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MOČ ČUSTEV / THE POWER OF EMOTIONS

Mednarodni simpozij v Ljubljani / International Symposium in Ljubljana

PROGRAM IN POVZETKI ZNANSTVENIH PRISPEVKOV /
PROGRAMME AND ABSTRACTS OF SCIENTIFIC CONTRIBUTIONS





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MOČ ČUSTEV:

Od antičnih in judovsko-krščanskih korenin do njihovega odmeva
v svetovni in slovenski literaturi, umetnosti in kulturi

Mednarodni simpozij v Ljubljani

Ljubljana, Dvorana Slovenske akademije znanosti in umetnosti, Novi trg 3,
22.–23. maj 2025

THE POWER OF EMOTIONS:

From Ancient and Judeo-Christian Roots to Their Echoes
in World and Slovenian Literature, Art, and Culture

International Symposium in Ljubljana

Ljubljana, Hall of the Slovenian Academy of Sciences and Arts, Novi trg 3,
22nd–23rd May 2025

PROGRAM IN POVZETKI ZNANSTVENIH PRISPEVKOV / PROGRAMME AND ABSTRACTS OF SCIENTIFIC CONTRIBUTIONS

Uredila / Edited by
Irena Avsenik Nabergoj



**LJUBLJANA
2025**





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University of Ljubljana, Faculty of Theology

ZRC SAZU, Inštitut za kulturno zgodovino /
ZRC SAZU, Institute of Cultural History

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- Samo Skralovnik, Univerza v Ljubljani, Teološka fakulteta (University of Ljubljana, Faculty of Theology)

Pojasnilo o raziskovalnem projektu / Note on the Research Project

Mednarodni simpozij *Moč čustev: Od antičnih in judovsko-krščanskih korenin do njihovih odmevov v svetovni in slovenski literaturi, umetnosti in kulturi* je nastal v okviru raziskovalnega projekta J6-50212 *Moč čustev in status ženskih likov v različnih literarnih žanrih Stare zaveze* (1. 10. 2023–30. 9. 2026) in raziskovalnega programa P6-0262 *Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga* (1. 1. 2022–31. 12. 2027), ki potekata na Teološki fakulteti Univerze v Ljubljani pod vodstvom prof. ddr. Irene Avsenik Nabergoj. Oba projekta sofinancira Javna agencija za raziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS).

The international symposium *The Power of Emotions: From Ancient and Judeo-Christian Roots to Their Echoes in World and Slovenian Literature, Art, and Culture* was organized within the framework of the research project J6-50212 *The Power of Emotions and the Status of Female Characters in Different Literary Genres of the Old Testament* (October 1, 2023 – September 30, 2026) and the research program P6-0262 *Values in Judeo-Christian Sources and Tradition and the Possibilities for Dialogue* (January 1, 2022 – December 31, 2027). Both are conducted at the Faculty of Theology, University of Ljubljana, under the leadership of Prof. Dr. Dr. Irena Avsenik Nabergoj, and are co-funded by the Slovenian Research and Innovation Agency (ARIS).





**Sodelujoče ustanove pri raziskovalnem projektu *MOČ ČUSTEV*
(2023–2026) / / Participating Institutions in the Research Project
THE POWER OF EMOTIONS (2023–2026):**

- Univerza v Ljubljani, Teološka fakulteta (UL TEOF) /
University of Ljubljana, Faculty of Theology (UL TEOF)
(prijaviteljica projekta; idejna pobudnica in vodja: prof. ddr. Irena Avsenik
Nabergoj / project applicant institution; conceptual initiator and project leader:
Prof. Dr. Dr. Irena Avsenik Nabergoj)
- ZRC SAZU, Inštitut za kulturno zgodovino /
ZRC SAZU, Institute of Cultural History
(sodelujoča raziskovalna ustanova; koordinator: izr. prof. dr. Gregor Pobežin /
participating research institution; project coordinator: Assoc. Prof. Dr. Gregor
Pobežin)
- Znanstveno-raziskovalno središče Koper /
Science and Research Centre Koper
(sodelujoča raziskovalna ustanova; koordinatorka: prof. dr. Nadja Furlan Štante /
participating research institution; project coordinator: Prof. Dr. Nadja Furlan Štante)







MOČ ČUSTEV: MED RANLJIVOSTJO IN ODPORNOSTJO

(Uvodni prispevek urednice)

V sodobnem času, ko vprašanja čustev, ranljivosti in odpornosti vse bolj stopajo v ospredje akademskih in družbenih razprav, simpozij *Moč čustev: od antičnih in judovsko-krščanskih korenin do njihovega odmeva v svetovni in slovenski literaturi, umetnosti in kulturi* prinaša dragoceno znanstveno refleksijo o vlogi čustev v oblikovanju človeške izkušnje. Čustva kot univerzalna, a kulturno raznolika razsežnost človeškega bivanja so v središču premišljene, interdisciplinarne obravnave, ki povezuje zgodovinske, filozofske, teološke, literarne, umetnostnozgodovinske, jezikoslovne, psihološke in kulturne pristope.

Izhajajoč iz antične misli in svetopisemskih tradicij, v dialogu z drugimi velikimi religijskimi in filozofskimi tradicijami, simpozij odpira prostor raziskovanju zgodovinskih preobrazb, literarnih reprezentacij in hermenevtičnih pomenov čustev od antike do danes. Posebna pozornost je namenjena proučevanju čustev v različnih civilizacijskih in jezikovnih kontekstih ter njihovemu vplivu na oblikovanje etičnih, estetskih in duhovnih vrednot.

Program simpozija odpira široko paleto tem: od vzvišenih čustev, kot so ljubezen, upanje, vera in hrepenenje, do temnih in subverzivnih sil, kot so strah, zavist in sovraštvo. S tem ponuja celosten vpogled v dinamiko čustev kot ustvarjalnih in preobrazbenih sil v literarnih, umetniških, religioznih in kulturnih izrazih.

Simpozij združuje vrhunske raziskovalce iz Slovenije in tujine, katerih prispevki osvetljujejo ključne vidike čustev v svetopisemskih, patrističnih, srednjeveških in novoveških besedilih, v filozofskih, pravnih, feminističnih, jezikoslovnih in literarnih kontekstih ter v glasbeni in gledališki praksi. Hkrati ponuja poglobljene analize čustvenih odzivov na zgodovinske prelomnice in aktualne družbene izzive, kar ga umešča v samo jedro sodobnih razprav o čustveni pismenosti, duhovni preobrazbi in kulturni identiteti.

Dogodek poteka v sodelovanju s Slovensko akademijo znanosti in umetnosti (SAZU), Teološko fakulteto Univerze v Ljubljani (TEOF UL), Inštitutom za kulturno zgodovino Znanstvenoraziskovalnega centra SAZU (ZRC SAZU), Znanstveno-raziskovalnim središčem Koper ter ob finančni podpori Agencije za raziskovalno in inovacijsko dejavnost Republike Slovenije (ARIS). Organiziran je v okviru raziskovalnega projekta J6-50212 *Moč čustev in status ženskih likov v različnih literarnih žanrih Stare zaveze*, ki s svojo inovativno in interdisciplinarno zasnovo prispeva k razumevanju vloge čustev na različnih področjih svetovne in slovenske kulturne dediščine.





V svetu, v katerem postajajo čustva ključno vezivo med racionalnostjo in etiko, zasebnim in skupnostnim, preteklostjo in prihodnostjo, simpozij *Moč čustev* odpira prostor za poglobljeno, interdisciplinarno in dialogično razpravo o tem, kako čustva oblikujejo našo kulturno, duhovno in eksistencialno pokrajino – danes nič manj kot v minulih stoletjih.





THE POWER OF EMOTIONS: BETWEEN VULNERABILITY AND RESILIENCE

(Editor's Introductory Paper)

In today's world, where issues of emotions, vulnerability, and resilience are increasingly coming to the forefront of academic and public discourse, the symposium *The Power of Emotions: From Ancient and Judeo-Christian Roots to Their Echoes in World and Slovenian Literature, Art, and Culture* offers a valuable scholarly reflection on the role of emotions in shaping human experience. Emotions, as a universal yet culturally diverse dimension of human existence, are at the center of a thoughtful, interdisciplinary approach that brings together historical, philosophical, theological, literary, linguistic, psychological, and cultural perspectives.

Building on ancient thought and biblical traditions, and engaging in dialogue with other major religious and philosophical traditions, the symposium opens up space for investigating the historical transformations, literary representations, and hermeneutic meanings of emotions from antiquity to the present day. Special attention is devoted to the study of emotions within various civilizational and linguistic contexts, and to their impact on the formation of ethical, aesthetic, and spiritual values.

The symposium program explores a broad range of themes: from the elevated emotions of love, hope, faith, and longing to the darker and subversive forces of fear, envy and hatred. In doing so, it offers a comprehensive insight into the dynamics of emotions as creative and transformative forces in literary, artistic, religious, and cultural expressions.

The symposium brings together distinguished scholars from Slovenia and abroad, whose contributions illuminate key aspects of emotions in biblical, patristic, medieval, and early modern texts, as well as in philosophical, legal, feminist, linguistic, and literary contexts, including music and theater. At the same time, it provides in-depth analyses of emotional responses to historical turning points and contemporary social challenges, placing the symposium at the very heart of current discussions on emotional literacy, spiritual transformation, and cultural identity.

The event is organized in collaboration with the Slovenian Academy of Sciences and Arts (SAZU), the Faculty of Theology at the University of Ljubljana (TEOF UL), the Institute of Cultural History at the Research Centre of the Slovenian Academy of Sciences and Arts (ZRC SAZU), and the Scientific Research Centre Koper, with financial support from the Slovenian Research and Innovation Agency (ARIS). It is held within the





framework of the research project J6-50212 *The Power of Emotions and the Status of Female Figures in Different Literary Genres of the Old Testament*, which, through its innovative and interdisciplinary approach, contributes significantly to understanding the role of emotions across various domains of global and Slovenian cultural heritage.

In a world where emotions are becoming an essential link between reason and ethics, the private and the communal, the past and the future, the symposium *The Power of Emotions* opens a space for a profound, interdisciplinary, and dialogical discussion on how emotions shape our cultural, spiritual, and existential landscapes – today no less than in past centuries.



Program simpozija / The Programme of the Symposium

Četrtek, 22. maj / Thursday, 22 May

8:00–9:00	Registracija / Registration
9:00–9:30	Odprtje / Opening Event
	Pozdravni nagovori / Welcoming Addresses Akad. prof. dr. Peter Štih, predsednik Slovenske akademije znanosti in umetnosti (SAZU) / President of the Slovenian Academy of Sciences and Arts (SAZU) Prof. dr. Jožica Škofic, namestnica tajnika II. razreda SAZU / Deputy Secretary of Class II at the Slovenian Academy of Sciences and Arts (SAZU) Doc. dr. Tadej Stegu, dekan Teološke fakultete Univerze v Ljubljani (TEOF UL) / Dean of the Faculty of Theology, University of Ljubljana (TEOF UL) Doc. dr. Andrej Saje, predsednik Slovenske škofovske konference / President of the Slovenian Bishops' Conference (SBC) Prof. ddr. Irena Avsenik Nabergoj, predsednica Organizacijskega odbora / President of the Organizing Committee (TEOF UL, ZRC SAZU)
9.30–13.45	Predavanja / Papers
Panel 1	Ljubezen, strah in bolečina v svetopisemskih pripovedih in poeziji: čustva med bližino in prelomom / Love, Fear, and Pain in Biblical Narratives and Poetry: Emotions between Intimacy and Rupture
9.30–10.30	(Osebo / In Person)
Predsedujoči / Chair	Andrej Saje
	Irena Avsenik Nabergoj, »Močna kakor smrt je ljubezen« (Vp 8,6): med hrepenenjem, ranljivostjo in tragičnostjo ljubezni v hebrejski Bibliji in pri Shakespearu // "Love is as Strong as Death" (Song 8:6): Between Longing, Vulnerability, and the Tragic Dimension of Love in the Hebrew Bible and in Shakespeare Matjaž Celarc, Tamara (2 Sam 13,1-22) – svetilnik modrosti sredi morja norosti // Tamar (2 Sam 13:1-22) – A Beacon of Wisdom in a Sea of Madness Jože Krašovec, Čustveni odzivi na uničenje Jeruzalema in obrat vere v knjigi Žalostink // Emotional Responses to the Destruction of Jerusalem and the Reversal of Faith in the Book of Lamentations Maksimilijan Matjaž, Paradoksalnost čustva strahu v hebrejskih in grških bibličnih tekstih // The paradoxical emotion of fear in Hebrew and Greek biblical texts

10:30–10:45	Razprava / Discussion
10:45–11:00	Odmor za kavo / Coffee break
Panel 2	Preobrazbe čustev: od svetopisemskih likov do teoloških razmerij / Transformations of Emotions: From Biblical Figures to Theological Relations
11:00–12:00	(Osebno / In Person)
Predsedujoča / Chair	Irena Avsenik Nabergoj
	Samo Skralovnik, Čustvenizirana podoba Abrahama v 1QapGen // <i>Emotionalized Image of Abraham in 1QapGen</i> Maria Carmela Palmisano, Ženski liki in transformacija čustev glavnih akterjev v izbranih pripovedih Svetega pisma (1 Sam 25; Jdt 8–16) // <i>Female Characters and the Transformation of the Main Characters' Emotions in Selected Narratives of the Bible (1 Sam 25; Jdt 8–16)</i> Ivan Platovnjak, Izvor, doživljanje in izražanje veselja v ženskih svetopisemskih likih // <i>The Origin, Experience and Expression of Joy in Female Biblical Characters</i> Andrej Saje, Blaž Franko, Vpliv čustvene nezrelosti na veljavnost zakonske zveze // <i>The Impact of Emotional Immaturity on the Validity of a Marriage</i>
12:00–12:15	Razprava / Discussion
12:15–12:30	Odmor za kavo / Coffee break
Panel 3	Moč čustev v spisih cerkvenih očetov / The Power of Emotions in the Writings of Church Fathers
12:30–13:30	(Osebno / In Person)
Predsedujoči / Chair	Ivan Platovnjak
	Alenka Arko, Pomen želje na duhovni poti duše in Cerkve v <i>In Canticum canticorum</i> Gregorja iz Nise // <i>The Meaning of Desire in the Spiritual Journey of the Soul and the Church in the Gregory of Nyssa's In Canticum canticorum</i> Jan Dominik Bogataj, Poželenje, sram, hrepenenje: Efremski in Jakob iz Serug o grešnicah iz Jezusovega rodovnika (Mt 1) // <i>Desire, Shame, Longing: Ephrem the Syrian and Jacob of Serug on the Sinful Women in Jesus' Genealogy (Mt 1)</i> Gregor Pobežin, Prudencij in njegova predelava elegičnih form v himnah za sv. Evlalijo in sv. Nežo // <i>Prudentius and his repurposing of elegiac forms in the hymns for St. Eulalia and St. Agnes</i> Neža Zajc, Sveti Maksim Grk (1469–1556): O molitvi svete Ane // <i>Saint Maximus the Greek (1469–1556): On the Prayer of Saint Anna</i>
13:30–13:45	Razprava / Discussion
13:45–15:30	Skupno kosilo / Conference Lunch
15.30–18.15	Predavanja / Papers



Program simpozija / The Programme of the Symposium

Panel 4	Srce in um v svetih tradicijah: Čustva od Svetega pisma do islama / Heart and Mind in Sacred Traditions: Emotions from the Bible to Islam
15:30–16:30	(Po Zoomu / Via Zoom)
Predsedujoča / Chair	Nadja Furlan Štante
	Đurica Pardon, Human and Divine Emotions toward the Land in the Bible: Applying Ancient Perspectives in a Contemporary Context // Človeška in božanska čustva do zemlje v Svetem pismu: Uporaba starodavnih perspektiv v sodobnem kontekstu Alevtina Matveeva, Byzantine-Style Psychotherapy: Spiritual Guidance and Emotional Management in the Letters of James, Metropolitan of Chalcedon // Alevtina Matvejeva, Psihoterapija po bizantinskem vzoru: duhovno vodstvo in obvladovanje čustev v pismih Kalkedonskega metropolita Jakoba. Tomasz Huzarek, Emotions and Cognition – Thomas Aquinas' Theory of Knowledge per Connaturalitatem // Čustva in spoznanje – Teorija spoznanja Tomaža Akvinskega per Connaturalitatem Ahmet Türkan, The Power and Influence of Emotion in Islamic Understanding // Moč in vpliv čustev v islamskem razumevanju
16:30–16:45	Razprava / Discussion
16:45–17:00	Odmor za kavo / Coffee break
Panel 5	Čustva v noči duše: trpljenje, molitev in mistična preobrazba / Emotions in the Night of the Soul: Suffering, Prayer, and Mystical Transformation
17:00–18:00	(Po Zoomu / Via Zoom)
Predsedujoči / Chair	Miran Špelič
	Vassilios Bebis, Prayer, Meditation, and Ritual: Emotions as a Tool for Spiritual Transformation in the Eastern Orthodox and Eastern Catholic Sacramental Life // Molitev, meditacija in obred: čustva kot orodje za duhovno preobrazbo v vzhodnopравoslavnem in katoliškem zakramentalnem življenju Arokjaraj Joseph Patrick, Navigating the Darkness: The Dark Night of the Soul, Depression, and Mystical Transformation in the Lives of St. Ignatius of Loyola and Mother Teresa // Krmarjenje v temi: Temna noč duše, depresija in mistična preobrazba v življenju svetega Ignacija Lojolskega in matere Terezije Iva Mršić Felbar, The Fear of Eternal Punishment and Damnation: The Influence of Negative Emotions on the Development of Christian Eschatological Doctrine and Their Echo in World Literature, Art and Culture // Strah pred večnim kaznovanjem in pogubljenjem: Vpliv negativnih čustev na razvoj krščanske eshatološke doktrine in njihov odmev v svetovni književnosti, umetnosti in kulturi Jacek R. Szewczyk, Emotions in Prayer: Francisco de Osuna, Teresa of Jesus and the Spirituality of the Recollection (<i>recogimiento</i>) of the Spanish Golden Age // Čustva v molitvi: Francisco de Osuna, Terezija Avilska in duhovnost premišljevanja (<i>recogimiento</i>) španskega zlatega veka





Moč čustev / The Power of Emotions

18:00–18:15	Razprava / Discussion
19:00–20:30	Ponudba večernih dejavnosti (neobvezno, po izbiri) / Optional Evening Activities
	• Sprehod po stari Ljubljani / Walk through Old Ljubljana • Voden ogled Frančiškanske knjižnice in muzeja / Guided Tour of the Franciscan Library and Museum



Program simpozija / The Programme of the Symposium

Petek, 23. maj / Friday, 23 May

8:00–9:00	Registracija / Registration
9:00–13.15	Predavanja / Papers
Panel 6	Vzgoja čustev: od družbe do prava / Educating Emotions: From Society to Law
9:00–10:00	(Po Zoomu / Via Zoom)
Predsedujoči / Chair	Samo Skralovnik
	Mateja Ratej, Štajerske bajtarice med svetovnimi vojnami in patriarhalno miselnostjo // <i>Styrian Farm Workers between the World Wars, and Patriarchal Mentality</i> Barbara Pregelj (Osebnost / In Person), Jacqueline Oliver Santos (Po Zoomu / Via Zoom), Čustva v mladinski književnosti: kako o njih pisati in kako o njih govoriti // <i>Emotions, in Children's Literature: How to Write about Them and How to Talk about Them</i> Urška Haule Feguš, Avguštinovo prepoznavanje čustev v <i>De Musica</i> // <i>Recognized or Felt Emotions in Augustine's De Musica</i> Predrag Dedeić, Emotions in the Legal Realm // <i>Čustva na pravnem področju</i>
10:00–10:15	Razprava / Discussion
10:15–10:30	Odmor za kavo / Coffee break
Panel 7	Čustva, spol in oblast: zgodovinske in teološke perspektive / Emotion, Gender, and Power: Historical and Theological Perspectives
10:30–11:30	(Osebnost / In Person)
Predsedujoči / Chair	Jože Krašovec
	Mirjana Nastran Ule, Socialno psihološki konteksti čustev in spolni stereotipi // <i>Social Psychological Contexts of Emotions and Gender Stereotypes</i> Nadja Furlan Štante, Čustva v judovsko-krščanski tradiciji in preseganje dualističnih kartezijanskih binarizmov – pogled krščanske feministične teologije // <i>Emotions in the Judeo-Christian Tradition and the Overcoming of Dualistic Cartesian Binarisms – from the Lenses of Christian Feminist Theology</i> Anja Božič, <i>In muliere virum faciat opus est</i>: čustva kot znamenje ženskosti ali del retorične strategije v humanističnih panegiriki Isotte Nogarole (1418–1466) // <i>In muliere virum faciat opus est: Emotions as a Sign of Femininity or Rhetorical Tool in the Humanist Panegyrics of Isotta Nogarola (1418–1466)</i>

