavska duhovnost pri gradnji (med)osebne ljubeče rezilientnosti

Če upoštevamo problem človeške rezilientnosti pri različnih življenjskih problemih, moramo upoštevati vprašanje popolne izkušnje Boga. Ta perspektiva ponudi novo potrebno razumevanje, ki vodi do končne rešitve. Vendar doseganje tega cilja določa človekova popolnoma odprta izkušnja Boga, brez ugovorov in predsodkov. Takšno srečanje, ki se zgodi po milosti v človekovem notranjem življenju, lahko jasno razumemo, če sledimo puščavski duhovnosti v širšem pomenu besede. Analiza

krščanske kontemplacije, narejena na podlagi uglednih avtorjev, kot so St. Bernard, puščavski očetje, T. Merton, C. de Hueck Doherty, razkriva, kako korenito ta izkušnja Boga oblikuje človekov odnos do izzivov in groženj. Ljubeči dialog Trojice, v katerega je človek vključen tako kot vprašanje in kot odgovor, ali z drugimi besedami, njegov ali njen polni možni delež v božanskem življenju, povzroči neko eksistencialno preobrazbo, popolnoma novo življenje, ki se navzven odraža kot ljubeča rezilientnost. V tej luči ljubezen absorbira vsak posamezen primer ali težavo, jo upraviči in preoblikuje, zaradi česar jo je nadalje možno priznati in pozitivno sprejeti. Tu je mesto za upoštevanje izbranih sodobnih pojavov. To je duhovna teologija, ki ponuja svoje posebne možnosti in metode, ki prispevajo k razlagi naše teme.

Ključne besede: izkušnja Boga, kontemplacija, trinitarni dialog, resnično sebstvo, ljubeča preobrazba, ljubeča rezilientnost

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Communitarian Ethics as a Ground of Resilience

In the modern society, the resilience ethics has its real foundation in the communitarian ethics, which is nowadays one of the fundamental and central ethics, stressing the importance of common good and belonging to a society. In this way, it also poses the most evident criticism of liberal, pragmatic individualism. Taylor, MacIntyre, Sandel and Walzer are considered to be the main authors of communitarian critiques. Liberalism advocates the idea of a person, originally individualised and separated from others, and in this way the person is becoming very weak. In the liberal view of society and man, the individual is deprived of the possibility of knowing the values in society, and also of the good as the essence of the individual's identity. Opposing to such view, the communitarian critics extremely stress the significance of the good and of a particular community that are the foundations of person's identity. Man is a being of relations, not some isolated selfish monad the morals of whom are reflected in the fact that they are subjected to universal laws and rules of a herd. Moral needs to be repersonalised, the source of moral act is man as a being of freedom and reason, and that in a special way signifies quality of life, transcendence, i.e. being responsible for others. In loving and taking care of the fellow man, the distance based on monadologic individualism, pragmatism and egoistic self-will is surpassed. It is replaced by closeness, interpersonality and decentralisation of the subject, and that is a new hope for the courage to be, which is also a stronger and deeper froundation of resilience ethics.

Key words: resilience ethics, communitarian ethics, community, individualism, liberalism, freedom, pragmatism, courage, transcendence, responsibility, common good

Komunitarna etika kot temelj rezilientnosti

Etika rezilientnosti v sodobni družbi najde svoj pravi temelj v komunitarni etiki, ki je ena ključnih in osrednjih sodobnih etik, ki poudarja pomen skupnega dobrega in pripadnosti skupnosti. Na ta način pa je tudi najbolj jasna in argumentirana kritika liberalističnega in pragmatističnega individualizma. Taylor, MacIntyre, Sandel in Walzer so osrednji avtorji in teoretični komunitarizma. Liberalizem zagovarja idejo osebe, ki je najprej posameznik, ločen od drugih, na ta način pa ta oseba postaja vedno bolj šibka. V liberalističnem pogledu na družbo in človeka je posamezniku odvzetna možnost spoznanja vrednot v družbi in prav tako dobrega kot bistva identitete posameznika. Nasproti takšnemu gledanju komunitarizem zelo jasno poudari pomen dobrega in določene skupnosti, kar je osnova posameznikove identitete. Človek je bitje odnosov, ne pa neka egostična monada, katere moralnost je zgolj še v tem, da sledi abstraktnim pravilom in je povsem odvisna od proceduralnosti zakonov. Prav zato je ključnega pomena, da je morala ponovno personalizirana, izvir moralnega dejanja naj ponovno postane človek, ki je bitje svobode in spoznanja, kar na poseben način izraža kvaliteto in veličino življenja, njegovo transcendenco, ki se kaže tudi v odgovornosti za druge. V ljubezni in skrbi ter odgovornosti za druge človek presega monadološki individualizem, pragmatizem in egostično sebičnost. Bližina drugim, medosebni odnosi in razsrediščeni subjekt so novo upanje za pogum biti, kar pa je tudi močnejši, trdnejši in globlji temelj etike rezilience.

Ključne besede: etika rezilientnosti, komunitarna etika, skupnost, individualizem, liberalizem, svoboda, pragmatizem, pogum, transcendanca, odgovornost, skupno dobro

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Resilience and Resonance. Searching for a New Attitude towards the World

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.

Key words: resilience, resonance, pandemic, Hartmut Rosa, acceleration, standstill

Reziliencia in resonanca. V iskanju nove drže do sveta

Nemški sociolog Hartmut Rosa analizira razvoj modernosti pod časovnim vidikom 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 zadala velik udarec tej spirali pospeševanja in je privедla celotno družbeno in ekonomsko življenje do skoraj popolne zaustavitve. To sicer ne more biti rešitev za nevezdržen tempo sodobnega življenja, kljub temu pa razkriva potrebo po globlji spremembi naše drže do sveta in do življenja samega. Rosa to novo držo imenuje »resonanca«. V prispevku želim zoperstaviti pojem resonance danes zelo aktualnemu pojmu rezilience in obenem vzpostaviti dialog med resonanco ter nekaterimi sodobnimi filozofskimi pristopi, ki so zelo blizu temu Rosovemu pojmu.

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

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The Resilience and Fragility of Technological Civilization – Dilemmas in Troubled Times

When I was a schoolboy, there was a short story about the progress of human race in my spelling-book. Its title said a lot: ‘How human race has become from a dwarf to a giant.’ The story has been rooted in the pseudo-religious belief of the Enlightenment in the possibility of unlimited progress. The events of 2019-2020, the climate-crisis and the pandemics, have proved that humankind is really a giant; but a giant with clay feet. We are at crossroads – the crisis presses us for a critical revaluation of the ethical-cultural values of our civilization regulating our behaviour concerning nature and our human fellows. The crisis which we have to survive is not the crisis of separated fields: economy, politics etc., but an overall phenomenon, rooted in the cultural patterns of our globalized hyper-capitalistic technological civilization. It is not the crisis of modernization, which appears when premodern material and cultural structures are transforming into modern ones; we are faced with the modernity-crisis, the crisis of the patterns of modernity inherited from the 19th and 20th centuries. However, borrowing the term of Martin Heidegger used in his seminal essay on technology; it is a crisis of the age of Gestell. The planned paper offers a critical evaluation of some notions:

progress, globalization, technology, the false resilience and real resilience, vulnerability.