	Liza Primc , Vpliv oxfordskega gibanja na ženske 19. stoletja // <i>The Influence of the Oxford Movement on the 19th-Century Women</i>
11:30–11:45	Razprava / Discussion
11:45–12:00	Odmor za kavo / Coffee break
Panel 8	Čustveni zemljevidi svetih zgodb: Biblija, Koran in epska izročila / Emotional Maps of Sacred Narratives: The Bible, the Qur'an, and Epic Traditions
12:00–13:00	(Osebnostno / In Person)
Predsedujoči / Chair	Jan Dominik Bogataj
	Anđelo Maly, Interpretation of "Envy" in Biblical Texts // <i>Razlaga pojma »zavist« v svetopisemskih besedilih</i> Aljaž Krajnc, Jožef in Potifarjeva žena: znova o Koranu ter njegovem judovskem in krščanskem kontekstu // <i>Joseph and Potihpar's Wife: Once Again on the Qur'an and Its Jewish and Christian Context</i> Levente Seláf, Representing Emotions in Hungarian Epic Songs of the 16th Century // <i>Reprezentacija čustev v madžarskih epskih pesmih 16. stoletja</i> Jernej Kusterle, Subverzivnost krščanskih religioznih podob kot sprožilec negativnih (estetskih) čustev v verzni besedilih slovenske moderne // <i>Subversiveness of Christian Religious Images as a Trigger of Negative (Aesthetic) Emotions in the Verse Texts of the Slovenian Modern Period</i>
13:00–13:15	Razprava / Discussion
13:15–15:00	Skupno kosilo / Conference Lunch
15:00–18:00	Predavanja / Papers
Panel 9	Samota, melanholija in čustveni svetovi literature in pisem / Solitude, Melancholy, and the Emotional Worlds of Literature and Correspondence
15:00–16:00	(Osebnostno / In Person)
Predsedujoči / Chair	Matjaž Celarc
	Sergej Valijev, Občutenje samote v grški tragediji // <i>Perception of Solitude in Greek Tragedy</i> Zarja Križnik, Monika Kavalir, Melanholija v zgodnjem angleškem korespondenci // <i>Melancholy in Early Modern English Correspondence</i> Petra Zajc, Monika Kavalir, Čustveni svet brontejevskega byronskega junaka: primerjava gospoda Rochestra in Heathcliffa // <i>The Emotional World of a Brontëan Byronic Hero: a Comparison of Mr. Rochester and Heathcliff</i> Anica Bilić, The Position and Emotions of the Renaissance Susanna by Marko Marulić in Natural and Societal Space // <i>Položaj i emocije renesansne Suzane Marka Marulića u prostoru prirode i društva // Položaj in čustva renesančne Suzane Marka Marulića v prostoru narave in družbe</i>
16:00–16:15	Razprava / Discussion



Program simpozija / The Programme of the Symposium

16:15–16:30	Odmor za kavo / Coffee break
Panel 10	Čustva, jezik in skupnost: med izražanjem, pripadnostjo in duhovnostjo / Emotions, Language, and Community: Between Expression, Belonging, and Spirituality
16:30–17:30	(Osebnostno in po Zoomu / In Person and via Zoom)
Predsedujoči / Chair	Lenart Škof
	Agnieszka Będkowska-Kopczyk (Po Zoomu / Via Zoom), Konceptualne metafore čustev v slovenskem jeziku – pregled // <i>Conceptual Metaphors of Emotions in Slovenian – An Overview</i> Tjaša Jakop , Vpliv čustev na narečno oz. pogovorno rabo slovenščine // <i>The Influence of Emotions on the Dialectal and Colloquial Use of Slovene</i> Urh Ferlež , Kako se lotiti slovenskih umišljenih domovin? // <i>How to Address Slovenian Imaginary Homelands?</i> Andrej Šegula , Čustva v luči Pravidnika za katehezo // <i>Emotions in the Light of the Catechesis Guidelines</i>
17:30–17:45	Razprava / Discussion
17:45–18:00	Sklepni nagovor / Closing Address
	Irena Avsenik Nabergoj , predsednica Organizacijskega odbora / President of the Organizing Committee (<i>zahvala za sodelovanje, napoved priprave prispevkov, povabilo k nadaljnjemu skupnemu raziskovanju in povezovanju / words of thanks for participation, announcement of submission guidelines, invitation to further joint exploration and collaboration</i>)
18:00	Sklep simpozija MOČ ČUSTEV in skupno druženje / Closing of the Symposium THE POWER OF EMOTIONS and Informal Gathering
19:00–20:30	Ponudba večernih dejavnosti (neobvezno, po izbiri) / Optional Evening Activities
	• Sprehod po stari Ljubljani / Walk through Old Ljubljana • Vodstvo po stalni arheološki zbirki Narodnega muzeja Slovenije / Guided Tour of the Permanent Archaeological Collection of the National Museum of Slovenia







POVZETKI ZNANSTVENIH PRISPEVKOV / ABSTRACTS OF SCIENTIFIC CONTRIBUTIONS

MOČ ČUSTEV: od antičnih in judovsko-krščanskih korenin
do njihovega odmeva v svetovni in slovenski literaturi,
umetnosti in kulturi

THE POWER OF EMOTIONS: From Ancient and Judeo-Christian
Roots to Their Echoes in World and Slovenian Literature,
Art, and Culture







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**»Močna kakor smrt je ljubezen« (Vp 8,6):
med hrepenenjem, ranljivostjo in tragičnostjo ljubezni
v hebrejski Bibliji in pri Shakespearu**

Ljubezen je ena najmogočnejših sil v literaturi – vir hrepenenja, povezanosti, preizkušenj in pogosto tudi tragičnega razpleta. V osebnih odnosih se izraža na več ravneh: kot strastna ljubezen med moškim in žensko, kot zvestoba v družinskih vezeh, kot prijateljska bližina in kot duhovna vez z Bogom, prikazana v literarnih podobah ne glede na bralčevo osebno vero. Ne glede na osebno vero avtorjev svetopisemskih ali literarnih besedil se duhovna ljubezen v umetniških strukturah razkriva kot simbolna govorica, ki presega osebna prepričanja in odpira prostor univerzalnega človeškega hrepenenja po presežnem.

Prispevek raziskuje izraze ljubezni v izbranih starozaveznih pripovedih in v treh Shakespearovih dramah, pri čemer osvetljuje njeno tesno povezanost s hrepenenjem, ranljivostjo in tragičnostjo. Metodološki pristop združuje literarnovedno, primerjalno in semiotično analizo čustvenega besedišča ter uporabo konceptov afektivne literarne teorije.

Med svetopisemskimi primeri izstopajo:

- pripoved o sočutni ljubezni faraonove hčere do ogroženega hebrejskega otroka (2 Mz 2,1-10);
- pripoved o ljubezni in sovraštvu v družinskih odnosih Savla in Davida (1 Sam in 2 Sam);
- ljubezenski dialog med ženinom in nevesto v Visoki pesmi.

Analiza teh pripovedi v njihovem *Sitz im Leben* razkriva ljubezen kot dinamično razmerje med čustveno silovitostjo in etično intencionalnostjo, razpeto med idealizacijo in človeško ranljivostjo. Ljubezenski preobrati





– od kralja Savla, ki ljubi Davida (1 Sam 16,21), dokler ga vidi kot zaveznika, do sovraštva zaradi ljubosumja; od Mihale, ki ljubi Davida (1 Sam 18,20) in ga pozneje zavrne (2 Sam 6,16); do Amnona, ki svojo polsestro Tamaro najprej strastno ljubi, nato pa jo po onečaščenju zasovraži (2 Sam 13,1-15) – potrjujejo, da ljubezen ni statična vrednota, temveč notranje napeta in ranljiva sila. V starozaveznih besedilih se ljubezen prepleta z Božjim načrtom, moralnimi zapovedmi in družbenimi normami, William Shakespeare pa jo upodablja kot silo, ki oscilira med ekstazo in pogubo, predanostjo in uničenjem.

Najčistejši izraz idealizirane, a resnično doživete ljubezni ponuja Visoka pesem, v kateri ljubezenski dialog med ženinom in nevesto, poln preprostih in neposrednih podob, uteleša harmonično, skoraj transcendentno razsežnost ljubezni.

Svetopisemska nasprotja med idealom čiste ljubezni in človeško šibkostjo odpirajo prostor za primerjalno analizo Shakespearovih dram: *Romeo in Julija* (1594–1596), *Othello* (1603–1604) in *Vihar* (1611). V *Romeu in Juliji* ljubezen preseže vse družbene in družinske ovire, vendar pod vplivom notranjih in zunanjih dejavnikov pripelje do tragičnega konca. V *Othellu* se ljubezen preobrazi v ljubosumje in slepo maščevanje, kar odmeva podobno kot pri svetopisemskem Amnonu. Nasprotno pa v *Viharju* ljubezen Mirande in Ferdinanda kljub preizkušnjam ohrani svojo čistost in harmonijo, kar spominja na ideal ljubezni iz Visoke pesmi (Vp 2,8-17; 3,1-5).

Medbesedilna primerjava razkriva, da ljubezen presega zgolj racionalno analizo in človeško inspiracijo. Na ravni čustvenih slogov, semiotičnih kodov in afektivne dinamike starozavezne pripovedi umeščajo ljubezen v okvir Božje milosti in moralnih preizkušenj. Shakespeare, globoko zaznamovan s svetopisemskimi motivi iz Ženevske Biblije in Biblije kralja Jakoba, pa te motive subtilno preoblikuje v dramatiko, v kateri se svetopisemski etos staplja s humanističnim razmislekom o moči strasti, moralnih dilemah in tragičnosti človeške narave.

Tako svetopisemski kot tudi Shakespearov prikaz ljubezni kažeta, da ljubezen – »močna kakor smrt« (Vp 8,6) – ni statična danost, temveč intenzivno, paradoksalno gibanje med hrepenenjem in izgubo, predanostjo in odpovedjo, upanjem in tragično končnostjo.





“Love is as Strong as Death” (Song 8:6): Between Longing, Vulnerability, and the Tragic Dimension of Love in the Hebrew Bible and in Shakespeare

Love is one of the most powerful forces in literature – a source of longing, connection, trials, and often tragic endings. In personal relationships, it manifests on multiple levels: as passionate love between a man and a woman, as loyalty within family bonds, as the intimacy of friendship, and as a spiritual bond with God, depicted through literary imagery regardless of the reader’s personal faith. Irrespective of the personal beliefs of biblical or literary authors, spiritual love emerges within artistic structures as a symbolic language that transcends individual convictions and opens a space for universal human yearning for the transcendent.

This paper explores expressions of love in selected narratives from the Hebrew Bible and in three of Shakespeare’s plays, highlighting its close connection with longing, vulnerability, and tragedy. The methodological approach combines literary, comparative, and semiotic analysis of emotional language, drawing on concepts from affective literary theory.

Among the biblical examples, the following stand out: – the narrative of the compassionate love of Pharaoh’s daughter for the endangered Hebrew child (Exodus 2:1-10); – the account of love and hatred within the family relationships of Saul and David (1 Samuel and 2 Samuel); – the poetic love dialogue between the bridegroom and the bride in the Song of Songs.

Analyzing these narratives within their *Sitz im Leben* reveals love as a dynamic interplay between emotional intensity and ethical intentionality, stretched between idealization and human vulnerability. The transformations of love – from King Saul, who loves David (1 Sam 16:21) while seeing him as an ally, to hating him out of jealousy; from Michal, who loves David (1 Sam 18:20) and later rejects him (2 Sam 6:16); to Amnon, who passionately loves his half-sister Tamar and then, after violating her, grows to despise her (2 Sam 13:1-15) – reveal that love is not a static value but an inherently tense and fragile force. In the Hebrew Bible, love intertwines with God’s plan, moral commandments, and social norms, whereas William Shakespeare portrays it as a force oscillating between ecstasy and ruin, devotion and destruction.

The Song of Songs offers the purest literary expression of idealized yet profoundly experienced love, where the love dialogue between bridegroom and bride, marked by simplicity and vivid imagery, embodies a harmonious and almost transcendent dimension of love.





The biblical contrasts between the ideal of pure love and human frailty provide a basis for comparative analysis of Shakespeare's plays: *Romeo and Juliet* (1594–1596), *Othello* (1603–1604), and *The Tempest* (1611). In *Romeo and Juliet*, love overcomes social and familial barriers yet ultimately leads to a tragic ending under the weight of internal and external forces. In *Othello*, love transforms into jealousy and blind vengeance, echoing the biblical Amnon's trajectory. In contrast, *The Tempest* presents the love between Miranda and Ferdinand as surviving trials and remaining pure and harmonious, reminiscent of the ideal love celebrated in the Song of Songs (Song 2:8-17; 3:1-5).

The intertextual comparison reveals that love transcends mere rational analysis and human inspiration. On the level of emotional styles, semiotic codes, and affective dynamics, the narratives of the Hebrew Bible situate love within the framework of divine grace and moral testing. Shakespeare, deeply influenced by biblical motifs from the Geneva Bible and the King James Bible, subtly reworks these elements into dramatic expressions where the biblical ethos merges with humanistic reflection on the power of passion, moral dilemmas, and the tragic nature of the human condition.

Both the biblical and Shakespearean portrayals of love suggest that love – “strong as death” (Song 8:6) – is not a static given but an intense, paradoxical movement between longing and loss, devotion and renunciation, hope and tragic finality.

CV SLO: Prof. dr. Irena Avsenik Nabergoj je slovenska raziskovalka, katere delo se umešča na presečišče literarnih ved, religiologije, religijske antropologije in kulturne zgodovine. Habilitirana je kot redna profesorica slovenske književnosti na Univerzi v Mariboru ter kot redna profesorica književnosti na Univerzi v Novi Gorici, kjer je več kot desetletje predavala temeljne pojme književnosti, literarno teorijo in književnost Ivana Cankarja ter oblikovala predmete za področja, kot so podobe žensk v svetu mitov in metodologija literarne vede. Trenutno je zaposlena kot redna profesorica religiologije in religijske antropologije na Teološki fakulteti Univerze v Ljubljani ter kot znanstvena svetnica za literarno in kulturno zgodovino na Inštitutu za kulturno zgodovino ZRC SAZU.

Doktorirala je iz literature (Univerza v Ljubljani, 2004) in iz teologije (Univerza v Ljubljani, 2015). Njeno raziskovalno delo prepleta literarno hermenevtiko, religijsko antropologijo in kulturnozgodovinsko analizo, s poudarkom na raziskovanju vrednot, čustev in simbolnih struktur v sveto-pisemskih, literarnih in kulturnih tradicijah.





Je avtorica štirinajstih samostojnih znanstvenih monografij, med katerimi izstopajo štiri temeljne študije o podobi Judov v literaturi (*Izvori podobe Judov v starejšem slovenskem slovstvenem izročilu*, 2023; *Trpljenje in smrt v zgodovini judovske literature*, 2020; *Podoba Judov v evropski literaturi, gledališču, glasbi in filmu*, 2017; *Zgodovina protijudovstva in antisemitizma v Evropi*, 2016) ter dve monografiji o motivu hrepenenja in skušnjave (*Hrepenenje in skušnjava v svetu literature: motiv Lepe Vide*, 2010; *Longing, Weakness and Temptation: From Myth to Artistic Creations*, 2009).

Posebej pomemben prispevek predstavlja njeno pionirsko delo o Ivanu Cankarju, saj je avtorica prvih treh znanstvenih monografij v angleškem jeziku, posvečenih njegovemu literarnemu opusu: *Mirror of Reality and Dreams: Stories and Confessions by Ivan Cankar* (Peter Lang, 2008), *The Power of Love and Guilt: Representations of the Mother and Woman in the Literature of Ivan Cankar* (Peter Lang, 2013), *Justice and Redemption: Anthropological Realities and Literary Visions by Ivan Cankar* (Peter Lang, 2014). Poleg teh je v angleškem jeziku izdala tudi znanstveno monografijo *Reality and Truth in Literature: From Ancient to Modern European Literary and Critical Discourse* (V&R unipress, 2013). Razvoju in teoriji literarnih oblik, vrst in zvrsti v svetopisemskih in literarnih tradicijah se posveča v znanstvenih monografijah *Literarne oblike v Svetem pismu in odmevi v poznejši judovsko-krščanski kulturi* (Mladinska knjiga, 2021) ter *Literarne vrste in zvrsti: stari Izrael, grško-rimska antika in Evropa* (Cankarjeva založba, 2011).

Vodi raziskovalni program ARIS *Vrednote v judovsko-krščanskih virih in tradiciji* (P6-0439) ter projekt *Moč čustev in status ženskih likov v različnih literarnih žanrih Stare zaveze* (J6-50212), v katerih razvija interdisciplinarne pristope k preučevanju etičnih, estetskih in kulturnih razsežnosti svetopisemskih in literarnih besedil.

Za svoje znanstveno delo, ki pomembno prispeva k razumevanju humanističnih in kulturnih razsežnosti, je prejela Zoisovo priznanje, najvišje priznanje za dosežke na področju znanstvenoraziskovalne dejavnosti v Sloveniji. Sodelovala je kot članica strokovne komisije Upravnega odbora Prešernovega sklada za področje književnosti, ki podeljuje nagrade za najvišje dosežke na področju umetnosti v Republiki Sloveniji. Leta 2015 je bila izvoljena za redno članico Evropske akademije znanosti in umetnosti, kjer s svojim delom soustvarja prostor dialoga med znanostjo, umetnostjo in humanistiko v evropskem prostoru.

Kot gostujoča raziskovalka sodeluje s St. Edmund's Collegeom Univerze v Cambridgeu ter redno predava na mednarodnih konferencah EABS,





IOSOT, ISCH, AATSEEL in IMC. Njeno delo utrjuje literaturo kot prostor dialoga med kulturami, religijami in zgodovinskimi izkušnjami ter odpira nove poti razumevanja humanističnih in etičnih razsežnosti evropske in slovenske literarne tradicije.

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CV ENG: Prof. Dr. Irena Avsenik Nabergoj is a Slovenian researcher whose work lies at the intersection of literary studies, religious studies, religious anthropology, and cultural history. She is a full professor of Slovenian literature at the University of Maribor and a full professor of literature at the University of Nova Gorica, where she spent more than a decade lecturing on the fundamentals of literary studies, literary theory, and the works of Ivan Cankar, and developed courses in areas such as the representation of women in mythological and literary traditions and the methodology of literary studies. She is currently employed as a full professor of religious studies and religious anthropology at the Faculty of Theology, University of Ljubljana, and as a scientific advisor in literary and cultural history at the Institute of Cultural History of the ZRC SAZU.

She holds a PhD in literary studies (University of Ljubljana, 2004) and a PhD in theology (University of Ljubljana, 2015). Her research integrates literary hermeneutics, religious anthropology, and cultural-historical analysis, with a focus on values, emotions, and symbolic structures in biblical, literary, and cultural traditions.

She is the author of fourteen independent scholarly monographs, including four major studies on the image of Jews in literature: *Izvori podobe Judov v starejšem slovenskem slovstvenem izročilu* (*The Origins of the Image of Jews in Older Slovenian Literary Tradition*, 2023), *Trpljenje in smrt v zgodovini judovske literature* (*Suffering and Death in the History of Jewish Literature*, 2020), *The Image of Jews in European Literature, Theater, Music, and Film* (2017), and *History of Anti-Judaism and Anti-Semitism in Europe* (2016); and two monographs exploring the motif of longing and temptation: *Hrepenenje in skušnjava v svetu literature: Motiv Lepe Vide* (*Longing and Temptation in the World of Literature: The Motif of Lepa Vida*, 2010) and *Longing, Weakness and Temptation: From Myth to Artistic Creations* (Cambridge Scholars Publishing, 2009).

Her pioneering work on Ivan Cankar is particularly significant: she is the author of the first three scholarly monographs in English dedicated to his literary oeuvre: *Mirror of Reality and Dreams: Stories and Confessions by Ivan Cankar* (Peter Lang, 2008), *The Power of Love and Guilt: Representa-*





tions of the Mother and Woman in the Literature of Ivan Cankar (Peter Lang, 2013), and *Justice and Redemption: Anthropological Realities and Literary Visions by Ivan Cankar* (Peter Lang, 2014). She has also published an additional scholarly monograph in English: *Reality and Truth in Literature: From Ancient to Modern European Literary and Critical Discourse* (V&R unipress, 2013). She focuses on the study of the development and theory of literary forms, genres, and types in biblical and literary traditions, as explored in her scholarly monographs *Literary Forms in the Bible and Their Echoes in Later Judeo-Christian Culture* (Mladinska knjiga, 2021) and *Literary Genres and Types: Ancient Israel, Greco-Roman Antiquity, and Europe* (Cankarjeva založba, 2011).

She leads the ARIS research program *Values in Jewish-Christian Sources and Tradition* (P6-0439) and the research project *The Power of Emotions and the Status of Female Characters in Various Literary Genres of the Old Testament* (J6-50212), where she develops interdisciplinary approaches to the study of ethical, aesthetic, and cultural dimensions of biblical and literary texts.

For her scholarly work, which significantly contributes to the understanding of humanistic and cultural dimensions, she received the Zois Award, the highest national recognition for achievements in scientific research in Slovenia. As a member of the expert committee of the Board of Trustees of the Prešeren Fund, she contributed to the awarding of the highest national honors for outstanding achievements in the arts in the Republic of Slovenia. In 2015, she was elected a full member of the European Academy of Sciences and Arts, where her work helps to foster dialogue between science, the arts, and the humanities within the European intellectual community.

As a visiting researcher, she collaborates with St. Edmund's College, University of Cambridge, and regularly presents at major international conferences, including EABS, IOSOT, ISCH, AATSEEL, and IMC. Her work consolidates literature as a space of dialogue between cultures, religions, and historical experiences, opening new paths for understanding the humanistic and ethical dimensions of the European and Slovenian literary tradition.

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Pomen želje na duhovni poti duše in Cerkve v *In Canticum canticorum* Gregorja iz Nise

Gregor iz Nise v svoji razlagi Visoke pesmi ponudi zrel pogled na Boga, človeka, stvarstvo in odnose med njimi. Človeka vidi kot dobro edinost čutne in duhovne razsežnosti, človeško naravo pa kot edinost vsega človeštva (*πλήρωμα*). Temelj teh dveh edinosti so odnosi v troedinem Bogu, katerega podoba je človek. Tako kot v Sveti Trojici Božje osebe opredeljujejo odnosi, tudi človek doseže popolnost v odnosih, ki se uresničujejo prek želje po občestvu. V *In Canticum canticorum* željo po občestvu Gregor izrazi s tremi pojmi: *ἐπιθυμία*, *ἔρω* in *ἀγάπη*. *Ἐπιθυμία* je samo po sebi podobno kot v platonizmu nevtralna razsežnost, ki človeka, očiščenega vseh sledov greha in vsakršne navezanosti na prazne reči (*ἀπάθεια*), vodi k *ἔρω* kot želji po Dobrem. *Ἐρως* je čustvo, skrito v duši, ki se izrazi prek nenehne in neustavljive usmerjenosti k predmetu želje, k Bogu, neprestano oživlja željo po Neskončnem. *Ἀγάπη* pa pomeni združitev z njim, občestvo. Vse tri razsežnosti poživlja molitev, ki ohranja odnos z Bogom in je istočasno tudi zadovoljitev želje po njem. Gregor je namreč prepričan, da najgloblje človekove želje po odnosu z Bogom ne zadovolji nobeno čutno ali racionalno spoznanje, ampak le navzočnost Boga v človeku (*αἰσθησις τινα τῆς παρουσίας*), ki je mogoča zahvaljujoč Kristusovemu učlovečenju. Združitev s Kristusom do neke mere zadovolji najgloblje hrepenenje človeka, nikoli pa ga ne more potešiti, izčrpati. Vsako srečanje z njim je nova izkušnja, ki prebudi še večjo željo. Želja je tako za Gregorja večni dinamizem. V Visoki pesmi je človek upodobljen kot nevesta: v prvem delu komentarja gre za dušo posameznika, v drugem pa za Cerkev v njeni zakramentalni strukturi, usmerjeni k dopolnitvi Ženinovega oz. Kristusovega telesa, k odrešenju, ki vključuje tudi vse stvarstvo. Avtor je namreč prepričan, da v krščanstvu ni prostora za individualizem. Vse, tudi osebna popolnost, je vedno usmerjena k občestvu in se dopolni v njem.





The Meaning of Desire in the Spiritual Journey of the Soul and the Church in the Gregory of Nyssa's *In Canticum canticorum*

Gregory of Nyssa's interpretation of the *Song of Songs* offers a mature view of God, human, creation, and their relationships. He sees the human being as a splendid unity of the sensitive and spiritual dimensions, and human nature as the unity of all humanity (πλήρωμα). The foundation of these two unities lie in the relationships in the triune God, of whom the human is the image. Just as in the Holy Trinity, the persons of God are defined by relationships, so the human also attains perfection in relationships, which are realized through the desire for communion. In *In Canticum canticorum*, Gregory expresses the desire for communion using three terms: ἐπιθυμία, ἔρως and ἀγάπη. Ἐπιθυμία is in itself, as in Platonism, the neutral dimension which leads man, purified from all traces of sin and from all attachment to empty things (ἀπάθεια), to ἔρως as the desire for the Good. Ἐρως is an emotion hidden in the soul, which expresses itself through a constant and irresistible orientation toward the object of desire, God, constantly animating the desire for the Infinite. Ἀγάπη means union with Him, communion. All three dimensions are enlivened by prayer, which maintains the relationship with God and is at the same time the satisfaction of the desire for Him. Gregory is convinced that a human's deepest desire for a relationship with God is not satisfied by any sensitive or rational knowledge, but only by the presence of God in man (αἰσθησις τινὰ τῆς παρουσίας), which is made possible by the incarnation of Christ. Union with Christ satisfies the human's deepest longing to a certain extent, but it can never exhaust it. Every encounter with Him is a new experience that awakens an even greater desire. For Gregory, desire is thus an eternal dynamism. In the *Commentary on the Song of Songs*, the human being is depicted as a bride: in the first part, the individual's soul is represented, in the second it is the Church in its sacramental structure, directed toward the completion of the Bridegroom's or Christ's body, toward a redemption that includes the whole of creation. The author is convinced that there is no room for individualism in Christianity. Everything, even personal perfection, is always directed toward communion and is completed in it.

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terburgu (Ruska federacija). Študirala je teologijo na Papeškem vzhodnem inštitutu v Rimu in zgodovino teologije na Papeški univerzi Gregoriana, kjer je doktorirala z disertacijo »Notranji človek pri Gregorju iz Nise: antropološka metafora v iskanju celostnega razumevanja človeka«. Od leta 2014 je članica Mednarodne teološke komisije (Vatikan). Raziskovalno se ukvarja predvsem s kozmologijo, antropologijo in eshatologijo s posebnim poudarkom na cerkvenih očetih ter na različnih vidikih vzhodne teologije in duhovnosti.

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Navigating the Darkness: The Dark Night of the Soul, Depression, and Mystical Transformation in the Lives of St. Ignatius of Loyola and Mother Teresa

This study seeks to explore the intricate interplay between mystical experiences and the psychological state of depression, aiming to delineate the boundaries between negative or dark spiritual emotions and psychopathological conditions of depression. The paper will explore the concept of Dark Night according to St. John of the Cross. I will compare the Dark Night experience with the psychotic experience of clinical depression.

To further elucidate these complexities, the study will engage with the lived experiences of two eminent historical figures: St. Ignatius of Loyola and Mother Teresa. The case study will first highlight St. Ignatius of Loyola, the founder of the Jesuit order, who underwent significant spiritual turmoil and despair during his early conversion. His experiences of profound darkness, documented in his spiritual writings, were later interpreted as a transformative phase in his relationship with the divine. Following this, the study will examine Mother Teresa, who, despite her lifelong dedication to serving the marginalized, documented decades of inner spiritual emptiness and a profound sense of divine absence. Her letters reveal a deeply personal struggle with the Dark Night of the Soul, offering a poignant example of how spiritual desolation can coexist with unwavering faith and service. By analyzing their writings and historical accounts, this study will provide a comparative perspective on how these saints navigated their mystical experiences, offering valuable insights into the interplay between spiritual desolation, psychological suffering, and personal transformation. Emotion, as both a driving force and a defining feature of these experiences, remains a central theme in this investigation, highlighting its pivotal role in the mystical journey and its broader implications for comprehending the human condition.





Krmarjenje v temi: temna noč duše, depresija in mistična preobrazba v življenju svetega Ignacija Lojolskega in matere Terezije

Študija skuša raziskati zapleteno medsebojno vplivanje med mističnimi izkušnjami in psihološkim stanjem depresije. Cilj je načrtati meje med negativnimi ali temačnimi duhovnimi čustvi in psihopatološkimi stanji depresije. Prispevek raziskuje koncept temne noči po Janezu od Križa ter primerja izkušnjo temne noči s psihotično izkušnjo klinične depresije.

Da bi dodatno pojasnili te zapletene okoliščine, bomo v študiji obravnavali življenjske izkušnje dveh uglednih zgodovinskih osebnosti: Ignacija iz Lojole in matere Terezije. Študija primerov bo najprej izpostavila svetega Ignacija Lojolskega, ustanovitelja jezuitskega reda, ki je med svojim zgodnjim spreobrnjenjem doživel velike duhovne pretrse in obup. Izkušnje globoke teme, ki jih je dokumentiral v svojih duhovnih spisih, je pozneje razlagal kot preobrazbeno fazo v svojem odnosu z božanskim. Nato bo študija obravnavala mater Terezijo, ki je kljub svoji vseživljenjski predanosti služenju marginaliziranim ljudem desetletja doživljala notranjo duhovno praznino in globok občutek Božje odsotnosti. Ta študija bo z analizo njihovih pisem in zgodovinskih pričevanj zagotovila primerjalni pogled na to, kako so ti svetniki usmerjali svojo pot skozi mistične izkušnje, in ponudila dragocen vpogled v prepletanje med duhovnim opustošenjem, psihološkim trpljenjem in osebno preobrazbo. Čustva kot gonilna sila in značilnost teh doživetij ostajajo osrednja tema te raziskave, ki poudarja njihovo ključno vlogo na mističnem potovanju in njihove širše posledice za razumevanje človeške izkušnje.

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CV SLO: Pater Arokiaraj Patrick S.J. je član Družbe Jezusove (jezuiti) in trenutno poučuje filozofijo in psihologijo na Oddelku za filozofijo na Loyola Collegeu v Chennaiju, ki se imenuje tudi Satya Nilayam, Filozofski inštitut za jezuite v Chennaiju. Doktoriral je iz psihologije na Gregorijanski univerzi v Rimu. Poleg tega je magistriral iz filozofije na Univerzi v Puneju. Avtor vodi tečaje o različnih temah s področja filozofije, psihologije in religije.

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Prayer, Meditation, and Ritual: Emotions as a Tool for Spiritual Transformation in the Eastern Orthodox and Eastern Catholic Sacramental Life

This presentation explores the role of emotions as tools for spiritual transformation within the sacramental life of the Eastern Orthodox and Eastern Catholic Churches. Prayer, meditation, and ritual function as integrative elements that engage the heart and intellect, directing the faithful toward communion with God. Emotions such as joy, contrition, peace, reverence, and gratitude are not merely responses to sacred moments but essential components of the transformative power of the sacraments.

Through an examination of the seven sacraments – Baptism, Chrismation, Eucharist, Marriage, Confession, Holy Unction, and Ordination – this study highlights how emotional engagement is both natural and necessary for spiritual growth. Baptism initiates the faithful into the Christian life, transforming fear of sin into the joy of divine adoption. Chrismation seals the believer with the Holy Spirit, instilling a sense of peace and empowerment. The Eucharist fosters deep gratitude and awe as participants experience union with Christ. Marriage sanctifies human love, reinforcing commitment and sacrificial devotion. Confession engages contrition and reconciliation, renewing the soul's journey toward God. Holy Unction transforms despair into trust, offering spiritual and physical healing. Finally, Ordination elicits reverence and humility, as the ordained receives divine grace for sacred ministry.

Beyond sacramental participation, the Hesychastic tradition of silent prayer and meditation serves as a means of emotional purification and spiritual refinement. The Jesus Prayer, for example, aligns the heart and mind with God's presence, calming inner disturbances and deepening one's openness to divine grace. Liturgical hymns and prayers further function as meditative tools, transforming raw emotions into sanctified responses within communal worship.

Theologically, the presentation draws on St. Maximus the Confessor's teachings on the passions, which emphasize that emotions, when purified,





become virtues leading the soul toward theosis – union with God. This perspective underscores the Eastern Christian understanding of humanity as a psychosomatic unity, where body, mind, and emotions participate harmoniously in the process of sanctification. Rather than viewing emotions as distractions, Eastern Christian spirituality embraces them as pathways to divine transformation.

In conclusion, the sacramental life of the Church provides a holistic framework for spiritual growth, where emotions are not suppressed but sanctified. Through prayer, meditation, and ritual, emotions become instruments of grace, guiding the faithful toward deeper participation in the mystery of divine love. By integrating liturgical, theological, and ascetic traditions, this presentation affirms that emotions, when properly oriented, serve as vital catalysts for spiritual renewal and communion with God.

Molitev, meditacija in obred: čustva kot orodje za duhovno preobrazbo v vzhodnopravoslavnem in vzhodnokatoliškem zakramentalnem življenju

Predstavitev obravnava vlogo čustev kot orodja za duhovno preobrazbo v zakramentalnem življenju Vzhodne pravoslavne in Vzhodne katoliške cerkve. Molitev, meditacija in obred delujejo kot povezovalni elementi, ki vključujejo srce in razum ter usmerjajo vernike k občestvu z Bogom. Čustva, kot so veselje, kesanje, mir, spoštovanje in hvaležnost, niso le odzivi na svete trenutke, temveč bistvene sestavine preobrazbene moči zakramentov.

S pregledom sedmih zakramentov – krsta, birme, evharistije, poroke, spovedi, bolniškega maziljenja in duhovniškega posvečenja – ta študija poudarja, kako je čustvena zavzetost naravna in potrebna za duhovno rast. Krst uvaja vernike v krščansko življenje in spreminja strah pred grehom v veselje božje posvojitve. Birma mazili vernika s Svetim Duhom ter mu vlije občutek miru in moči. Evharistija spodbuja globoko hvaležnost in strahospoštovanje, ko udeleženci doživljajo zedinjenje s Kristusom. Poroka posvečuje človeško ljubezen ter krepi predanost in požrtvovalnost. Spoved sproži obžalovanje in spravo ter obnovi pot duše k Bogu. Bolniško maziljenje spreminja obup v zaupanje ter nudi duhovno in telesno ozdravljenje. In končno, duhovniško posvečenje vzbuja spoštovanje in ponižnost, saj posvečeni prejme Božjo milost za sveto službo.





Poleg sodelovanja pri zakramentih je hezihastična tradicija tihe molitve in meditacije sredstvo za čustveno očiščenje in duhovno izpopolnjevanje. Jezusova molitev na primer uskladi srce in um z Božjo navzočnostjo, pomiri notranje motnje in poglobi odprtost za Božjo milost. Liturgične pesmi in molitve delujejo tudi kot meditativna orodja, ki v skupnem bogoslužju spreminjajo surova čustva v posvečene odzive.

Teološko se predstavitev opira na nauk o strasteh svetega Maksima Spoznavalca, ki poudarja, da čustva, ko so očiščena, postanejo kreposti, ki vodijo dušo k teozi – združitvi z Bogom. Ta perspektiva poudarja vzhodnokrščansko razumevanje človeštva kot psihosomatske enotnosti, kjer telo, um in čustva harmonično sodelujejo v procesu posvečenja. Vzhodnokrščanska duhovnost čustev ne obravnava kot motnje, temveč jih sprejema kot poti do božanske preobrazbe.

Zakramentalno življenje Cerkve zagotavlja celosten okvir za duhovno rast, v katerem čustva niso zatrta, ampak posvečena. Z molitvijo, meditacijo in obredom čustva postanejo orodje milosti, ki vernike vodi h globlji udeležbi v skrivnosti Božje ljubezni. S povezovanjem liturgičnih, teoloških in asketskih tradicij ta predstavitev potrjuje, da čustva, če so pravilno usmerjena, služijo kot ključni katalizatorji za duhovno prenovo in občestvo z Bogom.

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CV SLO: Dr. Vassilios Bebis poučuje sociologijo religije na Hellenic Collegeu (ZDA) in je profesor ekumenske teologije na Graduate Theological Foundation (ZDA). Ima več visokošolskih nazivov, med drugim doktorat





iz cerkvene in dogmatične zgodovine na Univerzi North-West in doktorat iz sistematične teologije na Univerzi v Solunu. Dr. Bebis aktivno sodeluje v medverskem in ekumenskem dialogu. Na univerzi Harvard deluje kot vzhodnopravoslavni kaplan in denominacijski svetovalec. Grško pravoslavno nadškofijo v Ameriki zastopa tudi v Akademskem svetu sistema Združenih narodov, kjer se osredotoča na človekove pravice, versko svobodo in okoljsko zagovornišvo. Med njegovimi znanstvenimi prispevki sta knjigi »Theotokos and Ecofeminism« in »The Pneumatology of St. Irenaeus of Lyons«, v svojih študijah pa raziskuje presečišče pravoslavne teologije, družbenih vprašanj in sodobnih globalnih izzivov.





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Konceptualne metafore čustev v slovenskem jeziku – pregled

Preučevanje vloge čustev v slovenski literaturi, umetnosti in kulturi je tesno povezano s preučevanjem jezikovnih izrazov, s pomočjo katerih na metaforični način opisujemo čustvena stanja – svoja in drugih ljudi. V tem prispevku uporabljam pristop kognitivnega jezikoslovja in preučujem konceptualne metafore, na katerih temeljijo figurativni izrazi s samostalnimi poimenovanji čustev. Ena od ugotovitev kognitivnega pomenoslovja je, da čustva kot pojme definiramo s pomočjo prototipskega scenarija, ki vključuje tri faze:

1. Nastop čustva – prehod iz nevtralnega v čustveno stanje.
2. Doživljanje čustvenega stanja.
3. Konec čustva – prehod iz čustvenega v nevtralno stanje.

Na primer, ob nastopu jeze rečemo, da *jeza koga obide* ali da *kdo koga spravi v jezo*. Doživljanje oziroma trajanje jeze lahko opišemo z izrazi, kot so *jeza koga razganja*, *jeza iz koga govori* ali *kdo piha od jeze*. Ko se jeza konča, lahko povemo, da *jeza koga mine* ali da *kdo jezo potlači*, *požre*, *obrzda*.

Namen prispevka je sistematizirati najpogostejše konceptualne metafore, ki se v slovenskem jeziku uporabljajo za izražanje tako osnovnih kot dolgotrajnih čustev (*jeza*, *strah*, *veselje*, *žalost*, *gnus*, *presenečenje* oz. *ljubezen*, *sovraštvo*, *odpor*). Metafore čustev so razvrščene glede na njihove konceptualne osnove (prostorske in ontološke) in na fazo prototipskega scenarija, na katero se nanašajo. Na primer, izrazi *jeza/strah/žalost koga prevzame* (oz. *popade/obvlada/obide*) temeljijo na ontološki metafori *ČUSTVO JE NASPROTNIK, KI PREVZAME KONTROLO NAD ČLOVEKOM* in odražajo prvo fazo scenarija – nastop čustva.

Obravnavano gradivo je pridobljeno na podlagi podatkov iz *Slovarja slovenskega knjižnega jezika (SSKJ2)* in korpusa *Gigafida 2.0*.





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Conceptual Metaphors of Emotions in Slovenian – An Overview

Abstract: The study of the role of emotions in Slovenian literature, art, and culture is closely linked to the examination of linguistic expressions through which we describe emotional states – both our own and those of others – in a metaphorical way. In this paper, I adopt a cognitive linguistic approach and analyze conceptual metaphors underlying figurative expressions with noun-based designations of emotions. One of the findings of cognitive semantics is that emotions as concepts are defined through a prototypical scenario, which includes three phases:

1. The onset of emotion – the transition from a neutral to an emotional state.
2. The experience of the emotional state.
3. The end of emotion – the transition from an emotional to a neutral state.

For example, at the onset of anger, we might say that *anger overcomes someone* or that *someone makes another person angry*. The experience or





duration of anger can be described with expressions such as *someone is bursting with anger*, *anger speaks through someone*, or *someone is fuming with anger*. When anger subsides, we can say that *anger leaves someone* or that *someone suppresses, swallows, or restrains their anger*.

The aim of this paper is to systematize the most common conceptual metaphors used in the Slovenian language to express both basic and long-term emotions (*jeza* 'anger', *strah* 'fear', *veselje* 'joy', *žalost* 'sadness', *gnus* 'disgust', *presenečenje* 'surprise' or *ljubezen* 'love', *sovražstvo* 'hatred', *odpor* 'aversion'). I classify emotion metaphors according to their conceptual foundations (spatial and ontological) and the phase of the prototypical emotional scenario to which they correspond. For example, the expressions *anger/fear/sadness overcomes someone* (or *seizes/controls/grips someone*) are based on the ontological metaphor *EMOTION IS AN OPPONENT THAT TAKES CONTROL OVER A PERSON* and reflect the first phase of the scenario – the onset of emotion.

The analyzed material is based on data from the *Dictionary of Standard Slovenian* (SSKJ2) and the *Gigafida 2.0* corpus.