Key words: resilience, fragility, progress, crisis of modernization, modernity-crisis, Gestell

Rezilientnost in krhkost tehnološke civilizacije - dileme v nemirnih časih

Ko sem bil šolar, je bila v mojem učbeniku kratka zgodba o napredku človeštva. Njen naslov je bil zelo pomenljiv: 'Kako se je človeštvo iz palčka spremenilo v velikana.' Zgodba temelji na psevdoverskem prepričanju razsvetljenstva v možnost neomejenega napredka. Dogodki v letih 2019–2020, podnebna kriza in pandemije so pokazali, da je človeštvo res velikam; ampak velikan z glinenimi nogami. Nahajamo se na križišču – kriza pritiska na nas, da kritično prevrednotimo etično-kulture vrednote naše civilizacije, ki urejajo naše vedenje do narave in človeških sobitij. Kriza, ki jo želimo preživeti, ni kriza ločenih področij: gospodarstva, politike itd., ampak splošen pojav, ki je zakorenjen v kulturnih vzorcih naše globalizirane hiper-kapitalistične tehnične civilizacije. To ni kriza modernizacije, ki se pojavi, ko se predmoderne materialne in kulturne strukture spreminjajo v moderne; pred nami je kriza moderne, kriza vzorcev moderne, podedovanih iz 19. in 20. stoletja. Z izrazom, izposojenim od Martina Heideggerja, ki ga je uporabil v svoji vplivni razpravi o tehnologiji, lahko rečemo, da gre za krizo dobe postavja (Gestell). Prispevek ponuja kritično oceno nekaterih pojmov: napredek, globalizacija, tehnologija, lažna rezilientnost in resnična rezilientnost, ranljivost.

Ključne besede: rezilientnost, krhkost, napredek, kriza modernizacije, kriza moderne, postavje (Gestell)

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Jovan Vladimir of Dioclea and Martyrdom on the Periphery of Europe: Sacrifice and Perseverant Love towards the One's Neighbor

Prince Jovan Vladimir of Dioclea (Duklja, present-day Montenegro), who lived at the beginning of the eleventh century in a bordering polity between the Byzantine and Latin cultural spheres, is regarded as the earliest known Slavic saint from the Western Balkans. His moral example and hagiographical narrative should be placed within the context 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 Europe between the tenth and twelfth centuries. Such

saintly personalities include, but are not limited to, Boris and Gleb of Rus' (on the eastern periphery) and Magnus Erlendsson of the Orkney Islands (on the northern periphery). 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. The particular case of Jovan Vladimir's perseverance in love "until the end" concerns his innocent death ordered by his cousin Ivan Vladislav, tsar of Bulgaria. The life and martyrdom of Jovan Vladimir, depicted in the thirty-sixth chapter within the Chronicle of the Priest of Dioclea characterized by rich theological imagery, is based on the New Testament motif of the Good Shepherd serving as an example of a virtuous ruler who, through following Christ, lays down his life for his people.

Key words: Jovan Vladimir, Dioclea, ruler martyrs, perseverance, Good Shepherd, medieval literature

Jovan Vladimir iz Duklje in mučeništvo na evropskem obrobju: žrtvovanje in stanovitna ljubezen do bližnjega

Knez Jovan Vladimir iz Duklje (današnje Črne gore), ki je živel na začetku 11. stoletja v mejni politični tvorbi med bizantinskim in latinskim kulturnim območjem, velja za najzgodnejšega znanega slovanskega svetnika na ozemlju zahodnega Balkana. Njegov moralni zgled in njemu posvečeno hagiografsko pripoved je ustrezno umestiti v kontekst 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 Evrope v obdobju med 10. in 12. stoletjem. Tovrstne svetniške osebnosti se med drugim odražajo v primeru Borisa in Gleba iz Kijevske Rusije (na vzhodnem obrobju) ter Magnusa Erlendssona z Orkneyskih otokov (na severnem obrobju). 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 o ljubezni do Boga in do svojega bližnjega, kar jih je vodilo k temu, da so sprejeli lastno smrt v prid miru v svojih domovinah in tako poudarili relativno vrednost politične oblasti. Partikularni primer stanovitnosti Jovana Vladimira v ljubezni »do konca« zadeva njegovo nedolžno smrt, ki jo je naročil njegov bratranec in bolgarski car Ivan Vladislav. Življenje in mučeništvo Jovana Vladimira, kakor ga z bogatimi teološkimi podobami prikazuje šestintrideseto poglavje Kronike duhovnika iz Duklje, temelji na novozaveznom motivu dobrega pastirja, s čimer kaže na zgled krepostnega vladarja, ki skozi posnemanje Kristusa daruje življenje za svoje ljudstvo.

Ključne besede: Jovan Vladimir, Duklja, vladarski mučenci, stanovitnost, dobri pastir, srednjeveška literatura

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Resilience and Resistance

There is no doubt that situations in which human vulnerability is revealed on a global scale require not only individuals' actions but also the ones of the institutions that define social life frameworks. The Covid-19 pandemic revealed the vulnerability of both individuals and responsible institutions. The panic created by the confusion and conflicting information and strategies of various expert teams has produced at one point (in my opinion) a much more dangerous social pandemic best described by the paraphrase homo homini virus. This paper intends to relate two levels or two directions of action in crises. One concerns the capacity of resilience of society and community, in terms of respecting the restrictions necessary to combat a pandemic as long as those measures deliver results and do not generate even more severe problems in other areas of community life. The second concerns the capacity to resist (resistance) when, under the pretense of security concern, an attempt at manipulation is perceived or recognized. In this context, the question of justification of absolutizing the value of physical health also arises. The current pandemic has shown that difficulties occur due to the lack of knowledge about the danger itself (disagreement of the profession), which leads to conflicting information and commands (including more or less plausible conspiracy theories) and consequently to a loss of trust in institutions. This is especially true when the restrictions relate to exercising the basic principles of a free and democratic society and the related (not only political) culture. The decisive question is the possibility of determining the criteria for identifying the boundary at which resilience should be transformed into resistance.

Key words: crises, culture, health, institutions, pandemic, society

Rezilientnost in odpor

Nobenega dvoma ni, da razmere, v katerih se človekova ranljivost razkrije v svetovnem merilu, zahtevajo ne le dejanja posameznikov, temveč tudi dejanja institucij, ki določajo okvire družbenega življenja. Pandemija Covid-19 je razkrila ranljivost posameznikov in odgovornih institucij. Panika, ki so jo ustvarile zmede in nasprotuječe si informacije in strategije različnih strokovnih skupin, je na enem mestu (po mojem mnenju) povzročila veliko bolj nevarno družbeno pandemijo, ki jo najbolje opisuje parafrazirani izrek homo homini virus. Namen tega prispevka je povezati dve ravni ali dve smeri delovanja v krizah. Ena se nanaša na sposobnost rezilientnosti družbe in skupnosti v smislu spoštovanja omejitve, potrebnih za boj proti pandemiji, če ti ukrepi prinašajo rezultate in ne povzročajo še hujših težav na drugih področjih življenja skupnosti. Druga

se nanaša na sposobnost upiranja (odpora), ko se pod pretvezo za varnostno skrb zazna ali prepozna poskus manipulacije. V tem okviru se postavlja tudi vprašanje utemeljitve absolutizacije vrednosti telesnega zdravja. Trenutna pandemija je pokazala, da se težave pojavljajo zaradi pomanjkanja znanja o sami nevarnosti (nestrejanje strokovnjakov), kar vodi do nasprotujocih si informacij in ukazov (vključno z bolj ali manj verjetnimi teorijami zarote) in posledično do izgube zaupanja v institucije. To še posebej velja, kadar se omejitve nanašajo na uresničevanje temeljnih načel svobodne in demokratične družbe in s tem povezane (ne samo politične) kulture. Odločilno vprašanje je možnost določitve kriterijev za identificiranje meja, na kateri naj se rezilientnost spremeni v odpor.

Ključne besede: kriza, kultura, zdravje, institucije, pandemija, družba

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What Does God Say When in Silence? An Invitation to Understand God's Silence during the Pandemic

God's silence carries a message. In His moments of quietness, man can distinguish the message that the Divinity conveys to mankind. God's revelation is made through the Word, the Logos of God, but there are times when communication is carried out through silence. The current paper aims to take a look at God's silent moments and the manner through which His silence might be converted into seeking and knowing Him. At times God chooses to surround Himself by silence, so that man may seek more deeply the message from their Creator. During tough times, such as a pandemic, numerous questions arise to which people are searching for answers. Undoubtedly, some of these burdensome questions are addressed directly to God, either through rhetorical questions, prayer, or rude queries to Him. Some answers have already been stated, others need to be sought more patiently. Some of them are hidden into the Word of God, whereas others are present in His silence. The current paper provides one of the most conclusive moments of God's silence and how they can be deciphered, as well as different typologies of divine quietness applied to an exceptional situation, such as a pandemic. As long as the Logos of God comes to life through rhema, we are going to try the rhema of God's silence during the pandemic.