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Raziskuje interakcije med semantiko in skladnjo, konceptualne osnove izražanja čustvenih izkušenj v slovanskih jezikih ter ključne kulturne besede v slovenščini, poljščini in drugih slovanskih jezikih. Preučuje tudi vlogo adijskih postaj pri ohranjanju večjezičnosti in večkulturnosti v Avstriji. Objavila je več kot 60 člankov. V Sloveniji je leta 2004 izdala knjigo *Jezikovna podoba negativnih čustev v slovenskem jeziku: kognitivni pristop* (prev. T. Jamnik), poleg tega je sourednica treh monografij. Zaposlena je bila na Šlezijski univerzi, nato pa na Univerzi v Bielskem-Biafi. V letih 2014–2020 je bila zaposlena na Oddelku za slavistiko Univerze v Gradcu. Trenutno dela kot docentka na Oddelku za polonistiko Univerze v Bielskem-Biafi, kjer predava jezikoslovje in novinarstvo. Od 2018 vodi oddajo *Stičišče slovanskih kultur/Treffpunkt slawische Kulturen* na Radiu Agora iz Celovca.

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The Position and Emotions of the Renaissance *Susanna* by Marko Marulić in Natural and Societal Space

The paper analyzes a woman's position and the emotional discourse in the 16th-century epic poem or epyllion *Susanna* by Marko Marulić Splićanin. Applying the method of parallel reading, similarities and differences between the status and emotional state of the female protagonist Susanna in Marko Marulić's epic poem and the biblical narrative *Daniel Saves Susanna* originating from the Old Testament Book of Daniel (Dan 13), with the subtitle *Historija od Susane, hćerke Helkije i žene Joakinove* (Story of Susanna, daughter of Helkias and wife of Joachim), as a hypo-text and proto-text, will be investigated.

Strategies of emotional narrative and unspeakability of trauma in the literary representation of the innocent, slandered Susanna, who was unjustly sentenced to death, and subsequently the concept of marital and Christian love in the 16th century, shall be analyzed.

Within Marulić's epyllion, Susanna's vastly different positions within nature and within society/culture shall be examined, considering the context of the dual system of thought within the Western social and philosophical tradition, according to which the woman is subjugated to the man, and emotions to reason.

The societal space with the dominant group of men generates epistemic injustice, and Susanna, as a woman, belongs to a marginalized, disadvantaged group, exposed to testimonial and hermeneutic epistemic injustice. In connection with this, the paper will investigate whether Susanna can even be constituted as a social subject and whether she is also exposed to hermeneutic death, resulting in physical death and reinforcement of the culture of fear. In the conclusion, it is established that the garden is a happy heterotopy and a female space, which calls for reflection from the perspective of ecofeminism, with a pronounced tendency of integrating nature and culture, and contributing to cleanliness and the health of the eco-cultural whole.





Finally, the narrator's partiality toward Susanna shall be examined, raising the question of whether Marko Marulić, as an influential and exceptionally prolific 16th-century Humanist Christian author, obstructs the dualism of Western thought by his epic poem *Susanna*, thereby helping this controversial saint, a suffering woman and silenced victim, enter the biblical canon or the Catholic redaction of the Bible, from which her character was displaced, as her story was considered apocryphal until the Council of Trident held from 1546 to 1565.

Položaj i emocije renesansne *Suzane* Marka Marulića u prostoru prirode i društva

Sažetak: U radu se analizira položaj žene i emocijski diskurs u poemi ili epiliju *Suzana* Marka Marulića Splitsanina iz 16. stoljeća. Usporedbenim čitanjem propitat će se sličnosti i razlike između statusa i emocionalnoga stanja protagonistice Suzane u renesansnoj poemi Marka Marulića i u biblijskom narativu *Danijel spašava Suzanu* iz starozavjetne *Knjige o proroku Danijelu* (Danijel 13. poglavlje) s podnaslovom *Historija od Susane, hćerke Helkije i žene Joakinove* kao hipoteckstu i prototekstu.

Analizirat će se strategije emocijskoga narativa i neizrecivosti traume u književnoj reprezentaciji nevine, oklevetane Suzane, nepravedno osuđene na smrt, a potom i koncept bračne i kršćanske ljubavi u 16. stoljeću.

U Marulićevu epiliju razmatrat će se posve različit Suzanin položaj u prostoru prirode i u prostoru društva/kulture s obzirom na kontekst dvojnoga sustava mišljenja zapadne društvene i filozofske tradicije prema kojem je žena podčinjena muškarcu, priroda kulturi i društvu, a emocije razumu.

Prostor društva s dominantnom skupinom muškaraca generira epistemičku nepravdu, a Suzana kao žena pripada marginaliziranoj, depriviranoj skupini izloženoj testimonijalnoj i heremeneutičkoj epistemičkoj nepravdi. S tim u vezi propitat će se može li se uopće Suzana konstituirati kao društveni subjekt i je li izložena i hermeneutičkoj smrti, što ima za posljedicu osudu na fizičku smrt i poticanje kulture straha. Zaključno se utvrđuje da je vrt sretna heterotopija i ženski prostor koji priziva razmatranje u optici ekofeminizma s izraženom tendencijom integriranja prirode s kulturom te pridonošenja čistoći i zdravlju ekokulturne cjeline.

U konačnici propitat će se pristranost naratora Suzani i opstruira li svojom poemom *Suzana* Marko Marulić kao utjecajan u europskim razmjerima i iznimno plodan humanistički kršćanski pisac 16. stoljeća dualizam





zapadnoga mišljenja i pomaže li toj kontroverznoj svetici, trpećoj ženi i ušutkanoj žrtvi, uči u biblijski kanon, odnosno katoličku redakciju Biblije, odakle je bio izmješten njezin lik, a narativ o njoj smatran apokrifnim sve do Tridentskoga koncila, održana 1546. – 1565. godine.

Položaj in čustva renesančne *Suzane* Marka Marulića v prostoru narave in družbe

Prispevek analizira položaj ženske in čustveni diskurz v renesančni pesnitvi iz 16. stoletja *Suzana* Marka Marulića iz Splita. S pomočjo metode primerjalnega branja razčlenjuje podobnosti in razlike med statusom in čustvenim stanjem protagonistke Suzane v Marulićeви epiki ter v svetopisemskem pripovednem besedilu *Danijel reši Suzano* iz 13. poglavja *Knjige preroka Danijela* (Dan 13), ki je znano tudi pod naslovom *Zgodba o Suzani, hčeri Helkija in ženi Joahima*. Biblijsko besedilo se obravnava kot prototekst in hipotekst Marulićeve pesnitve.

Analiza se osredotoča na strategije čustvene naracije in na upodobitev neizrekljivosti travme v literarni predstavitvi nedolžne Suzane, ki je bila po krivici obsojena na smrt. Ob tem se razgrinja tudi koncept zakonske in krščanske ljubezni v duhovnem in družbenem kontekstu 16. stoletja.

V epilogu Marulićeve pesnitve bo prikazan popolnoma drugačen Suzanin položaj v prostoru narave in prostoru družbe/kulture, upoštevajoč kontekst dvojnega sistema mišljenja zahodne družbene in filozofske tradicije, po katerem so ženske podrejene moškim, narava kulturi in družbi ter čustva razumu.

Družbeni prostor, v katerem prevladujejo moški, ustvarja pogoje za epistemično krivico: Suzana kot ženska pripada marginalizirani in prikrajšani skupini, ki je izpostavljena tako pričevanjski kot hermenevitični obliki epistemične krivice. V tem okviru se postavlja vprašanje, ali Suzana sploh lahko nastopi kot družbeni subjekt in ali je žrtev t. i. hermenevitične smrti, ki vodi v fizično izničenje in krepí kulturo strahu.

V zaključku je ugotovljeno, da je vrt srečna heterotopija – ženski prostor, ki vabi k razmisleku v ekofeministični perspektivi. Poudarja povezovanje narave in kulture ter prispeva k razumevanju ekološko-kulturne celote kot prostora čistosti in zdravja.

Ob koncu se besedilo sprašuje o pripovedovalčevi pristranskosti do Suzane ter o tem, ali Marko Marulić kot vpliven in izjemno plodovit humanistični krščanski pisec 16. stoletja s pesnitvijo *Suzana* spodkopava





dualizem zahodne misli in s tem pomaga tej spregledani svetnici, trpeči ženi in zamolčani žrtvi vstopiti v svetopisemski kanon oziroma v katoliško redakcijo Svetega pisma, iz katere je bila izločena, saj je bila njena zgodba do tridentinskega koncila (1546–1565) obravnavana kot apokrifna.

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CV SH: Dr. sc. Anica Bilić, znanstvena savjetnica u trajnom izboru i upraviteljica Centra za znanstveni rad HAZU u Vinkovcima. Diplomirala, magistrirala i doktorirala na Filozofskom fakultetu u Zagrebu. Radila na znanstvenoistraživačkim projektima Ministarstva znanosti *Udio Slavonije u hrvatskoj književnosti i kulturi* i *Od građe do analize, Nepoznati i zaboravljeni hrvatski pisci 19. i 20. st.* Autorica je projekta i voditeljica kulturno-znanstvene manifestacije *Šokačka rič*, znanstvenog skupa *Slavonski dijalekt*, Kulturnog, nakladničkog i znanstvenoistraživačkog projekta *Život i djelo Stjepana Adžića* te znanstvene manifestacije *Knjiški Krnjaš*. Područja rada: teorija i povijest književnosti, književna geografija, slavonski dijalekt te dijalektna stilistika. Objavila je 13 znanstvenih knjiga, jednu stručnu knjigu, 200-ak znanstvenih i 100-ak stručnih članaka. Pokrenula je časopis *Učitelj vukovarsko-srijemski*. Urednica je znanstvene edicije





Posebna izdanja HAZU i Centra za znanstveni rad u Vinkovcima. Uredila je i priredila 60-ak monografija i zbornika. Nositeljica je obveznog kolegija Kanonizacija i povijest hrvatske književnosti na Poslijediplomskom studiju Filozofskog fakulteta u Splitu.

CV SLO: Dr. Anica Bilić, stalna znanstvena svetnica in direktorica Centra za znanstveno delo Hrvatske akademije znanosti in umetnosti v Vinkovcih. Diplomirala, magistrirala in doktorirala je na Filozofski fakulteti v Zagrebu. Delala je na znanstvenoraziskovalnih projektih Ministrstva za znanost: *Vloga Slavonije v hrvatski književnosti in kulturi* ter *Od gradiva do analize: neznani in pozabljeni hrvatski pisci 19. in 20. stoletja*. Je avtorica projekta in vodja kulturno-znanstvene prireditve *Šokačka rič*, znanstvene konference *Slavonsko narečje*, kulturno-založniškega in znanstvenoraziskovalnega projekta *Življenje in delo Stjepana Adžića* ter znanstvene prireditve *Knjiški Krnjaš*. Področja dela: teorija in zgodovina literature, literarna geografija, slavonsko narečje in narečna stilistika. Objavila je 13 znanstvenih knjig, eno strokovno knjigo, okoli 200 znanstvenih in okoli 100 strokovnih člankov. Spodbudila je izhajanje revije *Učitelj Vukovarsko-Srijemski*. Je urednica znanstvene edicije Posebne izdaje Hrvatske akademije znanosti in umetnosti ter Centra za znanstveno delo v Vinkovcih. Uredila in pripravila je okrog 60 monografij in zbornikov. Predava obvezni predmet *Kanonizacija in Zgodovina hrvatske književnosti* na podiplomskem študiju Filozofske fakultete v Splitu.





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Želja, sram, hrepenenje: Efrem Sirski in Jakob iz Serug o grešnicah iz Jezusovega rodovnika (Mt 1)

Povzetek: Evangelist Matej v Jezusovem rodovniku (Mt 1,1-17) izpostavlja štiri nenavadne ženske figure – Tamaro, Rahabo, Ruto in Batšebo –, ki so v zgodnjekrščanski tradiciji pogosto ostale na obrobju zaradi svojih moralno ali etnično problematičnih ozadij. Čeprav cerkveni očetje Matejevega seznama žensk praviloma niso podrobneje komentirali, je v sirski patristični literaturi mogoče najti osupljivo izvirne interpretacije, ki iz tega zahtevnega odlomka razvijajo teološko refleksijo o čustvih in duhovni preobrazbi. Prispevek bo predstavil njihove vloge v *Himnah o božiču* Efrema Sirskega in v verzificirani *Homiliji o Tamari* Jakoba iz Serug, pri čemer bo poseben poudarek na emotivnem izrazju in njegovi vlogi pri razkrivanju globljih teoloških pomenov. Sirskih avtorjev ne zanima zgolj Kristusova genealogija, temveč vprašanje poželenja in sramu kot dveh plati iste resničnosti: človeške telesnosti in hrepenenja po Bogu. Efrem in Jakob teh žensk ne obsojata, da so grešnice, temveč jih vidita kot orodja odrešenja – njihove telesne preizkušnje postanejo prispodoba duhovnega hrepenenja. Analiza bo osvetlila, kako sirščina kot jezik subtilno izraža paradokse človeških čustev, pri čemer se telesno poželenje prepleta z duhovnim hrepenenjem. Interpretativna študija bo pokazala, da je v sirski (poetični) tradiciji prav preseganje sramu in telesne poželjivosti pot k mistični združitvi z Bogom. Prispevek tako osvetljuje specifično sirsko dojemanje emocionalnih transformacij, ki ostaja relevantno tudi v sodobnih razpravah o vlogi čustev v teologiji, psihologiji in literaturi.





Desire, Shame, Longing: Ephrem the Syrian and Jacob of Serug on the Sinful Women in Jesus's Genealogy (Mt 1)

The author of the Gospel of Matthew highlights four unusual female figures in Jesus's genealogy (Mt 1:1-17): Tamar, Rahab, Ruth, and Bathsheba. In early Christian tradition, these women were often marginalized due to their morally or ethnically problematic backgrounds. While most Church Fathers refrained from detailed commentary on their inclusion in Matthew's genealogy, Syriac patristic literature offers remarkably original interpretations, transforming this challenging passage into a theological reflection on emotions and spiritual transformation. This paper will explore their roles in Ephrem the Syrian's *Hymns on the Nativity* and Jacob of Serug's verse *Homily on Tamar*, with a particular focus on emotive language and its role in revealing deeper theological meanings. For Syriac authors, Christ's genealogy is not merely a historical lineage but a meditation on desire and shame as two sides of the same reality: human corporeality and longing for God. Rather than condemning these women as sinners, Ephrem and Jacob portray them as instruments of salvation – their physical trials become a metaphor for spiritual longing. The analysis will illuminate how the Syriac language subtly expresses the paradoxes of human emotions, intertwining bodily desire with spiritual yearning. This interpretative study will demonstrate that, in the Syriac (poetic) tradition, overcoming shame and bodily desire is understood as a path to mystical union with God. The paper thus sheds light on a distinctively Syriac perception of emotional transformation, which remains relevant to contemporary discussions on the role of emotions in theology, psychology, and literature.

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CV ENG: Jan Dominik Bogataj (born 1994) obtained a diploma in Biblical Studies from the Studium Biblicum Franciscanum in Jerusalem (Israel) in 2018. In 2019, he completed his master's degree at the Faculty of Theology, University of Ljubljana. In 2021, he earned a licentiate in Patristic Theology and Sciences at the Pontificium Institutum Patristicum Augustinianum (Pontificia Universitas Lateranensis) in Rome, where he is currently completing his doctoral dissertation. Since 2020, he has been collaborating as a Research Associate in the research program "Jewish-Christian Sources and Dimensions of Justice (P6-0262)." In 2022, he was elected as a research assistant at the Institute for Patristic Studies Victorinianum at the Faculty of Theology, University of Ljubljana. His research focuses on the study and translation of early Christian and medieval theological literature from the Greek, Latin, Syriac, and Old Church Slavonic traditions.





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In muliere virum faciat opus est: čustva kot znamenje ženskosti ali del retorične strategije v humanističnih panegirskih Isotte Nogarole (1418–1466)

Literarno delovanje v intelektualnih krogih renesančnega humanizma je bilo v veliki meri rezervirano za moške. To je bilo med drugim tudi posledica pomena javnega udejstvovanja v tem času, pri čemer pa so bile pomembne predvsem tradicionalno moške vrline, kot sta obvladanost in racionalnost. Nasprotno so ženskam še vedno pripisovali neizogibno podvrženost čustvom, zaradi česar so veljale za že po naravi neprimerne tako za prevzemanje pomembnejših vlog v javnem življenju kot za sodelovanje znotraj humanistične *re publica litterarum*.

Prav to je bil tudi eden najpogostejših očitkov, naslovljenih na veronsko izobraženko Isotto Nogarolo (1418–1466), ki si je skušala zagotoviti mesto znotraj pretežno moške humanistične skupnosti. Nogarola se je v slogu lahko merila s pomembnimi humanisti svojega časa, vendar pa je bila v njihovih pismih večkrat deležna kritik, naj umiri svoja čustva in »ustvari moškega znotraj ženske«. Kot prikazuje pričujoči prispevek, je elokventna Nogarola namesto tega razvila edinstven literarni slog, v katerem je izraze čustev, povezanih z njeno ženskostjo, preoblikovala v retorična sredstva.

Prispevek se tako osredotoča na govorniške strategije Isotte Nogarole v treh ohranjenih panegirskih izpod njenega peresa. Najprej analizira izbrane odlomke, v katerih Nogarola izraze čustev povezuje s svojo ženskostjo. Prispevek zatem prikazuje, kako je Nogarola uporabljala primere iz antične, biblične in patristične tradicije, da bi utrdila svoj status govornice. Na koncu se prispevek posveti panegiriku Isotte Nogarole v čast sv. Hieronima, ki povedno prikazuje, kako je na podlagi zgledovanja po asketskem učenjaku skušala oblikovati svojo literarno identiteto, ki bi povezovala tradicionalno ženske vrednote z intelektualnim udejstvovanjem.





In muliere virum faciat opus est: Emotions as a Sign of Femininity or Rhetorical Tool in the Humanist Panegyrics of Isotta Nogarola (1418–1466)

The intellectual landscape of the 15th-century humanist network was overwhelmingly dominated by men. One of the reasons for this was the preoccupation of humanists with public engagement aimed at displaying traditionally masculine virtues: moderation, composure, and rationality. Women, on the other hand, were perceived as being unavoidably ruled by emotions, which made them fundamentally unsuited for participation in public life as well as for the intellectual exchange in the humanist Republic of Letters (*res publica litterarum*).

Unsurprisingly, this was the main criticism directed at the learned Veronese lady Isotta Nogarola (1418–1466), who aspired to assert her place within the humanist circles. Engaging in correspondence with the most distinctive humanists of the time, she was advised to minimize her emotionality and “create a man within the woman.” Yet, as the proposed paper aims to illustrate, instead, the erudite Nogarola developed a distinctive rhetorical style in which she employed emotions as part of her rhetorical strategies.

This will be demonstrated by exploring selected passages from Nogarola’s three extant panegyrics in which she expressed herself as a woman. The paper will then investigate the ways in which she used examples from ancient, biblical and patristic traditions in order to position herself as a female orator. Finally, it will focus on Nogarola’s panegyric in honour of St. Jerome and illuminate how, by aligning herself with the ascetic scholar, Nogarola sought to integrate emotional appeal with intellectual authority and craft an identity to claim the voice of a learned woman within the male-dominated intellectual elite.

CV SLO: Anja Božič je magistrirala iz latinskega jezika in slovenistike na Filozofski fakulteti Univerze v Ljubljani, zatem pa še iz srednjeveških študij na Srednjeevropski univerzi na Dunaju, kjer zaključuje doktorski študij z dizertacijo o humanističnih pridigah in panegirikih na čast sv. Hieronimu. Trenutno deluje kot raziskovalka na Avstrijskem zgodovinskem inštitutu v Rimu. Ukvarja se z raziskovanjem antičnih, srednjeveških in predvsem renesančnih latinskih avtorjev, predvsem v rokopisih. V Sloveniji sodeluje pri digitalizaciji rokopisnega gradiva frančiškanske knjižnice v Ljubljani za ameriško organizacijo HMML. Deluje tudi kot prevajalka, med drugim raznovrstnih del humanista Eneja Silvija Piccolomini (Zgodnji humani-





stični spisi in zapisi o slovenskem ozemlju, Celjska Mohorjeva družba), Leona Battiste Albertija (*Izbrani humanistični spisi*, Studia humanitatis) in Petrarkovih pisem (*Pisma v antiko*, Slovenska matica).