Key words: pandemic, divine silence, divine message, logos, rhema, akkeda, epiphénoménon

Kaj pravi Bog, ko je tiho? Povabilo k razumevanju Božjega molka v pandemiji

Božja tišina nosi sporočilo. V trenutkih Božje tišine človek lahko loči sporočilo, ki ga Svetost prenaša človeštvu. Božje razodetje je narejeno skozi Besedo, božanski Logos, toda obstajajo časi, v katerih se komunikacija odvija v tišini. Namen pričujočega prispevka je pogledati trenutke Božje tišine in način, kako bi se Njegov molk lahko spremenil v iskanje in spoznavanje Njega. Bog se včasih odloči, da se obda s tišino, da bi človek lahko globlje iskal sporočilo svojega Stvarnika. V težkih časih, kot je pandemija, se porajajo številna vprašanja, na katera ljudje iščejo odgovore. Nedvomno so nekatera od teh obremenjujočih vprašanj naslovljena neposredno na Boga, bodisi z retoričnimi vprašanji, molitvijo ali direktnimi vprašanji. Nekateri odgovori so že navedeni, druge je treba iskati bolj potrpežljivo. Nekateri so skriti v Božji besedi, drugi pa so prisotni v njegovi tišini. V pričujočem prispevku je predstavljen eden najbolj prepričljivih trenutkov Božjega molka in kako ga je mogoče razvozlati, pa tudi različne tipologije Božje tišine, ki se uporabljajo v izjemnih razmerah, kot je pandemija. Dokler bo Božji Logos zaživel z rhemo, bomo med pandemijo preizkušali rhemo Božje tišine.

Ključne besede: pandemija, sveti molk, božansko sporočilo, logos, rhema, akkeda, epifenomen

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Vulnerability and Resilience as Characteristics of Finite Beings

It is well-known that Immanuel Kant's definition of the humans as *finite beings* has a fundamental role in the epistemology and aesthetics of the German philosopher. The relationship of this concept with Kant's social and political philosophy is not emphasised so characteristically in the modern interpretations. *Vulnerability* of the human beings as an important part of the *human condition* is a relatively recent idea of the social philosophy, and it is not usual to make a parallelism between it and Kant's classic term, in the contemporary discourse. In the planned presentation, at first, it will be offered a demonstration of the similarity of the terms of *humans as finite beings* and *human vulnerability*, in the descriptions of the *human condition* in different epochs. After that it will be shown that the root of these concepts is hidden in the religious concept of the *humans as created beings* with all its consequences. However, this religious concept cannot be restricted to Christianity, but it is a highly common idea of every monotheistic system of religious thinking; the planned presentation will focus on the classical Protestant interpretations of this concept that represent the intellectual background of Immanuel Kant, mainly with their social and political aspects. The core of the problem is how *finite, vulnerable and created beings*, as humans are, can in the

state of cognitive and moral corruption after the Fall, create a *working society*. In other words, how the civic virtues can exist in a community that consists of humans with corrupted nature. A possible answer for the humankind could be the ability for *sociability* that is connected with the ability for the conception of the *common sense*. That is a condition that a society consisting of *imperfect, sinful, finite beings* can achieve the *resilience* as a *community*.

Key words: common sense, created being, finite being, Immanuel Kant, resilience, sociability, vulnerability

Ranljivost in rezilientnost kot značilnosti končnih bitij

Znano je, da ima opredelitev človeškega bitja kot *končnega bitja* pri Immanuelu Kantu temeljno vlogo v epistemologiji in estetiki. Odnos tega koncepta s Kantovo družbeno in politično filozofijo v sodobnih interpretacijah ni tako značilno poudarjen. *Ranljivost* človeških bitij kot pomemben del *človeškega položaja* je razmeroma nedavna ideja socialne filozofije in v sodobnem diskurzu ni običajno, da se vzpostavi vzporednost med njo in Kantovim klasičnim pojmom. Najprej bo predstavljena podobnost pojmov *človeška bitja kot končna bitja* in *človeška ranljivost* v opisih *človeškega položaja* iz različnih obdobij. Potem se bo pokazalo, da se koren teh konceptov skriva v religijskem konceptu *človeških bitij kot ustvarjenih bitij* z vsemi posledicami. Tega religijskega koncepta ni mogoče omejiti na krščanstvo, temveč se zelo pogosto ta predstava nahaja v vsakem monoteističnem sistemu religijskega mišljenja; prispevek bo osredotočen na klasične protestantske interpretacije tega koncepta, ki predstavlja intelektualno ozadje Kantovega mišljenja, predvsem s svojimi družbenimi in političnimi vidiki. Jedro problema je v tem, kako lahko *končna, ranljiva in ustvarjena bitja*, kakršna so človeška bitja, v *stanju kognitivne in moralne korupcije* po padcu, ustvarijo delajočo družbo. Z drugimi besedami, kako lahko obstajajo državljanse vrline v skupnosti, ki jo sestavljajo človeška bitja s pokvarjeno naravo. Kot možen odgovor je človeštvu ostala sposobnost *družbenosti*, ki je povezana s sposobnostjo oblikovanja *skupnega razumevanja*. To je pogoj, da lahko družba, ki jo sestavljajo *nepopolna, grešna, končna bitja*, doseže *rezilientnost kot skupnost*.

Ključne besede: skupno razumevanje, ustvarjeno bitje, končno bitje, Immanuel Kant, rezilientnost, družabnost, ranljivost

Ethics of Resilience: Vulnerability and Survival in Times of Pandemics and Global Uncertainty

Human everyday life runs fluently, and usually there is no special need to ask fundamental question which search for the final goal of human life nor the questions which enforces us to re-evaluate the values of our life. However, there is no framework in which such fundamental question could be asked. The final goal of human life can be characterized as “good of human”, but there is no general agreement what this might be. Of course, there may be things that are good for human, but the fundamental questions are not interested in those. Different kinds of crises enforce us to take the fundamental questions seriously. For example, COVID-19 generated a crisis which demonstrates vulnerability of human beings and the fragility of our societies. Crises test our capability to deal with an adversity to which resilience refers. Resilience refers to practical aspects of humans to manage crises they face. However, resilience does not qualify different aspects of human ability to receive and recover the difficulties caused by crisis. Action competence consists of physical, psychological, social and ethical constituents which together are constitutive aspects of humanity. The relationship between these is still open question. However, the crises demonstrate the role of ethicality or ethical action competence – responsibility of individual about himself of herself, about his or her neighborhood and about the society more in general. The relationship between action competence and resilience need to be specified more precisely. Intuitively, it can be said that resilience is practically first, and action competence is conceptually fundamental. Hence it is interesting and important to do philosophical analysis of the relationship.

Key words: Crisis, vulnerability, resilience, action competence, ethicality (ethical action competence)

Etika rezilientnosti: ranljivost in preživetje v času pandemije in globalne negotovosti

Človeški vsakdan se odvija tekoče in običajno ni treba posebej postavljati temeljnih vprašanj o končnem smotru, niti vprašanj, zaradi katerih moramo prevrednotiti vrednote svojega življenja. Ni okvira, v katerem bi lahko postavili tako temeljno vprašanje. Končno stanje človeškega življenja lahko označimo kot "dobro človeškega", vendar ni splošnega soglasja, kaj bi to lahko bilo. Seveda obstajajo stvari, ki so dobre za človeka, toda temeljna vprašanja jih ne zanimajo. Različne vrste kriz nas silijo, da temeljna vprašanja jemljemo resno. Na primer, COVID-19 je povzročil krizo, ki kaže ranljivost človeških bitij in krhkost naše družbe. Kriza preizkusi našo sposobnost spoprijemanja s tiskom, na katero se nanaša rezilientnost. Rezilientnost se nanaša na praktične vidike

ljudi za obvladovanje kriz. Rezilientnost ne ustreza različnim vidikom človeške sposobnosti sprejemanja in obnavljanja težav, ki jih povzroča kriza. Sposobnost delovanja je sestavljena iz fizičnih, psiholoških, socialnih in etičnih sestavin, ki so skupaj konstitutivni vidiki človeštva. Razmerje med njimi je še vedno odprto vprašanje, vendar pa krize dokazujojo vlogo etičnosti ali kompetenc etičnega delovanja - odgovornosti posameznika do sebe, do svojega okolice in do družbe na splošno. Natančneje je treba določiti razmerje med kompetenco delovanja in rezilientnostjo. Intuitivno lahko rečemo, da je rezilientnost praktično prva, sposobnost delovanja pa je pojmovno temeljna. Zato je zanimivo in pomembno, da opravimo filozofsko analizo tega odnosa.