CV ENG: Anja Božič graduated from Latin philology and Slovene language at the Faculty of Arts in Ljubljana and from Medieval Studies at Central European University (then in Budapest, now in Vienna), where she is finalizing also her PhD thesis on the topic of humanist sermons and panegyrics in honour of St. Jerome. Currently, she is a researcher at the Austrian Historical Institute in Rome. Her main research topics concern humanist rhetorical, hagiographical and educational works, mainly in manuscripts. In Slovenia she is involved in a digitization project of manuscripts from the Franciscan Library in Ljubljana with the American organization HMML. Anja is also an active translator, mainly from Latin into Slovenian; she has translated various works of the Renaissance pope Aenea Silvio Piccolomini, the humanist architect Leon Battista Alberti, and Petrarch's Latin letters.





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Tamara (2 Sam 13,1-22) – svetilnik modrosti sredi morja norosti

Povzetek: Prispevek obravnava pripoved o Tamari v 2 Sam 13,1-22. S pomočjo pripovedne analize razkriva, kako je odlomek umeščen na začetek nove pripovedne sekvence, ki skozi sosledje grehov Amnona in Absaloma prikazuje končni neuspeh in uničujoč poskus vzpona na prestol prek greha. Odlomek je postavljen v širši kontekst posledic Davidovega greha, kar se odraža v družinskih razmerjih – tako v Amnonovi zlorabi Tamare (2 Sam 13,1-22) kot tudi v Absalomovi zlorabi Davidovih stranskih žena (2 Sam 16,20-22).

V tem času velikih pretresov Tamara nastopa kot ženska žrtev spolnega nasilja, hkrati pa tudi kot nosilka modrosti, ki greh poimenuje s pravim imenom – norost. Prispevek osvetljuje pomen njene vloge znotraj pripovedne strukture odlomka, zlasti skozi rabo njenega imena. Na začetku besedila je Tamara predstavljena kot Absalomova sestra in devica kraljeve krvi, njen družbeni in moralni status pa je pripovedno umeščen v razmerje do obeh bratov (2 Sam 13,1-2). S tem se na eni strani odraža patriarhalna ureditev družbe, na drugi pa napoveduje razplet nadaljnjih dogodkov. Po zlorabi, ko postane objekt moške manipulacije in nasilja, njeno ime postopno izginja iz besedila, kar simbolno izraža njeno izrinjenost iz družbenega konteksta. Svet moških – od Amnona do Absaloma in Davida – jo ignorira, utiša ali pa njeno trpljenje instrumentalizira za lastne cilje. Davidov molk in neodzivnost sta zgovorni znamenji njegove moralne šibkosti in zatona njegove vladavine. Kljub temu pa Tamara s svojo držo in besedami izstopa z zvestobo postavi (prim. 3 Mz 20,17). Njena dvojna zavrnitev – najprej nepostavnosti in norosti (2 Sam 13,12-13), nato pa še nepravilnosti izgnanstva (2 Sam 13,16) – jo postavlja v vlogo preroške priče. S svojimi dejanji (raztrganje kraljevske halje, posipanje s pepelom, simbolno žalovanje) razkriva resničnost zlorabe in kliče k pravičnosti, čeprav ostane brez glasu in zaščite.

Prispevek nadalje osvetljuje intertekstualne povezave lika Tamare z drugimi svetopisemskimi ženskami, kot so Dina (1 Mz 34,1-31), Judova





snaha Tamara (1 Mz 38,1-30) in Moabka Ruta (Rut 3,1-18). Vsaka od teh žensk v svoji zgodbi uteleša boj za pravičnost in dostojanstvo – boj, ki najde svoj odmev v Jezusovem rodovniku (Mt 1,1-17).

Odlomek poleg pripovednega sporočila prinaša tudi močno sporočilo za sodobnega bralca, saj tematizira »grooming«, spolno nasilje in rane, ki jih povzroča molk in odsotnost odziva skupnosti. Prav v tem kontekstu se pripoved o Tamari razkriva kot zgodba o moči odnosa z Bogom, ki osvobaja sredi norosti. Tamara, čeprav navzven utišana, ostaja svetilnik modrosti in resnice sredi morja norosti, ki jo obdaja.

Tamar (2 Sam 13:1-22) – A Beacon of Wisdom in a Sea of Madness

The paper examines the story of Tamar in 2 Samuel 13:1-22. Through narrative analysis, it reveals how this passage is positioned at the beginning of a new narrative sequence, which, through the sins of Amnon and Absalom, portrays the ultimate failure and destructive attempt to seize the throne through sin. The passage is set within the broader context of the consequences of David's sin, a sin that is reflected in family relationships – both in Amnon's abuse of Tamar (2 Sam 13:1-22) and in Absalom's abuse of David's concubines (2 Sam 16:20-22).

During this turbulent period, Tamar appears as a female victim of sexual violence, yet at the same time as a bearer of wisdom – one who names sin for what it truly is: madness. The paper highlights the significance of her role within the narrative structure of the passage, particularly through the use of her name. At the beginning of the text, Tamar is introduced as Absalom's sister and a virgin of royal blood, and her social and moral status is narratively framed in relation to her two brothers (2 Sam 13:1-2). This framing reflects, on the one hand, the patriarchal structure of society and, on the other, foreshadows the course of subsequent events. After her abuse, when she becomes an object of male manipulation and violence, her name gradually disappears from the text – symbolizing her exclusion from the social sphere. The world of men – from Amnon to Absalom and David – ignores her, silences her, or instrumentalizes her suffering for their own purposes. David's silence and inaction stand as stark signs of his moral weakness and the decline of his reign. Yet, despite this narrative structure, Tamar distinguishes herself through her faithfulness to the Law (cf. Lev 20:17). Her double rejection – first of lawlessness and madness (2 Sam





13:12-13), and then of the injustice of exile (2 Sam 13:16) – positions her as a prophetic witness. Through her actions (tearing her royal robe, covering herself with ashes, and engaging in symbolic mourning) she exposes the reality of abuse and calls for justice, even though she remains without a voice and without protection.

The paper further highlights the intertextual connections between Tamar and other biblical women, such as Dinah (Gen 34:1-31), Tamar, Judah's daughter-in-law (Gen 38:1-30), and Ruth the Moabite (Ruth 3:1-18). Each of these women embodies the struggle for justice and dignity in their respective narratives – a struggle that ultimately resonates in the genealogy of Jesus (Matt 1:1-17).

Beyond its narrative message, the passage also carries a powerful message for the modern reader, as it addresses grooming, sexual violence, and the wounds inflicted by silence and the absence of communal response. In this very context, Tamar's story reveals the power of a relationship with God, which brings freedom amidst madness. Though outwardly silenced, Tamar remains a beacon of wisdom and truth in the sea of madness that surrounds her.

CV SLO: Matjaž Celarc (*1979) je duhovnik ljubljanske nadškofije in asistent na Katedri za Sveto pismo in judovstvo (od 2017). Teološko izobrazbo je pridobil na Papeški gregorijanski univerzi v Rimu, kjer je diplomiral (2003) in magistriral iz dogmatične teologije (2006). Na Papeškem bibličnem inštitutu v Rimu je zaključil magistrski študij svetopisemskih ved (2012), nato pa doktoriral iz svetopisemske teologije na Papeški gregorijanski univerzi (2016). Njegovo raziskovalno delo se osredotoča na besedila Nove zaveze, še posebej na Apostolska dela, ki opisujejo življenje prve krščanske skupnosti. Poleg tega se ukvarja tudi z razvojem cerkvenega nauka. V okviru Slovenske škofovske konference deluje kot član Strokovne skupine za zaščito mladoletnih in ranljivih oseb.

CV ENG: Matjaž Celarc (*1979) is a priest of the Archdiocese of Ljubljana and an assistant at the Chair of Sacred Scripture and Judaism (since 2017). He completed his theological studies at the Pontifical Gregorian University in Rome, earning a bachelor's degree (2003) and a master's degree in Dogmatic Theology (2006). He concluded a master's degree in Biblical Studies at the Pontifical Biblical Institute in Rome (2012) and later obtained a doctorate in Biblical Theology from the Pontifical Gregorian University (2016). His research focuses on the texts of the New





Testament, particularly the Acts of the Apostles, which recount the life of the early Christian community. Additionally, he explores the development of Church doctrine. Within the Slovenian Bishops' Conference, he serves as a member of the Expert Group for the Protection of Minors and Vulnerable Persons.





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Emotions in the Legal Realm

The connection between emotions and law is visible in many legal fields. It exists in family and contract law, as well as in judicial and extrajudicial proceedings (mediation and the like). It is particularly intensive in cases of criminal law. Emotions are strong during the criminal act and during the criminal proceedings (for the perpetrator, victim, jury, witness, etc.). They affect the quality of statements and decision-making. Classified in the conative group of psychic functions (with urges and will), emotions differ in terms of type, intensity and duration and some of them are particularly legally relevant: anger, fear, anxiety, feelings of injustice, rejection, disrespect and insecurity. Law seeks answers to numerous legal-psychological questions, and these pertain to responsibility for one's own emotions and obligations to control feelings and avoid their stimuli, the relationship of emotions to the moral values, repentance and forgiveness, manipulations and prejudices. In *Crime and Punishment*, Dostoevsky masterfully reveals the connection between law and feelings, and psychoanalysts testify to the destructive power of repressed emotions. At the same time, legal theory and psychology do not sufficiently investigate this phenomenon. The application of law requires a good knowledge of psychological characteristics and psychological processes. Emotions (bias and prejudices) also influence the creation of legal norms. Their influence on the stability or instability of the legal order is particularly significant. Theoretical reflections experience their confirmation or negation in real life. A striking example of this is the murder of fifteen people and the serious injuring to two others in the fall of the canopy at the bus station in Novi Sad. Citizens' response to the cover-up of crimes and corruption, non-acceptance of responsibility and dehumanization of victims evinced an eruption of negative feelings. When institutions are unable to provide law and justice, people protest and look for alternatives.





Čustva na pravnem področju

Povezava med čustvi in pravom je vidna na številnih pravnih področjih. Obstaja v družinskem in pogodbenem pravu ter v sodnih in izvensodnih postopkih (mediacija in podobno). Še posebej intenzivna je v primerih kazenskega prava. Čustva so močna med kaznivim dejanjem in med kazenskim postopkom (pri storilcu, žrtvi, članih porote, priči itd.). Vplivajo na kakovost izjav in sprejemanje odločitev. Čustva, ki jih uvrščamo v skupino prirojenih psihičnih funkcij (skupaj z nagoni in voljo), se razlikujejo po vrsti, intenzivnosti in trajanju, nekatera med njimi pa so še posebej pravno pomembna: jeza, strah, tesnoba, občutki krivice, zavrnitve, nespoštovanja in negotovosti. Pravo išče odgovore na številna pravno-psihološka vprašanja. Ta se nanašajo na odgovornost za lastna čustva in obveznosti obvladovanja čustev ter izogibanja njihovim dražljajem, na odnos čustev do moralnih vrednot, kesanje in oduščenje, manipulacije in predsodke. Dostojevski v *Zločinu in kazni* mojstrsko razkriva povezavo med zakonom in čustvi, psihoanalitiki pa pričajo o uničujoči moči potlačenih čustev. Hkrati pa pravna teorija in psihologija tega pojava ne preučujeta dovolj. Uporaba prava zahteva dobro poznavanje psiholoških značilnosti in psiholoških procesov. Na oblikovanje pravnih norm vplivajo tudi čustva (pristranskost in predsodki). Njihov vpliv na stabilnost ali nestabilnost pravnega reda je še posebej pomemben. Teoretična razmišljanja doživljajo svojo potrditev ali negacijo v resničnem življenju. Nazoren primer je umor petnajstih ljudi in dve hudo poškodovani osebi ob padcu nadstreška na avtobusni postaji v Novem Sadu. Odziv državljanov na prikrivanje zločinov in korupcije, nesprejemanje odgovornosti in razčlovečenje žrtev je izbruh negativnih čustev. Ko institucije niso sposobne zagotoviti prava in pravice, ljudje protestirajo in iščejo alternative.

CV ENG: Predrag Dedeić graduated from the Faculty of Law, University of Belgrade, receiving both a master's and a doctorate. He has taught at several state and private faculties in Serbia and the broader region, and he was a visiting professor at the Faculty of Law, University of British Columbia, Vancouver, Canada. He trained professionally in Italy, Spain and Canada. He attended Advanced Studies in Spirituality at the Faculty of Theology, University of Ljubljana. He has published in domestic and foreign professional journals and participated in several projects (including within the Serbian Academy of Sciences and Arts), as well as in numerous domestic and international conferences. He was the president of the Se-





curities Commission of the Republic of Serbia (2016–2019). His area of interest is business law, ethics and spirituality. He is a licensed mediator and Associate Professor.

CV SLO: Predrag Dedeić je diplomiral, magistriral in doktoriral na Pravni fakulteti Univerze v Beogradu. Poučeval je na več državnih in zasebnih fakultetah v Srbiji in regiji ter bil gostujoči profesor na Pravni fakulteti Univerze Britanske Kolumbije v Vancouvru v Kanadi. Strokovno se je usposabljal v Italiji, Španiji in Kanadi. Na Teološki fakulteti Univerze v Ljubljani se je udeležil izpopolnjevanja na področju duhovnosti. Objavljal je v domačih in tujih strokovnih revijah ter sodeloval v več projektih (vključno s Srbsko akademijo znanosti in umetnosti) ter na številnih domačih in mednarodnih konferencah. Bil je predsednik Komisije za vrednostne papirje Republike Srbije (2016–2019). Njegovo področje zanimanja je poslovno pravo, etika in duhovnost. Je licencirani mediator in izredni profesor.





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Kako se lotiti slovenskih umišljenih domovin?

Izseljenska književnost je obsežen, a še vedno nekoliko spregledan del slovenske književnosti. Spomin na domovino je skupaj z nostalgičnimi čustvi ena pogostih tem v literarnih delih slovenskih izseljenskih pisateljev. Podoba domovine, kot jo gojijo izseljenci, ni nikdar odraz resničnosti. Njihov spomin na dom je pogled nazaj po kraju, a tudi pogled nazaj po času; je prostorska in časovna kategorija. Njihova domovina ima korenine v resničnosti, sestavljena je iz drobcev spomina, iz katerih je posameznik tvoril fiktivno sliko, ki pa je po njegovem koherentna, pri čemer lahko še takšna banalnost v perspektivi dobi simbolno vrednost. Ta občutja po Salmanu Rushdieju imenujem »umišljena domovina« (*imaginary homeland*). Izseljence pogosto tare nezmožnost vrnitve v (umišljeno) domovino, to pa je ploden navdih za umetniško pisanje. Izseljenci pogosto sanjajo o vrnitvi v domovino, ki pa je ni več oziroma je nikdar ni bilo, kar dokazuje razočaranje ali olajšanje ob vrnitvah nekaterih izseljencev. V prispevku bom razložil svojo prilagoditev teorije Salmana Rushdieja in Svetlane Boym o nostalgiji in umišljenih domovinah za slovensko izseljensko književnost in jo uporabil na izbranih delih iz slovenske izseljenske književnosti. Definicije nostalgije so pri različnih raziskovalcih v najskrajnejših primerih kontradiktorne. Sam se držim definicije Boymove, da gre za: »občutek, da smo nekaj izgubili in da nismo na pravem kraju, a tudi kot romanco z lastno fantazijo«.

Poudarek bo na umišljenih domovinah izseljenskih avtorjev iz slovenske politične emigracije iz časa po drugi svetovni vojni. Ker je pisanje avtorjev iz te emigracije tesno povezano, včasih pa prežeto s krščansko mislijo, bom nekaj poudarka dal tudi na ta vidik. Marsikateri izseljenec je svojo stisko uspešno prebrodil ravno s trdno vero. Del umišljene domovine avtorjev so spomini na verske dogodke pred drugo svetovno vojno, na romanja, obredje in molitve. V prispevku obravnavam dela Zorka Simčiča, Franceta Papeža in Vinka Rodeta.





How to Address Slovenian Imaginary Homelands?

Migrant literature is a vast, but still somewhat overlooked part of Slovenian literature. The memory of the homeland, together with nostalgic emotions, is one of the frequent themes in the literary works of Slovenian émigré writers. The image of the homeland as cherished by emigrants is never a faithful reflection of reality. Their memory of home is a look back through place, but it is also a look back through time; it is a spatial and temporal category. Though rooted in reality, their homeland is made up of fragments of memory from which the individual has constructed a fictitious image, which he or she believes to be coherent; even such banality can take on symbolic value in perspective. I call this feeling, after Salman Rushdie, the “imaginary homeland.” Exiles of émigré writers are often plagued by the impossibility of returning to their (imaginary) homeland, and this serves as a fruitful inspiration for artistic writing. Expatriates often dream of returning to a homeland that no longer exists or never existed, as evidenced by the disappointment or relief of some expatriates upon their return. In this paper I would like to explain my adaptation of Salman Rushdie and Svetlana Boym’s theory of nostalgia and imaginary homelands to Slovenian émigré literature. The definitions of nostalgia are contradictory in the most extreme cases among different scholars, and in keeping with Boym, I stick to the definition that it is: a feeling of having lost something and not being in the right place, but also as a romance with one’s own fantasy.

The focus will be on the imaginary homelands of émigré authors from the post–World War II Slovenian political emigration. Since the writing of authors from this emigration is closely related to, and sometimes permeated by, Christian thought, I would like to put some emphasis on this aspect as well. Many an emigrant has successfully overcome his or her hardships precisely through a firm faith. Part of the authors’ imaginary homeland are memories of religious events from before World War II, of pilgrimages, rituals and prayers. This contribution will analyse selected works by Zorko Simčič, France Papež, and Vinko Rode.

CV SLO: Urh Ferlež (Celje, 1998) je po gimnaziji v Celju diplomiral iz francoščine in slovenščine, nato pa magistriral iz slovenščine, francoščine in umetnostne zgodovine na Filozofski fakulteti v Ljubljani. Od 2024 je kot asistent zaposlen na Univerzi v Gradcu, kjer pripravlja doktorsko disertacijo o pogledu slovenskih izseljenskih avtorjev na domovino. Objavil je več znanstvenih in strokovnih člankov. Poleg izseljenske književnosti





ga zanimajo stiki slovenske književnosti z drugimi književnostmi, redno pa poučuje še slovenščino kot drugi in tuji jezik na Univerzi v Ljubljani, v okviru Centra za slovenščino kot drugi in tuji jezik.

CV ENG: Urh Ferlež (Celje, 1998) graduated from high school in Celje, then obtained a master's degree in Slovene, French and Art History at the Faculty of Arts in Ljubljana. Since 2024, he has been teaching at the University of Graz, where he is working on his doctoral thesis on the view of Slovene émigré authors on their homeland. He has published several scientific and other articles. In addition to expatriate literature, he is interested in the contact of Slovenian literature with other literatures and regularly teaches Slovene as a second and foreign language at the Centre for Slovene as a Second and Foreign Language at the University of Ljubljana.





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Čustva v judovsko-krščanski tradiciji in preseganje dualističnih kartezijanskih binarizmov – pogled krščanske feministične teologije

Prispevek s pomočjo metodologije krščanske feministične hermenevtike v prvi vrsti analizira fenomen in vpliv kartezijanskih binarizmov na razumevanje in vrednotenje čustev, čustvenosti in žensk v metanarativih zahodne kulture in judovsko-krščanske tradicije.

Kartezijanski dualizem pomeni odnos ločitve in dominacije, ki je pisan in naturaliziran v kulturo ter zaznamovan z radikalno izključitvijo, distanco in opozicijo med področji, ki so sistematično vzpostavljena kot nižja in višja, manjvredna in večvredna, (nad)vladana in vladajoča (moški/ženska, racionalno/čustveno, duhovno/materialno, um/telesnost itd.).

Prispevek nadalje utemeljuje hipotezo, da v Svetem pismu ne najdemo uniformirane dihotomije moški – racionalni; ženske – čustvene oziroma, da hipoteza o enotni dihotomiji med moško racionalnostjo in žensko čustvenostjo ne predstavlja natančne kompleksnosti svetopisemskih pripovedi, in le-to podkrepi z analizo primerov.

V Stari zavezi je predstavljenih več žensk, ki utelešajo racionalnost in delovanje v prizadevanju za pravičnost in dobrobit drugih. Debora (Sod 4–5) je na primer prikazana kot vojaška voditeljica in posrednica med sprtimi narodi, kar kaže na njeno strateško razmišljanje in čustveno inteligenco. Podobno Rutina odločitev, da zapusti svojo družino ter se pridruži Naomitemu rodu (Rut 1,14–18), kaže njeno iznajdljivost in predanost novi družini.

Ženske, kot so Jobova žena (Job 19,17), faraonova hči (2 Mz 2,4–7), kažejo v svojih delovanjih in odločitvah praktično modrost, racionalno in čustveno inteligenco.

V nasprotju s splošnim prepričanjem, da so moški liki brez čustvenega izražanja, Stara zaveza predstavlja več moških likov, ki kažejo različna čustva. David (Ps 13,2) je na primer znan po tem, da v psalmih izliva svoja čustva, izraža žalost, jezo in hrepenenje.