Ključne besede: kriza, ranljivost, rezilientnost, kompetenca za delovanje, etične kompetence za delovanje

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Fragility is Beneficial to Man

In the spring of 2020, the coronavirus stopped the world economy and transport, disabled cultural events and closed churches. Covid-19 filled hospitals and in many countries morgues became 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 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 (A)another 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

Krhkost človeku koristi

Koronavirus je spomladji 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 zavladal strah zaradi nemoči. V članku razmišljamo o krhkosti človeka, ki je bil še vse do pred kratkim prepričan, da je vsemogočen na tem svetu. Izhodišče razmišljanja je akademska debata med Georgeom Bataillem in Jeanom Daniélouom, 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 samo v primeru, ko jo sprejmemo. Članek se zaključi z mislijo apostola Pavla, ki ga tudi naslavljajo: »Kajti močan sem tedaj, ko sem slaboten« (2 Kor 12, 10b).

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

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Migration Processes in the Axionormative Context of the Second Demographic Transition (SDT)

A significant part of the crisis of our contemporary European societies can be attributed to misplaced and abused religious zeal in various forms of religious fundamentalism, both domestically grown as well as imported and shared by the immigrants to Europe from third-world countries. To deal with this complex phenomenon in the European environment, it is necessary to conceive the analysis of the presented issue into a sociological scheme based on three premises: (1) diagnosis of migration processes in the context of growing population movements in Europe, (2) identification of determinants and factors that cause these movements, as well as (3) a proposal to solve the current situation in the spirit of social teaching of the Roman Catholic Church. Our contribution is an attempt to interpret and compare the opinions of selected experts on this sensitive issue and, with the help of their opinions, to present some guiding ideas on the path to possible solutions to the current situation. We begin by describing the ideological deconstruction of the moral and cultural world as evidenced in the postmodern society, accompanied by processes of subjectivization and individualization, which acquired a societal context in Europe and North America in the 1960s. We then turn to exploring the context of religious change (from a theological-sociological perspective). The religiosity of postmodern man becomes a mixture of various correct, albeit often contradictory, discontinuous elements, involving a small dose of love for one's neighbor, often taking the form of friendly affection and showing emotions towards animals and the external environment, ideologically correct psychology as well as parapsychology, supplemented by esoteric, occult and astrological notions, while staying open to the possibility for Eastern philosophies and the sects. Islamic fundamentalism is seen as a reaction to this religious-cultural context that is perceived (by conservative Muslims and Christians alike) as hostile to traditional

values, ideas about the world, and ideals. The context of contemporary Islam's influence on the European religious landscape and culture is scrutinized in the next section of our presentation. The concluding section focuses on the Catholic Church's position on this issue and its recent proposals for resolving the migration crisis. The Church's teaching that state officials and others who profess Christianity but reject refugees are hypocrites because Jesus would accept these people should be balanced by a critical call to be aware that our obligation to love and care for our neighbor extends not only to the immigrants and their families but also to the families and individuals of the European host countries. Our fear of Islamization of Christian Europe may be an indication that we Europeans have very little confidence in our own faith. Accordingly, we will not be able to preserve the Christian faith by living it secluded in our churches, but by presenting our Christian spirit - by accepting these refugees and by helping them in their concrete circumstances, and by engaging them (as well as our secular counterparts) publicly with due respect in an open-ended discourse of metanarratives.

Key words: European societies, migration processes, Roman Catholic Church, postmodern society, religious change, traditional values

Migracijski procesi v aksionormativnem kontekstu drugega demografskega prehoda (SDT)

Pomemben del krize naše sodobne evropske družbe je mogoče pripisati napačno nameščeni in zlorabljeni verski vnemi v različnih oblikah verskega fundamentalizma, tako doma pridelanega kot uvoženega in priseljenega v Evropo iz držav tretjega sveta. Za reševanje tega zapletenega pojava v evropskem okolju je treba analizo predstavljenе problematike zasnovati v sociološki shemi, ki temelji na treh predpostavkah: (1) diagnoza migracijskih procesov v kontekstu naraščajočega gibanja prebivalstva v Evropi, (2) opredelitev determinant in dejavnikov, ki povzročajo ta gibanja, ter (3) predlog za razrešitev trenutnih razmer v duhu družbenega nauka Rimokatoliške cerkve. Naš prispevek je poskus interpretacije in primerjave mnenj izbranih strokovnjakov o tej občutljivi problematiki in s pomočjo njihovih mnenj predstaviti nekaj vodilnih idej na poti do možnih rešitev trenutne situacije. Začnemo z opisom ideološke dekonstrukcije moralnega in kulturnega sveta, kot jo dokazuje postmoderna družba, ki jo spremljajo procesi subjektivizacije in individualizacije, ki so v šestdesetih letih v Evropi in Severni Ameriki pridobili družbeni kontekst. Nato se obrnemo k raziskovanju konteksta verskih sprememb (s teološko-sociološkega vidika). Religioznost postmoderne človeka postane mešanica različnih korektnih, čeprav pogosto protislovnih, neprekinjenih elementov, ki vključujejo majhno dozo ljubezni do bližnjega, pogosto v obliki prijateljske naklonjenosti in izkazovanja čustev do živali in zunanjega okolja, ideoološko korektno psihologijo ter parapsihologijo, dopolnjeno z ezoteričnimi, okultnimi in astrološkimi predstavami, hkrati pa ostaja odprt za možnosti vzhodne filozofije in sekt. Islamski fundamentalizem velja za reakcijo na ta versko-kulturni kontekst, ki ga (tako konzervativni muslimani kot kristjani) dojemajo kot sovražnega do tradicionalnih

vrednot, idej o svetu in idealov. Kontekst vpliva sodobnega islama na evropsko versko krajino in kulturo je podrobno pregledan v naslednjem poglavju naše predstavitev. Sklepni del se osredotoča na stališče Katoliške cerkve do tega vprašanja in njene nedavne predloge za rešitev migracijske krize. Nauk Cerkve, da so državni uradniki in drugi, ki izpovedujejo krščanstvo, a zavračajo begunce, hinavci, ker bi Jezus sprejel te ljudi, bi bilo treba uravnotežiti s kritičnim pozivom, da bi se zavedali, da naša dolžnost ljubiti in skrbeti za bližnjega ne velja le za priseljence in njihove družine, temveč tudi družine in posameznike evropskih držav gostiteljic. Naš strah pred islamizacijo krščanske Evrope je lahko znak, da imamo Evropejci zelo malo zaupanja v svojo vero. Skladno s tem ne bomo mogli ohraniti krščanske vere tako, da jo bomo živelji samotno v naših cerkvah, temveč s predstavljivo našega krščanskega duha - s sprejemanjem teh beguncev in pomočjo v njihovih konkretnih okoliščinah ter z vključevanjem (pa tudi naših sekularnih kolegov) in s spoštovanjem v odprttem diskurzu metanarativov.

Ključne besede: evropske družbe, migracijski procesi, Rimokatoliška cerkev, postmoderna družba, religijska spremembra, tradicionalne vrednote

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»On the Right Distance«: a View from the Perspective of Mimetic Theory

Among the key words in the time of pandemic there is the term "social distance", 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 foundations 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

»O pravi razdalji«: pogled z vidika mimetične teorije

Med ključnimi besedami v času pandemije je »socialna razdalja«, ki jo v tem času razumemo z zdravstveno-družbenega vidika, njen izvor pa je antropološki. Besedo obravnava tudi mimetična teorija Renéja Girarda, danes ena najpomembnejših antropoloških teorij, ki izvor, razvoj in smer človeške kulture pripisuje mimetični želji in mimetičnemu principu. Mimetična želja vodi k medsebojnemu posnemanju in tekmovalnosti, ki sta temelj razvoja, njen stranski učinek 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 razdalj in 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

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Ethics of Resilience; Human Vulnerability and Dependence in Times of Pandemics, Global Uncertainty and Tense Present

The modern moment is a moment of uncertainty and a tense present. In addition to politically unstable Europe and culturally divided Slovenia, the spread of the new COVID-19 virus is also a source of fear and discomfort. This tense present sets human being in front of new and difficult challenges, in which he must start to learn again how to live and survive, how to maintain interpersonal relationships, while inevitably asking and answering himself newly the question what kind of being he really is and how to live successfully and well. In this paper, we will introduce the main features of the modern uncertain and tense present, define the concept of resilience and present the factors that affect resilience, and then answer the question of what kind of being man really is, how to acquire resilience, and how to survive in an uncertain and uncomfortable new present situation. In the context of the notion of resilience, we will treat man as a composite and complex being mainly from two aspects, namely 1. man as a dependent rational animal, and 2. man as an imperfect and vulnerable being. In doing so, we will draw on the thought of one of the most eminent contemporary moral philosophers Alasdair MacIntyre, and with the analysis of his conception of man and

his role in the world (especially with the analysis of his work Dependent Rational Animals: Why Human Beings Need the Virtues) show the vulnerability and interdependence of human persons. The original contribution of the paper is in the reversal of the modern paradigm of anthropocentrism and "omnipotence" of man to non-anthropocentrism, his dispersion and vulnerability, imperfection and dependence on others, emphasizing the importance of virtues and community for surviving in the new and uncertain conditions we face and increasingly represent our everyday and "new" living environment.

Key words: human being, resilience, endurance, adaptability, vulnerability, dependence, virtues, modern discomfort, discomfort, tense present

Etika rezilientnosti; ranljivost in odvisnost človeka v času pandemij, globalne negotovosti in napete sedanjosti

Sodobni trenutek je trenutek negotovosti in napete sedanjosti. Poleg politično nestabilne Evrope in kulturno razklane Slovenije vzbuja strah in nelagodje tudi širjenje novega virusa COVID-19. Virus ogroža naša življenja, vpliva na gospodarstvo in politiko, predvsem pa vpliva na naše medosebne odnose, ki so še posebej na preizkušnji. Vsa ta napeta sedanjost postavlja človeka pred nove in težke izzive, v katerih se mora ponovno začeti učiti kako živeti in preživeti, kako ohranjati in vzdrževati medsebojne odnose, pri čemer si mora neizogibno na novo zastaviti in odgovoriti na vprašanja, kakšno bitje pravzaprav je in kako uspešno in dobro živeti. V pričujočem članku bomo uvodoma izpostavili poglavite poteze sodobne negotove in napete sedanjosti, opredelili pojem rezilientnosti ter predstavili dejavnike, ki vplivajo na rezilientnost, v nadaljevanju pa odgovorili na vprašanje, kakšno bitje človek pravzaprav je, kako si pridobi odpornost (rezilientnost) in kako naj preživi v negotovi in nelagodni novi sedanjosti (situaciji). Človeka kot sestavljeno in kompleksno bitje bomo v kontekstu pojma rezilientnosti obravnavali predvsem pod dvema vidikoma, in sicer 1. človek kot odvisna racionalna žival in 2. človek kot nepopolno in ranljivo bitje. Pri tem se bomo oprli na misel enega najuglednejših sodobnih moralnih filozofov Škota Alasdairja MacIntyreja in z analizo njegovega pojmovanja človeka in njegove vloge v svetu (predvsem z analizo njegovega dela Dependent Rational Animals: Why Human Beings Need the Virtues, v slovenskem prevodu Odvisne racionalne živali: zakaj potrebujemo vrline) pokazali na ranljivost in medsebojno odvisnost človeških oseb. Izvirni prispevek članka je v obrnitvi novoveške paradigmе antropocentričnosti in »vsemogočnosti« človeka k neantropocentričnosti, njegovi razsrediščenosti in ranljivosti, nepopolnosti ter odvisnosti od drugih, pri čemer bomo kot pomembna pogoja rezilientnosti in nove možnosti preživetja izpostavili pomen vrlin in skupnosti, ki se kažeta kot temelja za preživetje v novih in negotovih razmerah, s katerimi se srečujemo in vse bolj predstavljajo naš vsakdan in »nov« bivanjsko okolje.

Ključne besede: človek, rezilientnost, odpornost, trdoživost, prilagodljivost, ranljivost, odvisnost, vrline, sodobna nelagodja, nelagodje, napeta sedanjost

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Resilience: Challenge for Spirituality in the 21st Century

Post-modernity is opposed to any confining, closed, and illusionary horizons of knowledge or behaviour based on past experiences, and favorizes self-understanding that is rooted in personal life experiences. The pursuit of objective truth with an emphasis on universal validity, discovery of human inner depth with the help of psychology, and understanding of spirituality as something exclusively personal, immediate, but dissociated from the social dimension, are becoming the frameworks for spiritual life. Authenticity of life is primarily grounded in personal experience and inner fulfillment; however, it remains silent in front of social challenges and natural catastrophes. This kind of spirituality and religiosity tries to avoid engagement with, and participation in, collective rituals and activities. Such an one-sided and exclusive understanding of reality presents a new challenge for Christian spirituality, which is always a spirituality of relationships with (O)others and inclusion of those close to us, and of those who are sick, suffering, lonely, challenged and poor in a special way. A deep personal and comprehensive Christian spirituality in union with the Church community in the Holy Spirit creates a resilience that transcends human fears when facing distress, crises, otherness and the distance of others, and leads us towards a more fulfilled life.

Key words: post-modernity, spirituality, Church, Christianity, resilience, society, life, distress

Odpornost: izziv za duhovnost 21. stoletja

Post-moderna se zoperstavlja omejenim, zaprtim in iluzoričnim horizontom znanja in vedenja iz preteklih iskušenj ter postavlja v ospredje samorazumevanje, ki temelji na osebni življenjski izkušnji. Iskanje objektivne resnice s poudarkom na univerzalnosti, odkrivanje človekovih notranjih globin s pomočjo psihologije ter razumevanje duhovnosti kot nekaj izrazito neposredno osebnega, ki je oddaljeno od družbenih razsežnosti, postajajo novi miselni okviri duhovnega življenja. Avtentičnost življenja temelji predvsem na osebnem doživetju in notranji izpolnjenosti, ostaja pa nema ob družbenih in socialnih izzivih ter naravnih katastrofah. Tovrstna duhovnost in religioznost se izogibata angažiranosti in sodelovanju v kolektivnih ritualih in dejavnostih. Takšno enostransko in izključujoče dojemanje stvarnosti predstavlja nov

izziv za krščansko duhovnost, ki je vedno duhovnost odnosov z D(d)rugim in vključevanja bližnjega, še posebno pa bolnih, trpečih, osamljenih, prizadetih in ubogih. Globoko osebna in celostno živeta krščanska duhovnost v povezanosti z občestvom Cerkve v Svetem Duhu omogoča odpornost, ki presega strah pred soočenjem s stiskami, krizami, drugačnimi in oddaljenimi ter nas usmerja v bolj polno življenje.

Ključne besede: post-moderna, duhovnost, Cerkev, krščanstvo, odpornost, družba, življenje, stiske

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»You shall save alive nothing that breathes« (5 Mz 20,16).