Sveto pismo v tem okviru poudarja prepletanje čustev, razuma in dejanj ter postavlja pod vprašaj togo dihotomijo moški/ženska. Pripovedi





poudarjajo pomen empatije, sočutja in razumevanja v človeških odnosih ter dokazujejo, da so te lastnosti temeljne za človeško izkušnjo in ne izključujejo enega ali drugega spola.

Emotions in the Judeo-Christian Tradition and the Overcoming of Dualistic Cartesian Binarisms – from the Lenses of Christian Feminist Theology

Applying the methodology of Christian feminist hermeneutics, the paper first analyses the phenomenon and impact of Cartesian binarism on the understanding and evaluation of emotions, emotionality and women in the metanarratives of Western culture and the Judeo-Christian tradition.

Cartesian dualism implies a relationship of separation and domination that is codified and naturalized in culture and is characterized by radical exclusion, distance and opposition between domains that are systematically defined as inferior and superior, as (over)ruled and dominated (male/female, rational/emotional, spiritual/material, mind/body, etc.).

The paper further argues that there is no uniform dichotomy of male/rational and female/emotional in the Bible or that the hypothesis of a uniform dichotomy between male rationality and female emotionality does not do justice to the complexity of the biblical narratives and proves this with an analysis of examples.

In the Old Testament, there are several women who embody rationality and action in the pursuit of justice and the well-being of others. Deborah (Judg 4-5), for example, is portrayed as a military leader and mediator between warring nations, indicating her strategic thinking and emotional intelligence. Ruth's decision to leave her family and join Naomi's clan (Ruth 1:14-18) also shows her resourcefulness and commitment to her new family.

Women such as Job's wife (Job 19:17) or Pharaoh's daughter (Exod 2:4-7) show practical wisdom, rational and emotional intelligence in their actions and decisions.

Contrary to the popular belief that men do not show emotions, there are several men in the Old Testament who show a variety of emotions. David (Ps 13:2), for example, is known for giving free rein to his emotions in the Psalms, expressing sadness, anger and longing.

In this context, the Bible emphasizes the interplay of emotions, reason and action and questions the rigid dichotomy of man and woman. The sto-





ries emphasize the importance of empathy, compassion and understanding in human relationships and show that these qualities are fundamental to the human experience and do not exclude either gender.

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Avguštinovo prepoznavanje čustev v *De Musica*

Človek spoznava lastna čustva skozi čas. Prepoznava naravo svojih lastnih čustev in tudi čustvovanje drugih. Kakšni so mehanizmi, ki sprožijo, da določena vrsta glasbe ali glasbeni dogodki učinkujejo tako, da lahko ljudje ob njih doživijo čustva, je vprašanje za sodobnega raziskovalca glasbene psihologije. Ali veselje, žalost, nostalgijo ljudje v glasbi le prepoznajo ali čustva dejansko tudi občutijo? Rezultati empiričnih študij kažejo, da določena zvrst glasbe lahko povzroči doživljanje širokega spektra tako osnovnih (npr. veselje, sreča, žalost) in kompleksnih (npr. nostalgija) kot tudi estetskih čustev (npr. čudenje). Če imajo mehanizmi čustev, ki jih sproži zvok in glasba tudi neko evolucijsko pot, kako v časovno-zgodovinski okvir zaobjeti vpliv čustev, ki jih je vzbujala glasba v davni preteklosti in ni ohranjena v zvočni podobi?

Pomen časa je glavna tema tudi v delu *De Musica*, razpravi o glasbi, ki obsega šest knjig iz okoli leta 387. Delo je uvrščeno med Avguštinova zgodnja dela. Verjetno je imel Avguštin namen napisati *De Musica* v širšem sklopu del, t. i. prenovljenih kurikulumov, ki vsebujejo krščanski pogled, vendar je danes edino obstoječe ohranjeno delo tega v celoti verjetno nikoli uresničenega cikla. Avguštin se v *De Musica* ukvarja z glasbo kot znanostjo zvoka in s tem v povezavi s pitagorejsko teorijo števil in filozofskimi načeli, ki bi lahko omogočili razumevanje dobre glasbe ne samo v estetskem, ampak tudi v moralnem smislu. Kasneje, okrog leta 409, Avguštin razkrije svoj odnos do literarne strukture *De Musica* v pismu škofu Memoriusu. Škof je namreč zaprosil za kopijo *De Musica* za svojega sina Julijana. V odgovoru je Avguštin pojasnil, da je od šestih knjig prvih pet manj pomembnih, in se na koncu odloči, da Memoriusu pošlje le redakcijo šeste knjige, ki je v svojem bistvu teološkega značaja. Avguštinova obravnava glasbenega kurikula se začne z opredelitvijo glasbe kot »scientia bene modulandi«.

V današnjem času bi prve knjige *De Musica* lahko uvrstili med članke v znanstveni reviji, ki razlaga znanost zvoka in psihologije estetike, saj





pojasnjuje znanost zvoka in išče estetske ocene dobre glasbe, pomen pitagorejskih razmerij in ravnovesja v glasbi. V zadnji knjigi se loteva cilja ne samo znanja o glasbi, ampak vseživljenjskega delovanja. Učni načrt glasbe je določen z Avguštinovim pogledom na srečo kot končnim namenom vzgoje. Danes je splošno sprejeto in z rezultati empiričnih raziskav potrjeno, da je glasba s svojo strukturo lahko močno čustveno nabita že zaradi vključevanja človeške enkratne izkušnje. Avguštín v *De Musica* popelje razlago skozi pomen časa do hierarhije števil, ki vsebujejo pitagorejska razmerja ter delovanje duše, veselja in angelov.

Recognized or Felt Emotions in Augustine's *De Musica*

We often struggle to understand what we feel, and many times the nature and indeed the truth of our emotions only emerge through time. What exactly might music achieve in terms of its emotional impact and how the mechanisms have evolved is a question for a modern researcher of music psychology. Do human beings only recognize expressed emotion in music or do they actually feel the emotion? From empirical studies evidence is slowly accumulating indicating that music could induce a wide range of both basic (happiness, sadness, etc.) and complex emotions (nostalgia), as well as aesthetic emotions (awe). If emotion mechanisms have a long evolutionary history, how can we place the expressive immediacy of emotions and an musical landscape into a historical timeline?

The significance of time is a recurring topic in *De Musica*, a treatise on music in six books from around 387. St. Augustine probably wrote this earlier work in Milan at the time of his baptism as a part of a series of works on the liberal arts that would be viewed from a Christian perspective. It is now his only work on liberal arts that it is known to exist. *De Musica* deals with science and Pythagorean number theory as well as philosophical principles that might enable one to understand good music not only in an aesthetic sense but in a moral sense as well. Augustine reveals his attitude about the literary structure of *De Musica* in a letter from 409 AC to Memorius, Bishop of Capua, who requested a copy for his son Julian. Augustine explains that, of the six books of *De Musica*, the first five on rhythm and metre are less important and eventually decides on sending Memorius only a revised version of Book Six, which contains the essence of the writing on the matter. Augustine's treatment of the music curriculum begins with the definition of music as "scientia bene modulandi".





Today, the first books of *De Musica* could belong to a journal of Psychology of Aesthetics seeking aesthetic judgements of good music, while clarifying the science of sound and form of music. In the last book, the goal of the music curriculum is determined by Augustine's view of happiness as the final purpose of education. Today it is widely accepted that musical structure can be intensely emotionally charged by virtue of involving human experience, but Augustine takes it further through considering the importance of time to the hierarchy of numbers as being constitutive of the soul, the universe, and the angels.

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Emotions and Cognition – Thomas Aquinas' Theory of Knowledge *per Connaturalitatem*

Thomas distinguished between knowledge *per usum rationis* and knowledge *per connaturalitatem quandam*, defining the former as purely rational. Thus, it might seem that knowledge *per connaturalitatem* must be attributed to a different faculty – some form of intuition or even directly to emotions. Many interpreters of Thomas who study the issue of knowledge through connaturality have followed this path. The positions they present can be divided into two categories. Some – more or less explicitly – attribute cognitive ability to the appetitive faculty itself, while others point to the existence of a form of intuition distinct from speculative intuition. However, Thomas' theory of knowledge through connaturality is based on a precisely articulated dynamic of human existence. The integral composition of soul and body into a single human being means that the various dynamisms of this being do not function independently but rather interconnect and condition each other. The activity of one faculty always modifies the activity of others, either strengthening or weakening their operations.

The spiritual faculties of reason and will, distinguished by their proper object as well as the nature and goal of their acts, remain in a close relationship. The unity of the known object – perceived in one case as *verum* (truth) and in another as *bonum* (good) – as well as the unity of the knowing subject, justify the very possibility of a certain interference between intellect and will. Therefore, according to Thomas, knowledge *per connaturalitatem quandam* does not mean that emotions possess any cognitive power. It is no coincidence that the Angelic Doctor uses the preposition *per* – indicating the instrumental use of connaturality, inclination, or affectivity. In this way, knowledge *per connaturalitatem* is rational in nature, employing inclination as a means of cognition. This inclination, in turn, is a consequence of the practice of virtue. The habitual practice of virtue forms a kind of second nature in such a way that virtue becomes interiorized and becomes part of the person's nature. A virtuous person correctly judges the object of virtue because they are connatural with it through their own moral goodness – their





very nature is the cause of proper judgement through the natural desire that arises from this nature.

Čustva in spoznanje – teorija spoznanja Tomaža Akvinskega *per Connaturalitatem*

Tomaž je razlikoval med znanjem *per usum rationis* in znanjem *per connaturalitatem quandam*, pri čemer je prvo opredelil kot povsem racionalno. Zato se morda zdi, da je treba znanje *per connaturalitatem* pripisati drugi sposobnosti – neki obliki intuicije ali celo neposredno čustvom. Po tej poti so šli številni Tomažovi razlagalci, ki so preučevali vprašanje spoznanja po konnaturalnosti. Stališča, ki jih predstavljajo, lahko razdelimo v dve kategoriji. Nekateri – bolj ali manj eksplicitno – pripisujejo spoznavno zmožnost sami apetitivni sposobnosti, drugi pa opozarjajo na obstoj oblike intuicije, ki se razlikuje od spekulativne intuicije. Vendar pa Tomaževa teorija spoznanja temelji na natančno oblikovani dinamiki človeškega obstoja. Integralna sestava duše in telesa v eno samo človeško bitje pomeni, da različne dinamike tega bitja ne delujejo neodvisno, temveč se medsebojno povezujejo in določajo. Dejavnost ene zmožnosti vedno spreminja dejavnost drugih in njihovo delovanje bodisi krepi bodisi slabi.

Duhovni sposobnosti razuma in volje, ki se razlikujeta po svojem predmetu ter naravi in cilju svojih dejanj, ostajata v tesnem odnosu. Enotnost spoznanega predmeta – v enem primeru razumljenega kot *verum* (resnica) in v drugem kot *bonum* (dobro) – ter enotnost spoznavajočega subjekta upravičujeta samo možnost določenega vmešavanja med razumom in voljo. Zato po Tomažu spoznanje *per connaturalitatem quandam* ne pomeni, da imajo čustva kakršno koli spoznavno moč. Ni naključje, da Angelski zdravnik uporablja predpono *per-*, ki označuje instrumentalno rabo konnaturalnosti, nagnjenosti ali afektivnosti. Tako je spoznanje *per connaturalitatem* racionalne narave, pri čemer kot sredstvo spoznavanja uporablja naklonjenost. Ta nagnjenost pa je posledica prakse kreposti. Običajna praksa kreposti oblikuje nekakšno drugo naravo, tako da se krepost ponotranji in postane del človekove narave. Krepka oseba pravilno presoja predmet kreposti, ker je z njim sorodna zaradi svoje moralne dobrote. Njena narava je vzrok za pravilno presojo prek naravne želje, ki izvira iz te narave.





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Vpliv čustev na narečno oz. pogovorno rabo slovenščine

Prispevek bo prikazal rabo narečnega oz. pokrajinsko obarvanega jezika kot izraz čustvenega odzivanja v različnih besedilnih zvrsteh, in sicer v slovenski prozi in (péti) pesmi. V prvem delu bosta obravnavani raba in funkcija različnih socialnih zvrsti jezika v proznih literarnih besedilih, v drugem pa pesnjenje v slengu ali narečju. Besedila bomo analizirali na več jezikovnih ravlinah: od besedišča do oblikoslovja in glaso(slo)vja. Ugotavljali bomo, katera narečja imajo več prevzetih besed in za katere sposojenke gre (npr. germanizme) ter opazovali novejše sposojenke (npr. anglicizme) in/ali balkanizme (sposojenke iz drugih južnoslovanskih jezikov).

Odločitev za narečno izražanje najlepše povzamejo sami ustvarjalci, npr. Michael Leopold, reper z umetniškim imenom Leopold I. iz Gornje Radgone razmišlja o rabi narečja takole (Val 202, 10. 11. 2023): »Vztrajam pri narečju, ker sem na tak način avtentičen.« Prav tako se v pogovorni mariborščini lažje izražajo v punk skupini *Alo!stari*, npr. »To smo mi. Najlažje delaš v tem, v čemer si dober. In v tem smo prav dobri, torej v mariborščini, to znamo res dobro.« (Intervju *Slovenska zasedba, ki se ne ukaluplja: »Mariborščina ni ljubezenska govorica«* 23. 3. 2024 na siol.net.) Pesnik Ervin Fritz pa pri svojih 79 letih s svojo prvo narečno zbirko *Savinjčanke: pesmi v savinjski govorici* razbija tabu, da v narečju ni moč pisati »visoke poezije«.

V knjigi *Dan zmage*, v kateri so združene različne zgodbe več slovenskih avtorjev, je Dušan Čater prispeval besedila *Lepota po slovensko*, ki opisuje življenje v majhni vasici na Kozjanskem (Kalobje blizu Šentjurja). Na primeru Čatrovega literarnega besedila bomo predstavili rabo narečnega oz. pokrajinsko obarvanega jezika v besedilu, sicer pisanem v knjižni slovenščini. Besedilo namreč vključuje dialoge, napisane v srednještajerskem narečju, da bralcu omogoči verodostojnejši občutek in predstavo, kako se slovenščina govori v tem delu slovenskega podeželja, ter celjski pogovorni jezik, ki ga uporablja uradnik, ki pride iz mesta na vas.





The Influence of Emotions on the Dialectal and Colloquial Use of Slovene

The paper shows the use of dialect or regionally coloured language as an expression of emotional reactions in different text genres, namely, in Slovene prose and poetry. The first part deals with the use and function of different social language genres in literary prose texts, while the second part deals with poetry in slang or dialect. We will analyze the texts on several linguistic levels: from vocabulary to morphology and phonology. We will find out which dialects have more loanwords (e.g., Germanisms) and observe newer loanwords (e.g., Anglicisms) and/or Balkanisms (loanwords from other South Slavic languages).

The decision to use dialect is best summarized by the creators themselves, e.g., Michael Leopold, a rapper with the stage name Leopold I. from Gornja Radgona, thinks about the use of a dialect as follows (Val 202, 10/11/2023): “I insist on using a dialect because that way I am authentic.” In the punk group Alo!stari it is also easier to express oneself in the Maribor colloquial language, e.g. “This is us. You work best at what you are good at. And we are very good at that, that is, in Maribor, we know it very well.” (In an interview with a band: “Maribor is not a language of love” 23/03/2024 on siol.net). At the age of 79, the poet Ervin Fritz breaks the taboo that it is not possible to write “high poetry” in dialect with his first dialect collection *Savinjčanke: Poems in the Savinjsko Dialect*.

In the book *Dan zmage*, which summarizes various stories by several Slovenian authors, Dušan Čater contributed a text describing life in a small village in Kozjansko (Kalobje near Šentjur). Using Čater’s literary text as an example, we will present the use of dialect or regionally coloured language in the text, which is otherwise written in Standard Slovene. The text contains dialogues written in the Central Styrian dialect to give the reader a more authentic feeling and an idea of how Slovene is spoken in this part of the Slovenian landscape, as well as the Celje colloquial language used by an official who comes to the village from the city.

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Raziskovalno sodeluje pri projektu Slovenski lingvistični atlas in po potrebi tudi za Slovanski lingvistični atlas. Posveča se diahronim in sinhronim raziskavam slovenskih narečij, predvsem oblikoslovju (kategoriji spola in dvojine) in geolingvistiki. Nastopa na konferencah doma in v tujini ter v medijih širšo javnost seznanja s temami iz slovenske dialektologije, narečij, narečne umetnosti in zgodovine slovenskega jezika.

CV ENG: Tjaša Jakop (*1975) is a researcher at the Dialectology Department. Her research focuses on Slovene dialects (i.e., collecting and analyzing dialect material), focusing especially on the Styrian and Pannonian dialect groups. Her main research focus is dialectal morphology, particularly the category of the dual (she has published two monographs on this topic: one in Slovene and one in English: *The Dual in Slovene Dialects*, 2008) and gender. She is involved in research within the Slovenian Linguistic Atlas project and, occasionally, also in the Slavic Linguistic Atlas. She is dedicated to the diachronic and synchronic research of Slovenian dialects, especially morphology (category of gender and duality) and geolinguistics. She gives lectures at conferences at home and abroad. Through regular appearances in the media, she presents topics of Slovenian dialectology, dialects, dialect (creative) writing and the history of the Slovene language.





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Jožef in Potifarjeva žena: znova o Koranu ter njegovem judovskem in krščanskem kontekstu

Povzetek: Koranska sura *Yusūf* (11) se od drugih koranskih sur razlikuje po tem, da je omejena skoraj izključno na zgodbo o enem liku, tj. o Jožefu. Predstavitev bo obravnavala koranske verze, ki govorijo o Jožefovem srečanju s Potifarjevo ženo (K 12,23-34.50-53), ženskim likom, ki je upodobljen predvsem skozi čustva, ki jih čuti. Študija bo posebno pozornost namenila odnosu, ki ga Koran kaže do predhodnega judovskega in krščanskega izročila, v katerem je bil konflikt med Jožefom in Potifarjevo ženo dobro znan. Pri pripovedovanju Jožefove zgodbe Koran ni sledil starozavezni pripovedi, temveč je pokazal, da je v kontinuiteti z *na novo povedanim Svetim pismom*, kakor sta ga poznala judovstvo in krščanstvo. Analiza se bo osredotočila na tri vidike: (1) judovske in krščanske tradicije, ki so prisotne v Koranu; (2) koranska izvirnost; (3) Sveto pismo med (preprostimi) verniki v pozni antiki.

Joseph and Potiphar's Wife: Once Again on the Qur'ān and Its Jewish and Christian Context

Abstract: distinguish itself from other qur'ānic sūras by being limited almost exclusively to the story of one character, i.e., Joseph. The presentation will deal with qur'ānic verses that speak of Joseph's encounter with Potiphar's wife (Q 12,23-34.50-53), a female character who is portrayed especially through the emotions she feels. The paper will pay special attention to the relationship that the Qur'ān shows with the preceding Jewish and Christian traditions that knew of the conflict between Joseph and Potiphar's wife. In narrating the story of Joseph, the Qur'ān did not follow the Old Testament account but rather shows that it was in clear continuity with *the retold Bible* as it was known in Judaism and Christianity. The analysis will focus on three aspects: 1) the Jewish and Christian traditions that are attested in the Qur'ān; 2) the qur'ānic originality; 3) the Bible among (simple) believers in Late Antiquity.





CV SLO: Aljaž Krajnc (*1995) je leta 2017 diplomiral iz teoloških in religijskih študij. Istega leta se je vpisal na Pontificio Istituto di Studi Arabi e d'Islamistica, kjer je magistriral iz arabskih in islamskih študij (2020). Od oktobra 2020 je zaposlen kot mladi raziskovalec na Teološki fakulteti Univerze v Ljubljani. Pod skupno supervizijo Teološke fakultete UL ter Pontificio Istituto di Studi Arabi e d'Islamistica trenutno pripravlja doktorsko tezo o uporabi semantičnega polja Božjega kraljevanja v Bibliji, postbibličnih tekstih in Koranu.

EV ENG: Aljaž Krajnc (*1995) graduated in Theological and Religious Studies in 2017. In the same year, he started studying at the Pontificio Istituto di Studi Arabi e d'Islamistica, where he obtained a master's degree in Arabic and Islamic Studies (2020). Since October 2020 he has been working as a young researcher at the Faculty of Theology. Under the joint supervision of the Faculty of Theology of the University of Ljubljana and the Pontificio Istituto di Studi Arabi e d'Islamistica, he is currently preparing his PhD thesis on the use of the semantic field of God's kingship in the Bible, post-biblical texts and the Qur'ān.