Human Fragility and (Religious) Violence

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 will 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 will hypothesize that the reason for his condemnation of monotheism is in his relationship to the Catholic Church and we will 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

»Ne puščaj pri življenju ničesar, kar diha« (5 Mz 20,16).

Človekova krhkost in (religiozno) nasilje

V prvih letih tretjega tisočletja se je zaradi terorističnih napadov, ki so jih izvedli islamski ekstremisti v zahodnem svetu, tudi v Sloveniji razvnela akademска debata o povezanosti med nasiljem in religijo. V spisih nemškega egiptologa Jana Assmanna najdemo razvoj misli od mišljenja, da je nasilje sestavni del monoteizma, do spoznanja, da nasilje ne spada v monoteizem. Del slovenskih razpravljalcev se sklicuje zgolj na začetnega Assmana in za vse zlo na svetu krivi monoteizem, drugi del pa sprejema celotno misel nemškega religiologa. V našem prispevku bomo izpostavili spise Iztoka Simonitija, ki vir vsega zla prepoznavata v Svetem pismu. Na vprašanje, zakaj ne sprejema Assmanna v celoti, bomo odgovorili s postavljanjem hipoteze, da je razlog

njegove obsodbe monoteizma v njegovem odnosu do Katoliške cerkve, in svojo trditev podkrepili z navedki iz Simonitijevih spisov, ki odražajo njegovo nekontrolirano jezo in sovraštvo do Cerkve.

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

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Kenosis as a Condition for Resilience

In a consumer society, we have little training in how to let go of anything. Rather, *more* is usually considered better. Contrary to this conviction, Jesus said: “The truth will set you free” (John 8:32). Once we truly see what traps us and keeps us from inner freedom, we are able to see the need to let it go - such as our small self as a reference point for everything or anything, our cultural biases as well as our fear of loss and death. As Meister Eckhart stated: “The spiritual life is more about subtraction than it is about addition.” It is not so much about self-filling but it is primarily about self-emptying (kenosis), which gives space to the (O)other, life, love and grace. Therefore, self-emptying, we claim, is a precondition to develop a truly resilient mindset that not only takes care of oneself but likewise opens us to build connection, compassion and willingness to share.

Key words: attachment, let go, inner freedom, growth, resilience, connectedness

Kenosis kot pogoj za trdoživost

V potrošniški družbi imamo malo priprave na to, kako karkoli izpustiti oz. izročiti. Kar je več, običajno pojmujemo za boljše. V nasprotju s tem Jezus pravi: »Resnica vas bo osvobodila« (Jn 8,32). Šele ko resnično prepoznamo pasti, ki nam preprečujejo dostop do notranje svobode, vidimo potrebo po tem, da stvari izpustimo, kot na primer: svoj mali jaz v smislu referenčne točke za vse ali karkoli, kulturne predvodnike, kot tudi svoj strah pred izgubo ali smrtjo. Ali kot je dejal Mojster Eckhart: »Duhovno življenje je bolj odštevanje kot dodajanje.« Duhovno življenje je tako bolj kot polnjenje sebe izpraznjenje sebe (kenosis), kar daje prostor (D)drugemu, življenju, ljubezni in milosti. Zato trdimo, da je izpraznjenje sebe predpogoj za razvoj resnično trdožive drže, ki ne poskrbi samo zase, ampak se prav tako odpre za graditev povezanosti, sočutja in pripravljenosti deliti.

Ključne besede: navezanost, izpustitev, notranja svoboda, rast, trdoživost, povezanost

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A Vulnerable and Resilient Self in the Christian ratio fidei

I will analyze the Christian understanding of the human self. I will use Psalms in particular, where we can see the Christian "laboratory" of the human self in its various forms, from vulnerability to resilience. In the second part, I will speak about the same topic in the Gospels and in saint Paul. The Christian self will be presented as uncertain-certain self in the uncertainties of this world.

Key words: st. Paul, Psalms, selfhood, alterity

Ranljivo in rezilientno sebstvo v krščanskem ratio fidei

Analiziral bom krščansko razumevanje človeškega sebstva. Predvsem se bom osredotočil na psalme, kjer lahko vidimo krščanski "laboratorij" človeškega sebstva v njegovih različnih oblikah, od ranljivosti do rezilientnosti. V drugem delu bom govoril o isti temi v evangelijih in pri svetem Pavlu. Krščansko sebstvo bo predstavljeno kot negotovo-gotovo sebstvo v negotovostih tega sveta.

Ključne besede: sv. Pavel, psalmi, sebstvo, drugost

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Resilience and the Proclamation of the Kerygma

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. During the time of trial such as the COVID-19 pandemic, the kerygmatic catechesis appears as an essential aspect of the Church's preaching. The announcement of God's love and mercy helps individuals overcome fear and meaninglessness while entering a new relationship dimension which does not end with death. Amid seemingly endless flow of negative events, the proclamation of Kerygma shines as the only good news. The kerygmatic dimension of catechesis is also emphasized in the new Directory for Catechesis, which sets out the main directions of catechesis in the coming years. At the same time, although not giving a direct response to the COVID-19 pandemic, it provides a stable orientation to the catechesis.

Key words: resilience, pandemic, Kerygma, kerygmatic catechesis, Directory for Catechesis

Rezilientnost in oznanilo kerigme

Pandemija covid-19 razkriva veliko krhkost družbe in posameznikov, ki se nepričakovano znajdejo v neznani situaciji. V tej jim negativne novice, ki jih posredujejo mediji, povzročajo še večji strah. Posamezniku so lahko v takšnih razmerah v oporo različni dejavniki, ki vplivajo na krepitev njegove psihološke trdnosti in rezilientnosti. Prispevek raziskuje sodobne usmeritve kateheze v Katoliški cerkvi in pri tem posebej osvetli kerigmatično katehezo, ki je usmerjena k poglabljanju osebne vere kot odnosa, ki verijočemu daje življenjsko trdnost tudi v času negotovosti ali stiske, ki zadane posameznika ali skupnost. Kerigmatična kateheza se tudi v času preskušnje, kakršna je obdobje pandemije covid-19, kaže kot nujna razsežnost cerkvenega oznanjevanja, saj oznanilo o Božjem usmiljenju in o Božji ljubezni do človeka posamezniku pomaga iz strahu in brezsmiselnosti bivanja vstopati v novo razsežnost odnosa, ki se ne konča s smrtjo. Med množico negativnih novic, ki jim je posameznik vsak dan izpostavljen, kerigma tako sije kot dobra novice. Kerigmatično razsežnost kateheze kot eno najbolj pomembnih razsežnosti poudarja tudi novi Pravilnik za katehezo, ki postavlja glavne usmeritve kateheze v prihodnjih letih in daje zanesljivo usmeritev katehezi tudi v času pandemije covid-19, čeprav Pravilnik ni neposreden odgovor na pandemijo.

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

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Human Dignity and Ethical-religious Aspects of Vaccination during the Pandemic

Researchers and institutions are facing the challenge of inventing new vaccines to protect the population and prevent the spread of the COVID-19 coronavirus pandemic. They are facing a number of ethical challenges, such as: (un) ethical sources for obtaining vaccines, compliance with and shortening safety protocols for testing new vaccines; vaccine availability criteria, (non)obligation to vaccinate, informed consent and the right to refuse vaccination, etc. Vaccination is becoming the subject of personal beliefs, social debates, public opinion, rational arguments, emotions, politics and legislation. For decades, the debate over vaccination with the presence of pandemic has become increasingly actual. In the past, it revolved around vaccinating children, but today it revolves around access to vaccines for the sick, the elderly in retirement homes

and health workers. Religions, with their ethical reflections, represent an important contribution to this current debate.

Key words: vaccination, bioethics, informed consent, human dignity, legislation, religion, Catholic Church

Dostojanstvo človeka in etično-religiozni vidiki cepljenja v času pandemije

Raziskovalci in raziskovalne institucije so pred izzivom, da iznajdejo nova cepiva z namenom zaščite prebivalstva in preprečitve širjenja pandemije koronavirusa covid-19. Ob tem se soočajo s številnimi etični izzivi kot npr.: (ne)etični viri sredstev za pridobivanje cepiv, upoštevanje in krajšanje varnostnih protokolov za testiranje novih cepiv; kriteriji dostopnosti cepiv, (ne)obveznost cepljenja, informirani pristanek in pravica do zavrnitve cepljenja itd. Cepljenje postaja predmet osebnih prepričanj, družbenih razprav, javnega mnenja, racionalnih argumentov, čustev, politike in zakonodaje. Že desetletja dolga razprava o cepljenju z nastopom pandemije postaja vedno bolj aktualna. V preteklosti se je vrtela okoli cepljenja otrok, danes pa okoli dostopa do cepiv za bolne, starejše v domovih upokojencev in zdravstvene delavce. Religije s svojimi etičnimi refleksijami predstavljam pomemben doprinos k tej aktualni razpravi.

Ključne besede: cepljenje, bioetika, informirani pristanek, dostojanstvo človeka, zakonodaja, vera, Katoliška cerkev

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Resilience and Religious Identity in the Message of Judg 6:11-24

“If Yahweh is with us, why then has all this happened to us?” (6:13). This question Gideon addressed to the angel of the Lord, when Israel was in great distress and need because of Midian. On the one hand, Gideon’s question is somewhat cynical. It shows little awareness of all the mighty acts of God on behalf of the Israelites and implies that Yahweh is not a god, because he does not defend his people. On the other hand, this question can be seen as an emotional expression of impatience and problems with resilience in the face of the tragic situation in which God’s people found themselves. This paper, based on exegetical interpretation of the text of Judg 6:11-24, will show the foundations of resilience, as a response to crisis that allows and enables people to move on despite the need and suffering, and even to grow from it. The biblical text in question teaches that the basis for resilience is: (1) strong faith in God’s good guidance, (2) awareness of the mission commissioned by God, (3) faith in God’s presence. Peace

(šālôm) will be the fruit of such resilience. Resilience built on the foundations indicated in Judg 6:11-24 was certainly a clear testimony to the religious identity of the people of the God YHWH in the post-exilic period, when the analysed text received its final form.

Key words: resilience, identity, God's people, Old Testament, the Book of Judges

Rezilientnost in religijska identiteta v sporočilu iz Knjige sodnikov 6:11-24

"Toda, moj gospod, če je Gospod z nami, zakaj nas je potem vse to zadelo?" (6:13). To vprašanje je Gideon naslovil na Gospodovega angela, ko je bil Izrael zaradi Midjana v veliki stiski in nuji. Po eni strani je Gideonovo vprašanje nekoliko cinično. Vprašanje kaže malo zavedanja v vsemogočnost Božjih dejanj v imenu Izraelcev, kar pomeni, da Jahve ni bog, ker ne brani svojega ljudstva. Po drugi strani pa lahko to vprašanje razumemo kot čustveni izraz nestrpnosti in težav z rezilientnostjo ob tragični situaciji, v kateri se je znašlo Božje ljudstvo. Ta prispevek, ki temelji na eksgeetični interpretaciji besedila Sodniki 6:11-24, bo pokazal temelje rezilientnosti kot odziva na krizo, ki ljudem omogoča in jih usposablja, da kljub potrebam in trpljenju napredujejo in iz njih celo rastejo. To svetopisemsko besedilo uči, da je osnova za rezilientnost: (1) močna vera v Božje dobro vodstvo, (2) zavedanje o poslanstvu, ki ga je naročil Bog, (3) vera v Božjo prisotnost. Mir (šālôm) bo sad takšne rezilientnosti. Rezilientnost, zgrajena na temeljih, prikazanih v Sod 6:11-24, je bila gotovo jasno pričevanje o religijski identiteti ljudstva Boga YHWH v obdobju po izgnanstvu, ko je analizirano besedilo dobilo svojo končno obliko.

Ključne besede: rezilientnost, identiteta, Božji ljudje, Stara zaveza, Knjiga sodnikov

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Traces of Resilience – Pastoral Vulnerability and Survival in the Time of the Pandemic

The time span that reaches from the time before the pandemic 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 pandemic. 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 pandemic 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 have got some feedback information from the questionnaire prepared in the time of the pandemic

by Professor Vinko Potočnik. Even though we are still in the middle of the process of “healing”, we have already begun to wonder what the pandemic with its resilience brought us and what it carried away. One of the positive things the pandemic has 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.

Key words: pastoral care, resilience, religious community, preaching, pandemic, family Church

Sledi rezilientnosti – pastoralna ranljivost in preživetje v času pandemije

Časovni lok, ki se pne od časa pred pandemijo, preko prvega do drugega vala koronavirusa, nam lahko pomaga pri razumevanju rezilientnosti, povezane z življenjem Cerkve in pastoralno zaznamovanostjo. Da bi razumeli sedanji trenutek, je prav, da pogledamo v pastoralno življenje in delo pred pandemijo. Osredinili se bomo na občestvo in oznanjevanje. Leta 2012 nam dokument Pridite in poglejte prinaša slovenski pastoralni načrt. Pandemija je v prvi vrsti udarila občestvo, živo občestvo, ki je srčika pastoralne teologije. Oznanjevanje se je preselilo iz cerkva, iz učilnic na spletne aplikacije, ki so čez noč postale priporočljive. Nekaj povratnih informacij nam prinaša anketa, ki jo je v času pandemije naredil prof. dr. Vinko Potočnik. Čeprav smo še vedno sredi procesa »zdravljenja«, 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

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Thriving in the Season of Drought: the Role of Christian Spirituality in Anchoring Human Existence

In the life-threatening situation of the recent COVID-19 pandemic, the uncertainty of life, induced by illness and possible death, disrupted the ability of humans to cope with the unpredictable. Evidently, without the proper spiritual balance, the post-postmodern (metamodern) existentially uprooted self is doomed to perpetual fear. This work argues that Christian spirituality, unlike numerous contemporary spiritual substitutes, offers the needed existential anchoring of one’s identity in Christ-centered love, trust, hope and perseverance, in order to address human meaninglessness and powerlessness, and

to provide the human person with the leverage needed to cope in difficult times of distress.

Key words: fear, mortality, unpredictability, Christ-centeredness, meaningfulness, faith, hope, love, perseverance

Cvetenje v sušnem obdobju: vloga krščanske duhovnosti pri utrjevanju človeškega obstoja

V življenjsko nevarnih razmerah nedavne pandemije COVID-19 je življenjska negotovost, ki jo povzročata bolezen in možna smrt, raztrgala človeško sposobnost spoprijemanja z nepredvidljivim. Očitno je, da je brez ustreznega duhovnega ravnovesja postmoderno (metamoderno) izkoreninjeno sebstvo obsojeno na strah. To delo trdi, da krščanska duhovnost, za razliko od številnih sodobnih duhovnih nadomestkov, ponuja potreбno eksistencialno sidranje lastne identitete v kristocentrični ljubezni, zaupanju, upanju in vztrajnosti, da bi rešila človeško nesmiselnost in nemoč ter človeški osebi zagotovila vzvod, potreben za prenašanje težkih obdobij stiske.

Ključne besede: strah, smrtnost, nepredvidljivost, kristocentričnost, smiselnost, vera, upanje, ljubezen, vztrajnost

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Luther's Theology of the Cross as a Source of Resilience in Times of Pandemic

Instability, calamity, and suffering were all too common phenomena in Martin Luther's time. In his personal as well as theological and pastoral dealing with the intrinsic fragility of the created world, the German reformer developed a robust 'theology of the cross.' Luther does not give up on the idea of an omnipotent, omniscient, sovereign God who has been and promises to remain benevolent towards His creation. The reality of instability, suffering, death, intrinsic to human condition, can only be interpreted as an alien work of God (*opus alienum*) as a tool/process of transforming human agents into the image and likeness of Christ, the suffering and yet faithful and victorious Son of God. Experiences of uncertainty, fear, doubts, and suffering are occasions when the believer enjoys the privilege of knowing (by faith) that Christ suffers with him. The suffering Messiah thus for Luther becomes not only a pastoral comfort and paradigm of Christian living but the presence of the suffering Messiah in the suffering of a believer (and the Church as Christ's Body) becomes an indispensable hermeneutic key to understanding divine Scriptures and will. Resilience can find its support and resource

from the ‘new’ Christian’s perspective that helps us to see that “in the midst of death we are surrounded by life.”