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Čustveni odzivi na uničenje Jeruzalema in obrat vere v knjigi Žalostink

Knjiga Žalostink je poetičen in globoko čustven odziv na uničenje Jeruzalema s strani Babiloncev leta 586 pred Kristusom in zajema žalost, obup in teološki razmislek o krivdi skupnosti, ki se spopada z uničenjem svojega mesta, templja in nacionalne identitete. Knjigo sestavlja pet pesmi, ki ustrezajo petim poglavjem. Prva štiri poglavja so strukturirana kot akrostih, kjer se vsak verz začne z naslednjo črko hebrejske abecede. To literarno sredstvo poudarja popolnost žalosti in namiguje, da trpljenje zajema celotno življenje, od A do Ž. Poetična struktura knjige okrepi njen čustveni učinek, saj vzporednice, podobe in ponavljanja izražajo globino žalosti. Akrostih, ki je sicer urejen, je v nasprotju s kaotičnimi čustvi v vsebini in morda odraža poskus vzpostavitve reda v preveliki žalosti. Poglavitna značilnost knjige je koincidenca nasprotij v čustvenem doživetju delovanja skritega Boga.

Tematika knjige zajema resničnost greha in sodbe. Uničenje Jeruzalema ni samovoljno dejanje anonimne višje sile, ampak potrjuje suverenost živega Boga tudi sredi nesreče, ki obuja spomin na Božja opozorila iz zaveze (5 Mz 28,15-68). Pesnik priznava, da trpljenje ne spodbija, ampak potrjuje Božjo pravičnost, saj je nesreča očitna posledica upora izvoljenega ljudstva Božjemu zakonu (Žal 1,18). Božja suverenost pa zagotavlja, da bodo na koncu prevladali odrešenski Božji nameni. Žalostinke v popolni temi žalosti oznanjajo svetlobo upanja v globini potrjih src. Izjava o neomajni Božji ljubezni in usmiljenju v 3. poglavju prinaša spoznanje, da Bog odtujenega ljudstva ne zavrača na veke (Žal 3,31-33). Zaradi svoje pesniške lepote in teološke globine je knjiga brezčasen vir za razumevanje greha, sodbe in neomajne Božje ljubezni.

Vsa pesniška sredstva knjige Žalostink kažejo, da knjigo v njenih teoloških temeljih in namenih lahko do dna premotrimo šele v okviru širših intertekstualnih obzorij. Najbližje pride Jobova knjiga, ki je sestavljena v obliki dialoga o domnevnem nujnem sklepanju na človeško krivdo na





osnovi nesreče. Teološko relevanten pa je šele zadnji del knjige (pogl. 38–42), kjer Bog v svoji suverenosti spregovori na osnovi veličastnega reda stvarjenja in v ospredje postavi vprašanje preizkušnje človekove vere. Ko Job na tej osnovi spozna, da mora tudi trpljenje imeti neki skriti pomen, prestane preizkušnjo vere, ki omogoča osebno srečanje z Bogom s pogledom na veličastna obzorja Božjega stvarstva.

Namen prispevka je analiza jezikovnih, semantičnih in teoloških sredstev izražanja v knjigi Žalostink za prikaz navideznih in dejanskih kontrastov na vseh ravneh poetične reprezentacije resničnosti. Osredotoča se na interakcijo med čustvovanjem in razumskim dojemanjem najglobljih resnic o človeški eksistenci. Iz teh razlogov so v primerjalno analizo vključene tudi teološke teme odrešenjskih orakljev Drugega Izaije (Iz 40–55), ki kažejo, da lahko omejeni človeški razum v neomejenih razsežnostih čudeža stvarjenja najde pot iz temne strani izgnanstva v svetlobo osebnega Boga, ki premika meje med časovnostjo in večnostjo.

Emotional Responses to the Destruction of Jerusalem and the Reversal of Faith in the Book of Lamentations

A poetic and deeply emotional response to the destruction of Jerusalem by the Babylonians in 586 BC, Lamentations is a book of grief, despair and theological reflection on the guilt of a community facing the destruction of its city, temple and national identity. The book consists of five poems corresponding to the five chapters. The first four chapters are structured as acrostics, where each verse begins with the next letter of the Hebrew alphabet. This literary device emphasizes the completeness of grief and suggests that suffering encompasses the whole of life, from A to Z. The poetic structure of the book enhances its emotional impact, as parallels, images and repetitions express the depth of grief. The acrostic, while orderly, contrasts with the chaotic emotions in the content and perhaps reflects an attempt to bring order to overwhelming grief. The main feature of the book is the coincidence of opposites in the emotional perception of the workings of the hidden God.

The themes of the book cover the reality of sin and judgement. The destruction of Jerusalem is not an arbitrary act of an anonymous higher power, but confirms the sovereignty of the living God even in the midst of disaster, evoking God's warnings in the covenant (Deut 28:15-68). The poet acknowledges that suffering does not undermine, but confirms,





God's justice, since the disaster is the obvious consequence of the chosen people's rebellion against God's law (Lam 1:18). God's sovereignty, in turn, ensures that God's redemptive purposes will prevail in the end. In the utter darkness of grief, the mourners proclaim the light of hope in the depths of broken hearts. The declaration of God's steadfast love and mercy in chapter 3 brings the realization that God does not reject an alienated people forever (Lam 3:31-33). The book's poetic beauty and theological depth make it a timeless resource for understanding sin, judgement, and God's steadfast love.

All the poetic resources of the Book of Lamentations show that the book, in its theological foundations and intentions, can only be fully examined in the context of broader intertextual horizons. The closest the Book of Job comes is in the form of a dialogue about the presumed necessity of inferring human culpability on the basis of misfortune. However, it is not until the last part of the book (chaps. 38–42) that is theologically relevant; there God, in his sovereignty, speaks on the basis of the glorious order of creation and brings to the fore the question of the testing of human faith. On this basis, when Job realizes that even suffering must have a hidden meaning, he undergoes a test of faith which enables him to have a personal encounter with God by looking at the glorious horizons of God's creation.

The purpose of this paper is to analyze the linguistic, semantic and theological means of expression in the Book of Lamentations in order to show the apparent and actual contrasts at all levels of the poetic representation of reality. It focuses on the interaction between emotion and rational perception of the deepest truths of human existence. For these reasons, the comparative analysis also includes the theological themes of the redemptive oracles of Second Isaiah (Isa 40–55), which show that the limited human intellect, in the limitless dimensions of the miracle of creation, can find its way out of the dark side of exile into the light of a personal God who pushes the boundaries between temporality and eternity.

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svetovnega združenja biblicistov IOSOT (International Organization for the Study of the Old Testament). Je urednik in prevajalec dveh slovenskih celotnih prevodov Svetega pisma; prvi je izšel leta 1996, drugi 2024.

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Melanholija v zgodnjenovoveški angleški korespondenci

Melanholija je bila vseprisotna tema v zgodnjenovoveškem diskurzu, saj se je pojavljala v medicinskih, verskih in okultnih besedilih ter literarnih delih. Nekateri učenjaki 16. in 17. stoletja so celo diagnosticirali epidemijo melanholije, pri čemer je niso obravnavali zgolj kot neprijetno razpoloženje, temveč kot resno bolezen. Delo *Anatomija melanholije* Roberta Burtona (1621), gotovo najvplivnejša zgodnjenovoveška razprava o melanholiji, napisana v angleškem jeziku, razkriva, kako je na dojemanje tega stanja vplivalo antično medicinsko in filozofsko izročilo, pa tudi, kako je to dojemanje odražalo kulturne in intelektualne premike renesanse. Iz tega je razvidna narava čustev oz. občutij kot neločljivo povezanih z duhom zgodovinskega obdobja. Medtem ko so sodobni raziskovalci, zlasti Angus Gowland (2006), zgodnjenovoveško melanholijo že preučevali na podlagi literarnih in znanstvenih besedil, je njena prisotnost v vsakdanjem življenju ostala razmeroma neraziskana. Ta prispevek se loteva te vrzeli z analizo, kako so melanholijo doživljali, dojemali in o njej pisali pripadniki različnih družbenih skupin v svoji osebni korespondenci.

Študija temelji na korpusu *Parsed Corpus of Early English Correspondence* (2022), ki vključuje pisma, napisana v letih 1410–1681, in sicer s strani posameznikov različnih spolov, družbenih razredov, stopenj izobrazbe itd. Problem melanholije je obravnavan iz historičnosociolingvistične perspektive. Relevantne zgodovinske zapisovalne različice besed *melancholy* in *melancholic* (v vlogi samostalnika in pridevnika) so bile pridobljene iz spletnega slovarja *Oxford English Dictionary*, nato pa je bila z uporabo CQL sestavljena poizvedba za iskanje teh izrazov v vmesniku *KonText*. Kvantitativni rezultati so bili komentirani in interpretirani v kontekstu primarnih virov in obstoječih sodobnih raziskav.

Rezultati kažejo, da se omembe melanholije v pismih iz poznega 16. in 17. stoletja pojavljajo vse pogosteje. Pojem je bil omenjan s strani pripadnikov ali v povezavi s pripadniki različnih družbenih skupin. Konotativna podoba melanholije, ki si jo lahko ustvarimo iz primarnih virov, je kompleksna, saj je bila melanholija pogosto povezana s hudičem in črno





magijo, a tudi z učenostjo in prefinjenostjo. Tovrstna raznolika prepričanja so bila zaznana tudi v pismih – v njih po eni strani prevladuje negativen odnos do melanholijske kot nespodobne nadloge, ki naj bi jo na primer pregnali z vero, po drugi strani pa naj bi zanjo trpela celo kraljica Elizabeta I. Poleg ljudi so bili lahko kot melanholični opisani tudi vzdušje, tema pogovora ali kraj, kar razkriva širok spekter rabe in pomenskih odtenkov. Ta raziskava dopolnjuje diskurz o zgodnjemoveški melanholiji ter ponuja vpogled v intimna doživetja tega tedaj razvpitega pojava.

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Melancholy in Early Modern English Correspondence

Melancholy was a pervasive theme in Early Modern discourse, featuring in medical, religious, and occult texts, as well as literary works. Some scholars of the 16th and 17th centuries even diagnosed an epidemic of melancholy, viewing it not merely as an unpleasant mood but rather as a serious disease. Robert Burton's *The Anatomy of Melancholy* (1621), arguably the most influential Early Modern English treatise on the subject, reveals how the understanding of melancholy was influenced by classical medicine and Philosophy, but also how it reflected several contemporary concerns, connected to the cultural and intellectual shifts of the Renaissance. Evident from this is the nature of emotions and feelings as inextricably tied to the zeitgeist of a particular historical period. While modern scholarship, most notably the work of Angus Gowland (2006), has already explored Early Modern melancholy based on literary or scholarly texts, its presence in everyday





life has received comparatively little attention. This paper addresses that gap by examining how individuals of different backgrounds experienced, perceived, and wrote about melancholy in their personal correspondence.

The study draws on the Parsed Corpus of Early English Correspondence (2022), which includes letters written between 1410 and 1681 by individuals of diverse genders, social classes, levels of education etc. The issue of melancholy is approached from a historical sociolinguistic perspective. The relevant historical spelling variants of the words *melancholy* and *melancholic* (both as a noun and an adjective) were retrieved from the Oxford English Dictionary, following which a query was created using CQL. A search was then performed in the KonText interface in order to locate the occurrences of the terms within the corpus. The quantitative results were discussed and interpreted in the context of contemporary primary literature as well as existing modern research.

Results indicate that mentions of melancholy became notably frequent in letters written in late 16th and 17th centuries. The term was mentioned by or referring to members of different social groups. Several primary sources imply that melancholy carried a complex set of connotations, as it was often associated with the devil and dark magic, but sometimes also with erudition and sophistication. These divergent convictions were also identified in correspondence – the prevailing attitude toward melancholy is a negative one, and melancholy is often portrayed as an indecent nuisance to be banished, for example, by faith; on the other hand, among the afflicted was allegedly Queen Elizabeth I herself. Furthermore, not only people were described as melancholy, but also atmospheres or moods, topics of conversation, or places, revealing a wide spectrum of use and semantic nuance. This study complements the discourse on Early Modern melancholy, offering insight into intimate attitudes toward this then-notorious phenomenon.

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3. Parsed Corpus of Early English Correspondence 2, parsed version. 2022. Revised and corrected by Beatrice Santorini. Annotated by Ann Taylor, Arja Nurmi, Anthony Warner, Susan Pintzuk, and Terttu Nevalainen. Compiled by the CEEC Project Team. York:





University of York and Helsinki: University of Helsinki. <https://github.com/beatrice57/pceec2>.

CV SLO: Zarja Križnik je magistrska študentka anglistike in germanistike na Filozofski fakulteti Univerze v Ljubljani, kjer je leta 2023 iz obeh smeri tudi diplomirala. Trenutno pod mentorstvom izr. prof. dr. Monike Kavalir in somentorstvom prof. dr. Oleja Schützlerja (Univerza v Leipzigu) pripravlja magistrsko delo na temo čustev v zgodnjem noveški angleški korespondenci. Njena področja zanimanja so predvsem (zgodovinska) sociolingvistika, angleško oblikoslovje in skladnja ter kontrastivna analiza, pa tudi literarno in neliterarno prevajanje. Leta 2023 je v reviji *Slovene Studies* kot soavtorica objavila raziskavo na temo prevajanja angleških dodajalnih stavkov v slovenščino.

Monika Kavalir je izredna profesorica za angleški jezik na Oddelku za anglistiko in amerikanistiko Filozofske fakultete Univerze v Ljubljani. Doktorirala je leta 2014 na Univerzi v Ljubljani in deluje na področjih korpusnega in zgodovinskega jezikoslovja, sociolingvistike, stilistike in medkulturne komunikacije. V zadnjem času se ukvarja s korpusnimi pristopi h karakterizaciji, gradnjo slovenskega podkorpusa *International Corpus of Learner English* ter s posrednim literarnim prevodom kot povezovalnim elementom v medkulturnem sporazumevanju in jezikovnimi stališči do nematernih govorcev angleščine v Londonu v 18. in 19. stoletju. Trenutno jo najbolj zanimajo jezikovna stališča govorcev angleščine kot drugega/tujega jezika ter status in lastništvo angleščine v globaliziranem svetu.

CVs ENG: Zarja Križnik is a postgraduate student of English and German Studies at the Faculty of Arts, University of Ljubljana, where she also obtained her undergraduate degree in 2023. She is currently working on her master's thesis on the topic of emotions in Early Modern English correspondence, supervised by Dr. Monika Kavalir and Prof. Dr. Ole Schützler (Leipzig University). Her interests include (historical) sociolinguistics, English morphology and syntax, contrastive analysis, and literary as well as non-literary translation. In 2023, she co-authored a paper on the translation of English supplementary clauses into Slovene, published in *Slovene Studies*.

Monika Kavalir is Associate Professor of English Language and Linguistics at the Department of English, University of Ljubljana, Slovenia.





She received her PhD in 2014 from the University of Ljubljana and works in the fields of corpus and historical linguistics, sociolinguistics, stylistics, and intercultural communication. Her recent projects include corpus approaches to characterization, the Slovene subcorpus of the *International Corpus of Learner English*, indirect literary translation as a mediator in intercultural communication, and language attitudes toward non-native speakers of English in 18th- and 19th-century London. Currently, her main interest is language attitudes among L2 speakers of English and the status and ownership of English in a globalized world.





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Subverzivnost krščanskih religioznih podob kot sprožilec negativnih (estetskih) čustev v verzni besedilih slovenske moderne

V prispevku se bom osredotočil na prenovu pesniškega jezika, ki so jo s pomočjo spremenjenih estetskih nazorov izvedli (slovenski) pesniki fin-de-siècla. Ta se je v evropskem prostoru razvila iz ideje o smrti Boga, (ne)morale, upada duhovnosti, Niča, spleena, nerboze, samote (tudi zapuščenosti in osamljenosti), nove lepote in estetike grdega, česar značilnosti sta ob koncu stoletja prevzela tudi Ivan Cankar in Oton Župančič, v manjši meri, vendar ne manj pomembno, pa še Josip Murn Aleksandrov in Dragotin Kette. Ker je bila nova pesniška govorica pod vplivom totalne Svobode osvobodena tako pravil kot moralno-etičnih vrednot, na padcu katerih je temeljila, so se krščanske religiozne podobe v verzni besedilih pojavljale kot nekaj negativnega, profanega, obscenega, skratka šokantnega in diametralno nasprotnega ideji tedaj tradicionalne krščanske družbe. Čeprav so posledično pri bralcih predstavljale vzvod za razvoj negativnih (estetskih) čustev, so zaradi duha časa in svoje inovativne zgradbe pri ljudstvu postale nepogrešljiv element pesmi, medtem ko so jih cerkveni dostojanstveniki povezovali s hudičevim delovanjem, ki ga je treba zatreti in prepovedati (npr. Jegličev sežig Cankarjeve *Erotike*). Poleg nekaterih skupnih potez pesnikov slovenske moderne bom v prispevku izpostavil še nekaj tistih značilnosti, ki so svojstvene vsakemu posebej. Pri tem bom navedel sklice na njihova reprezentativna besedila, iz katerih bom izpisal ter analiziral pesniške figure, za katere menim, da najbolj nazorno izpostavijo in predstavijo naslovni problem.

Prispevek bo ponudil uvid v zelo zanimivo témo, ki po eni strani premika meje literarnovedne znanosti, po drugi strani pa ravno znotraj te iste skupnosti vzbuja močan odpor, saj poetike in estetske nazore slovenskih pesnikov iz obdobja moderne prikazuje drugače, kot jih je doslej prikazovala uradna literarna zgodovina.





Subversiveness of Christian Religious Images as a Trigger of Negative (Aesthetic) Emotions in the Verse Texts of the Slovenian Modern Period

In this paper, I will focus on the renewal of the poetic language, which was carried out by the (Slovenian) fin-de-siècle poets with the help of changed aesthetic views. In the European space, this developed from the idea of the death of God, (im)morality, the decline of spirituality, nothingness, spleen, nervousness, solitude (also abandonment and loneliness), new beauty and the aesthetics of ugliness, the characteristics of which were also adopted at the end of the century by Ivan Cankar and Oton Župančič, and to a lesser extent, but no less importantly, by Josip Murn Aleksandrov and Dragotin Kette. Because the new poetic speech was freed from both the rules and the moral-ethical values on which it was based under the influence of total freedom, Christian religious images in verse texts appeared as something negative, profane, obscene, in short, shocking and diametrically opposed to the idea of traditional Christian society at the time. Although as a result they represented a lever for the development of negative (aesthetic) emotions in the readers, due to the spirit of the times and their innovative structures, they became an indispensable element of the poem for the people; the Church dignitaries, meanwhile, associated them with the devil's work, that is, with something that must be suppressed and prohibited (as seen, e.g., in Jeglič's burning of Cankar's *Erotica*). In addition to some common features of the poets of the Slovenian modern period, I will also highlight some of the characteristics that are unique to each individual poet. In doing so, I will provide references to their representative texts, from which I will extract and analyze the poetic figures that I believe most vividly highlight and present the title problem.

The paper will offer an insight into a very interesting topic, which on the one hand pushes the boundaries of literary science, and on the other hand arouses strong resistance within this same community, as it shows the poetics and aesthetic views of Slovenian poets from the modern period in a manner differing from what official literary history has shown.

CV SLO: Dr. Jernej Kusterle je koordinator podatkovnega skrbništva v Univerzitetni knjižnici Maribor (UM). V študijskih letih 2018/19, 2019/20, 2020/21 je bil na Univerzi za mednarodne študije v Pekingu (BISU) na Kitajskem zaposlen kot lektor za slovenski jezik, literaturo in kulturo ter predstojnik Pedagoško-raziskovalne sekcije slovenistike, katere pobudnik





in soustanovitelj je bil. Po vrnitvi v Slovenijo je dve leti deloval v vlogah knjižnega urednika in lektorja pri Celjski Mohorjevi družbi, zatem pa je poučeval slovenščino na I. gimnaziji v Celju. Doktoriral je s temo *Estetika grdega v poeziji slovenske moderne*. Poleg estetskih vprašanj v verzih besedil dr. Kusterle v svojem znanstvenoraziskovalnem delu obravnava tudi ulično poezijo in odprto znanost.

CV ENG: Dr. Jernej Kusterle is the data stewardship coordinator at the University of Maribor Library. In the academic years 2018/19, 2019/20, 2020/21, he was employed as a lecturer for Slovene language, literature and culture and head of the Slovenian Teaching and Research Section, of which he is the initiator and co-founder, at the Beijing International Studies University (BISU) in China. After returning to Slovenia, he worked for two years in the roles of book editor and proofreader at the Celjska Mohorjeva družba, and then taught Slovenian at the First High School in Celje. He received his doctorate with the topic *The Aesthetics of Ugliness in Poetry of Slovenian Modern Period*. In addition to aesthetic issues in the verse texts Dr. Kusterle also deals with street poetry and open science in his scientific research work.