Key words: Martin Luther, theology of the cross, suffering, Deus absconditus, Deus revelatus, vulnerability, resilience

Lutrova teologija križa kot vir rezilientnosti v času pandemije

Nestabilnost, nesreča in trpljenje so bili v času Martina Luthra vse preveč pogosti pojavi. V svojem osebnem, pa tudi teološkem in pastoralnem ukvarjanju z notranjo krhkostjo ustvarjenega sveta, je nemški reformator razvil trdno „teologijo križa“. Luther ne obupa nad idejo vsemogočnega, vsevednega, suverenega Boga, ki je obljudil, da bo še naprej naklonjen svojemu stvarstvu. Realnost nestabilnosti, trpljenja, smrti, ki je neločljivo povezana s človeškim stanjem, je mogoče razlagati le kot tuje Božje delo (opus alienum), kot orodje/proces preoblikovanja človeških dejavnikov v sliko in podobo Kristusa, trpečega, in kljub temu zvestega in zmagovitega Božjega Sina. Izkušnje negotovosti, strahu, dvoma in trpljenja so primeri, ko vernik uživa privilegij vedeti (po veri), da Kristus trpi z njim. Trpeči Mesija tako za Luthra ne postane le pastoralna tolažba in paradiigma krščanskega življenja, temveč prisoten trpeči Mesija v trpljenju vernika (in Cerkve kot Kristusovega telesa) postane nepogrešljivi hermenevtični ključ za razumevanje svetih spisov in (Božje) volje. Rezilientnost lahko najde svojo podporo in vir z "nove" perspektive kristjana, ki nam pomaga videti, da "smo sredi smrti obkroženi z življenjem".

Ključne besede: Matrin Luther, teologija križa, trpljenje, Deus abconditus, Deus revelatus, ranljivost, rezilientnost

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Critique of Secularization: Tradition as a Path to Resilient Future

Secularization is a movement that is supposed to enable 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 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.

Key words: secularization, religion, Talal Asad, tradition, socialization, learning, resilience

Kritika sekularizacije: tradicija kot pod do trdožive prihodnosti

Sekularizacija je gibanje, ki naj bi omogočilo sodobni družbi demokratično ureditev in avtonomijo posameznika. Talal Asad preko genealoške metode poskuša odkriti izvor in oblikovanje pojma sekularizem. Kot antropolog umesti sekularno 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 in, pogosto, religioznega le v verovanje, ki je utemeljeno le z lastnim notranjim izkustvom. Telo in navade se zanemarjajo. Tradicija, ki je preko učenja življenja oblikovala navade, govorjenje in telesno odzivanje, je prav tako prezerta ali celo nezaželena. Prispevek iz teh ugotovitev poskuša nakazati, kako je tradicija, ki se prenaša preko socializacije, lahko v pomoč pri soočanju s krizami človeštva. Trdoživost posameznikov in skupnosti je odvisna od uspešnosti učenja iz izkušenj prejšnjih generacij in ustvarjalnim prevajanjem v konkretno življenske situacije.

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

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Vulnerability and Resilience – Are They Except of Human Flourishing?

Contemporary society with its global challenges and standards, including its deliberately high-speed lifestyle affects the modern notion of morality, including that of human vulnerability, flourishing life, and the idea of the other. The current situation facing the global COVID-19 pandemic actualizes this question. In this regard, our human quest on the one hand echoes more frequently the question how to live a flourishing life in the time of crisis; or on the other hand, we become more frequently aware of the reality of our own and other people's vulnerability in circumstances we live. But is it possible, if possible at all, to find the linkage between vulnerability, flourishing life and resilience? Or are they conceptually and practically exclusive notions? My main concern in this paper is to show that the idea of human flourishing, if it is to be complete, cannot neglect elements constitutive to human existence such as vulnerability and resilience; nor are resilience and vulnerability to suffer merely impediments to human flourishing. In my opinion they are anthropologically and

ethically relevant notions and require integration. In an attempt to answer this question, I support my argument by looking at theological work *For the Life of the Word* of Miroslav Volf and Matthew Croasmun about the idea of flourishing life, and by my own thinking on the notion vulnerability.

Key words: vulnerability, resilience, flourishing life, anthropology, ethics

Ranljivost in rezilientnost - ali sta izključeni iz človeškega razveta?

Sodobna družba s svojimi globalnimi izzivi in standardi, vključno z namenoma hitrim življenjskim slogom, vpliva na sodobno pojmovanje morale, vključno s človeško ranljivostjo, cvetočim življenjem in idejo drugega. Trenutne razmere ob soočanju s svetovno pandemijo covid-19 to vprašanje aktualizirajo. V zvezi s tem v našem človeškem iskanju po eni strani pogosteje odzvanja vprašanje, kako živeti cvetoče življenje v času krize; po drugi strani pa se vse pogosteje zavemo resničnosti lastne in tuje ranljivosti v okoliščinah, v katerih živimo. Ali je mogoče, če je sploh mogoče, najti povezavo med ranljivostjo, cvetočim življenjem in rezilientnostjo? Ali pa se konceptualno in praktično ti pojmi izključujejo? Moja glavna skrb v tem prispevku je pokazati, da ideja človeškega razcveta, če naj bo popolna, ne sme zanemariti elementov, ki so sestavni del človeškega obstoja, kot sta ranljivost in rezilientnost; niti, da sta rezilientnost in ranljivost za trpljenje zgolj oviri za razcvet človeka. Menim, da sta ta pojma antropološko in etično pomembna in potrebujeta vključitev. V poskusu odgovora na to vprašanje podkrepim svoj argument s preučevanjem teološkega dela Miroslava Volfa in Matthewa Croasmuna o razcvetu življenja v *For the Life of the Word* in lastnega razmišljanja o konceptu ranljivosti.

Ključne besede: ranljivost, rezilientnost, uspešno življenje, antropologija, etika

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Resilience, Theological Virtues, and a Responsive Church

The paper 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

Reziliencia, teologalne kreposti in odzivna Cerkev

Prispevek ima tri glavne dele. V prvem delu analiziramo pojem rezilience. Izraz »reziliencia« se uporablja v različnih vedah in na različnih področjih. Iz teh uporab izlučimo jedrne značilnosti rezilience. Ugotavljam, da pri rezilienci ne gre za golo odpornost na spremembe, ampak da so ključne značilnosti rezilientnosti prilagodljivost, zmožnost preobražanja ter odzivnost. Prav tako rezilientnost ne pomeni varnosti, zavarovanosti pred poškodbami in neranljivosti. Nasprotno, ugotavljam, da človek lahko doseže rezilientnost samo zato, ker je ranljiv. Paradigma rezilientnosti je usmerjena na izzive dogodkov, ki so presenetljivi, še neznani in nepredvidljivi. Zaradi tega je reziliencia tako pomemben pojem v svetu, ki je vedno bolj zapleten, nepregleden, nepredvidljiv, ki se izmika kontroli in se strahovito hitro spreminja. V drugem delu članka se ukvarjam s krepostmi vere, upanja, ljubezni in usmiljenosti z vidika rezilientnosti. Ugotavljam, da so vse štiri lahko pomembni pozitivni dejavniki rezilientnosti. Ta del po eni strani poglobi naše razumevanje omenjenih kreposti v luči rezilience, po drugi strani pa dopolni 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 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: reziliencia, kreposti, vera, upanje, ljubezen, usmiljenost, Cerkev

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