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Interpretation of “Envy” in Biblical Texts

The emotion of “envy” is frequently absent from many lists of emotional states. A prevalent issue is the common belief that it should be regarded as a sin or a feeling. While moral theology may substantiate this notion, it appears that “envy” does not necessarily qualify as either a sin or a feeling. Through an examination of biblical texts, it becomes evident that “envy” has been interpreted under these assumptions. This study seeks to compare the various lexemes for “envy” in the Hebrew Bible with those found in the Greek Bible (LXX) and several modern translations. The objective of this research is to determine whether accurate translations and their original meanings can help us classify “envy” as an emotion, sin, or feeling.

Razlaga pojma »zavist« v svetopisemskih besedilih

Čustvo »zavist« pogosto manjka na številnih seznamih čustvenih stanj. Prevladuje splošno prepričanje, da jo je treba obravnavati kot greh ali čustvo. Čeprav lahko moralna teologija utemelji to misel, se zdi, da »zavist« ni nujno opredeljena kot greh ali čustvo. S preučevanjem svetopisemskih besedil postane očitno, da je bila »zavist« razlagana na podlagi teh predpostavk. Ta študija skuša primerjati različne lekseme za »zavist« v hebrejskem Svetem pismu s tistimi, ki jih najdemo v grškem Svetem pismu (LXX) in več sodobnih prevodih. Cilj te raziskave je ugotoviti, ali nam lahko natančni prevodi in njihovi izvirni pomeni pomagajo razvrstiti »zavist« kot čustvo, greh ali občutek.

CV ENG: Assoc. Prof. Anđelo Maly began his philosophical and theological studies in 2003 in Zagreb and completed them in Rome at the Pontifical Lateran University in 2008. He finished his postgraduate studies in biblical science at the Pontifical Biblical Institute in 2011. In 2015, he defended his doctorate in Theology, specializing in Biblical Theology with a focus on Pauline literature, at the Pontifical University of Urbaniana in





Rome. From February 2015 to September 2016, he served as an assistant in the Department of Holy Scripture at the Catholic Faculty of Theology in Đakovo. He has been teaching part-time at the Chair of the Old Testament, Catholic Faculty of Theology, University of Zagreb since October 2015, and as a postdoctoral researcher since October 2016. In March 2019, he was appointed Assistant Professor. Since July 2023, he has been the Head of the Department of Holy Scripture of the Old Testament, and in January 2025, he was promoted to Associate Professor in the same department.

CV SLO: Izredni profesor Anđelo Maly je filozofski in teološki študij začel leta 2003 v Zagrebu in ga leta 2008 končal v Rimu na Papeški lateranski univerzi. Podiplomski študij bibličnih ved je zaključil leta 2011 na Papeškem bibličnem inštitutu. Leta 2015 je na Papeški univerzi Urbaniana v Rimu zagovarjal doktorat iz teologije, smer biblična teologija s poudarkom na Pavlovi literaturi. Od februarja 2015 do septembra 2016 je bil asistent na Oddelku za Sveto pismo na Katoliški teološki fakulteti v Đakovu. Od oktobra 2015 poučuje s krajšim delovnim časom na Katedri za Staro zavezo na Katoliški teološki fakulteti Univerze v Zagrebu, od oktobra 2016 pa kot podoktorski raziskovalec. Marca 2019 je bil imenovan za docenta. Od julija 2023 je vodja Katedre za Sveto pismo Stare zaveze, januarja 2025 pa je na isti katedri napredoval v izrednega profesorja.





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Paradoksalnost čustva strahu v hebrejskih in grških bibličnih tekstih

Med človeškimi čustvi igra čustvo strahu v hebrejskih in grških bibličnih besedilih posebno mesto. Večinoma je izraženo s terminoma *yārē'* in *phobéomai* ter s pomiritvenimi izreki '*al-tirā*' in *mē phobou* oziroma z njihovimi izpeljankami. Gre za najbolj intenzivno čustvo, ki zaobjema celotnega človeka in ga presega. Z motivom strahu je opisana večplastnost človekovega odzivanja na božjo presežnost in človeško omejenost. V pojavu strahu se napetost med nasprotji sočasno izkuša, kar vodi k intenzivni izkušnji lastne identitete in navzočnosti presežnega. V prispevku, ki izhaja iz avtorjeve temeljne raziskave o kristološkem pomenu motiva strahu v Markovem evangeliju, bo vloga čustva strahu podrobneje predstavljena v tekstu o ozdravljenju krvotočne žene (Mr 5,25-34) z raziskavo razmerja med strahom in vero.

The paradoxical emotion of fear in Hebrew and Greek biblical texts

Among human emotions, fear holds a special place in the Hebrew and Greek biblical texts. It is most commonly expressed through the terms *yārē'* and *phobéomai*, as well as through reassuring expressions such as '*al-tirā*' and *mē phobou*, or their derivatives. Fear is often depicted as the most intense emotion, encompassing and transcending the whole human being. The motif of fear describes the multilayered nature of man's response to God's transcendence and human limitation. In the experience of fear, the tension between opposites is felt simultaneously, leading to an intense awareness of one's own identity and the presence of the transcendent.

This paper, based on the author's fundamental research into the Christological significance of the fear motif in Mark's Gospel, will examine the role of fear in healing the hemorrhaging wife (Mark 5:25-34), specifically exploring the relationship between fear and faith.





CV SLO: Izr. prof. dr. Maksimilijan Matjaž, rojen 1963, je leta 1988 diplomiral na Teološki fakulteti v Ljubljani. V duhovnika je bil posvečen leta 1989 v Mariboru. Leta 1995 je končal biblični magistrski študij na Papeškem bibličnem inštitutu, leta 1998 pa doktoriral na Papeški univerzi Gregoriana pod mentorstvom prof. Klemensa Stocka s tezo *Pomen motiva strahu v kristologiji Markovega evangelija* (*Furcht und Gotteserfahrung: die Bedeutung des Furchtmotivs für die Christologie des Markus*. Forschung zur Bibel, 91. Würzburg: Echter Verlag, 1999). Leta 2000 se je izpopolnjeval na Frančiškanski biblični šoli v Jeruzalemu.

Leta 1998 je nastopil službo asistenta na Teološki fakulteti v Ljubljani, 2001 je bil izvoljen v docenta, 2011 pa v izrednega profesor za biblični študij in judovstvo na Teološki fakulteti Univerze v Ljubljani. Med leti 2012–2014 je opravljal službo prodekana Teološke fakultete za znanstvenoraziskovalno dejavnost in bil predstojnik Enote v Mariboru. Od leta 2013 je bil predstojnik Katedre za Sveto pismo in judovstvo na Teološki fakulteti UL. Marca leta 2021 ga je papež Frančišek imenoval za celjskega škofa. Posvečen je bil maja 2021.

Predava predmete s področja eksegeze Nove zaveze ter biblične teologije in antropologije. Njegovo temeljno raziskovalno področje, ki ga opravlja v programski skupini Judovsko-krščanski viri in razsežnosti pravičnosti / *Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga* je filološka, literarna in teološka analiza svetopisemskih besedil, s posebnim poudarkom na teološki, hermenevtični in antropološki interpretaciji. Raziskovanje vključuje vzporedni študij zgodovinskega okolja nastanka novozaveznega izročila in njene recepcije v prvih stoletjih ter razvoja biblične eksegeze, hermenevtike in prevajalskih načel. Je član ekipe prevajalcev slovenskega katoliškega prevoda Svetega pisma – Jeruzalemska izdaja (SPJ) ter član mednarodnega bibličnega združenja *Studiorum Novi Testamenti Societas*. Bil je glavni in odgovorni urednik znanstvene revije *Edinost in dialog* ter predstojnik *Zavoda Biblično gibanje*, kjer je deloval na področju biblične pastoralne s posebnim poudarkom na popularizaciji Svetega pisma prek različnih združenj, šol, medijev in strokovnih ekskurzij.

CV ANG: Assoc. Prof. Dr. Maksimilijan Matjaž, born in 1963, graduated from the Faculty of Theology in Ljubljana in 1988. He was ordained a priest in 1989 in Maribor. In 1995, he completed a licentiate in biblical studies at the Pontifical Biblical Institute, and in 1998 he earned his doctorate at the Pontifical Gregorian University under the mentorship of Prof. Klemens Stock, with a dissertation entitled *The Significance of the Motif of Fear in*





the Christology of the Gospel of Mark (Furcht und Gotteserfahrung: die Bedeutung des Furchtmotivs für die Christologie des Markus. Forschung zur Bibel, 91. Würzburg: Echter Verlag, 1999). In 2000, he pursued further studies at the Franciscan Biblical School in Jerusalem.

In 1998, he began his academic career as an assistant at the Faculty of Theology in Ljubljana. In 2001, he was appointed assistant professor, and in 2011, associate professor of Biblical Studies and Judaism at the Faculty of Theology, University of Ljubljana. From 2012 to 2014, he served as Vice-Dean for Research at the Faculty of Theology and Head of the Maribor Unit. From 2013, he chaired the Department of Sacred Scripture and Judaism at the Faculty of Theology. In March 2021, Pope Francis appointed him Bishop of Celje, and he was consecrated in May 2021.

He lectures on New Testament exegesis as well as biblical theology and anthropology. His primary research field, pursued within the research group *Jewish-Christian Sources and the Dimension of Justice / Values in Jewish-Christian Sources and Tradition and Possibilities of Dialogue*, is the philological, literary, and theological analysis of biblical texts, with special emphasis on theological, hermeneutical, and anthropological interpretation. His research includes the parallel study of the historical context of the New Testament tradition's formation and its reception in the early centuries, alongside the development of biblical exegesis, hermeneutics, and translation principles.

He is a member of the translation team for the Slovenian Catholic edition of the Bible – *The Jerusalem Bible* (SPJ) – and a member of the international scholarly association *Studiorum Novi Testamenti Societas* (SNTS). He served as editor-in-chief of the scientific journal *Edinost in dialog* and as head of the *Biblical Movement Institute*, where he was actively involved in biblical pastoral work, particularly in the popularization of the Bible through various associations, schools, media, and specialized excursions.





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Byzantine-Style Psychotherapy: Spiritual Guidance and Emotional Management in the Letters of James, Metropolitan of Chalcedon

In Late Byzantium, spiritual correspondence served as a form of spiritual guidance. Fourteen unpublished letters from Metropolitan James of Chalcedon to the nun Eulogia (Paris, BnF, grec. 1372, ff. 155r–170v, 14th century) constitute an extant portion of male-female spiritual correspondence (Laurent, 1950; Rigo, 2014). The primary theme of the letters is an exploration of Eulogia's soul and her daily spiritual experience. Within the epistolary narrative, the Metropolitan fulfills several *functions*: therapeutic as a doctor (*ιατρός*); educational as a counsellor (*σύμβουλος*); prayerful as an intercessor (*πρεσβευτής*) before God; and reconciliatory as a mediator (*μεσίτης*) between God and Eulogia. These aspects are characteristic features in the portrayal of a spiritual director in the Eastern Christian tradition (Ware 1989; Zecher 2023).

All these functions converge on the Metropolitan's main objective of regulating his mentee's sacred experience both emotionally and physically. Drawing from Byzantine ascetic emotional theory, the Metropolitan outlines the practical aspects of Eulogia's emotions in relation to the sacred. James, as a vigilant guide, carefully monitors even the subtlest emotional fluctuations of his correspondent. For instance, he emphasizes the importance of combating depressive despair (*ἀθυμία*) through daily confession before God and discourages the adoption of advanced Hesychastic practices such as silence and heart prayer. In his revised monastic guidance, James advises Eulogia, who is grappling with a bodily ailment, to moderate her prayers and genuflections, and to maintain a healthy balance in terms of food and sleep.

Hence, through the letters, the spiritual father regulates ascetic practices on both a bodily and an emotional level. James endeavours to personalize Eulogia's connection with the sacred and to devise the most suitable approach for adapting to monastic austerity. In a way, through his guidance, he grants permission to minimize bodily and sensory discomfort that may arise from the nun's interaction with the divine.





Psihoterapija po bizantinskem vzoru: duhovno vodstvo in obvladovanje čustev v pismih kalcedonskega metropolita Jakoba

V poznem Bizancu je duhovna korespondenca služila kot oblika duhovnega vodenja. Štirinajst neobjavljenih pisem metropolita Jakoba iz Kalcedona redovnici Evlogiji (Pariz, BnF, grec. 1372, ff. 155r–170v, 14. stoletje) predstavlja ohranjen del moško-ženske duhovne korespondence (Laurent, 1950; Rigo, 2014). Osnovna tema pisem je raziskovanje Evlogijine duše in njenega vsakdanjega duhovnega izkustva. Metropolit v epistolarni pripovedi opravlja več *funkcij*: terapevtsko kot zdravnik (*ιατρός*); vzgojno kot svetovalec (*σύμβουλος*); molitveno kot priprošnjik (*πρεσβευτής*) pred Bogom in spravno kot posrednik (*μεσίτης*) med Bogom in Evlogijo. Ti vidiki so značilni za upodobitev duhovnega voditelja v vzhodnem krščanskem izročilu (Ware 1989; Zecher 2023).

V epistolarni pripovedi metropolit opravlja več funkcij: terapevtsko kot zdravnik (*ιατρός*); izobraževalno kot svetovalec (*σύμβουλος*); molitveno kot priprošnjik (*πρεσβευτής*) pred Bogom in spravno kot posrednik krščanskem izročilu (Ware 1989; Zecher 2023). (*μεσίτης*) med Bogom in Evlogijo. Ti vidiki so značilni za upodobitev duhovnega voditelja v vzhodnem

Vse te funkcije se združujejo z metropolitovim glavnim ciljem, da uravnava čustveno in fizično sveto izkušnjo svojega varovanja. Metropolit, ki izhaja iz bizantinske asketske čustvene teorije, opisuje praktične vidike Evlogijinih čustev v odnosu do svetega. Jakob kot buden vodnik skrbno spremlja tudi najbolj subtilna čustvena nihanja svojega dopisovalca. Poudarja na primer pomen boja proti depresivnemu obupu (*ἀθυμία*) z vsakodnevno spovedjo pred Bogom in odsvetuje sprejemanje naprednih hezihastičnih praks, kot sta molk in srčna molitev. V revidiranih meniških smernicah Jakob svetuje Evlogiji, ki se spopada s telesno boleznijo, naj zmerno moli in kleči ter ohranja zdravo ravnovesje v smislu hrane in spanja.

Duhovni oče torej v pismih ureja asketske prakse tako na telesni kot na čustveni ravni. Jakob si prizadeva poosebiti Evlogijino povezanost s svetim in oblikovati najprimernejši pristop za prilagajanje samostanski strogosti. Na neki način s svojim vodenjem daje dovoljenje za zmanjšanje telesnega in čutnega nelagodja, ki bi se lahko pojavilo zaradi stika redovnice z božanskim.

CV ENG: Alevtina Matveeva, PhD Candidate, Moscow State University, works now as a junior scholar in the Institute of World History, the Russian





Academy of Sciences in Moscow. The area of her interests includes Late Byzantine intellectual history, male-female Late Byzantine epistolography, emotions in Late Byzantine letters, spiritual letters in Byzantium. She is particularly interested in the role of Byzantine women in epistolary discourse and letter exchange.

CV SLO: Alevtina Matvejeva, doktorska kandidatka na Moskovski Državni univerzi, trenutno deluje kot mlada znanstvenica na Inštitutu za svetovno zgodovino Ruske akademije znanosti v Moskvi. Področje njenega zanimanja so zgodovina poznobizantinske misli, moško-ženska poznobizantinska epistolografija, čustva v poznobizantinskih pismih in duhovna pisma v Bizancu. Posebej jo zanima vloga bizantinskih žensk v epistolarnem diskurzu in izmenjavi pisem.





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The Fear of Eternal Punishment and Damnation: The Influence of Negative Emotions on the Development of Christian Eschatological Doctrine and Their Echo in World Literature, Art and Culture

The fear of eternal punishment has historically shaped Christian eschatological doctrine, reinforcing notions of divine justice and the moral consequences of human actions. As one of the most intense and immediate emotions, fear has profoundly influenced theological concepts such as hell, judgement, and eternal damnation, serving as both a deterrent and a means of religious adherence. Dante's *Inferno* stands as one of the most enduring depictions of these themes, vividly illustrating the terror and despair associated with damnation. The artistic echo of Dante's vision is particularly striking in Botticelli's *Map of Hell*, which translates his poetic imagination into a detailed and haunting visual representation of the infernal realms.

While fear is often perceived negatively, its role in eschatology is more nuanced. As an evolutionary survival mechanism, fear prompts individuals to avoid danger and seek security. Theologically, fear of divine judgement or eternal punishment has functioned as a moral guide, reinforcing ethical reflection and spiritual accountability. Rather than being an obstacle to faith, fear has historically coexisted with hope, forming a dynamic tension that shapes religious thought and practice.

However, contemporary Christian eschatology increasingly seeks to distance itself from fear-based narratives. Modern interpretations emphasize hope, love, and the transformative potential of eschatological promises rather than the terror of damnation. Yet fear, due to its psychological immediacy and intensity, often overshadows more positive emotions, continuing to shape both theological discourse and cultural representations of eschatology.

By examining the historical and cultural impact of fear in eschatology, this exploration highlights the impact of emotions on theology and vice versa.





Strah pred večnim kaznovanjem in pogubljenjem: Vpliv negativnih čustev na razvoj krščanske eshatološke doktrine in njihov odmev v svetovni književnosti, umetnosti in kulturi

Strah pred večno kaznijo je zgodovinsko oblikoval krščanski eshatološki nauk, saj je okrepil pojmovanje Božje pravičnosti in moralnih posledic človeških dejanj. Strah kot eno najbolj intenzivnih in neposrednih čustev je močno vplival na teološke koncepte, kot so pekel, sodba in večno prekletstvo, saj je služil kot odvračilni dejavnik in sredstvo za versko pripadnost. Dantejev *Pekel* je eden najbolj trajnih prikazov teh tem, saj nazorno prikazuje grozo in obup, povezana s prekletstvom. Umetniški odmev Dantejeve vizije je še posebej izrazit v Botticellijevem *Zemljevidu pekla*, ki njegovo poetično domišljijo prenaša v podroben in presunljiv vizualni prikaz peklenskih področij.

Čeprav strah pogosto dojemamo negativno, je njegova vloga v eshatologiji bolj niansirana. Strah kot evolucijski mehanizem preživetja spodbuja posameznike, da se izogibajo nevarnosti in iščejo varnost. Teološko gledano je strah pred Božjo sodbo ali večno kaznijo deloval kot moralno vodilo, ki krepi etični razmislek in duhovno odgovornost. V preteklosti strah ni bil ovira za vero, temveč je sobival z upanjem in tvoril dinamično napetost, ki oblikuje versko misel in prakso.

Vendar se sodobna krščanska eshatologija vse bolj poskuša oddaljiti od pripovedi, ki temeljijo na strahu. Sodobne razlage poudarjajo upanje, ljubezen in preoblikovalni potencial eshatoloških obljub namesto strahu pred prekletstvom. Ob tem pa strah zaradi svoje psihološke neposrednosti in intenzivnosti pogosto zasenči bolj pozitivna čustva in še naprej oblikuje tako teološki diskurz kot kulturne predstave o eshatologiji.

S preučevanjem zgodovinskega in kulturnega vpliva strahu v eshatologiji ta raziskava poudarja vpliv čustev na teologijo in obratno.

CV ENG: Iva Mršić Felbar (1983) was born in Pula, Croatia. She earned her degree from the Catholic Faculty of Theology at the University of Zagreb in 2007. Following her graduation, she enrolled in postgraduate scientific studies, specializing in dogmatic Theology at the same faculty. In the 2007/2008 academic year, she was appointed as a Junior Researcher – Assistant in the Department of Dogmatic Theology and was engaged in the research project *The Blessed Virgin Mary in 18th-Century Franciscan Homiletics*. After completing her postgraduate studies, she obtained a PhD





in Theology in 2015. She was appointed as a Scientific Associate in 2019 and promoted to Associate Professor in 2024. Since 2024, she has served as an executive editor and a member of the editorial board of *Croatica Christiana Periodica*, the journal for Church History published by the Institute of Church History at the Catholic Faculty of Theology. Her research interests lie within the field of contemporary systematic theology, with a particular focus on Christology, Eschatology, and Philosophy.

CV SLO: Iva Mršić Felbar (1983) se je rodila v Pulju na Hrvaškem. Leta 2007 je diplomirala na Katoliški bogoslovni fakulteti Univerze v Zagrebu. Po diplomi se je vpisala na podiplomski znanstveni študij in se specializirala za dogmatično teologijo na isti fakulteti. V akademskem letu 2007/08 je bila imenovana za mlado raziskovalko – asistentko na Katedri za dogmatično teologijo ter sodelovala pri raziskovalnem projektu *Blažena Devica Marija v frančiškanski homileтики 18. stoletja*. Po zaključku podiplomskega študija je leta 2015 doktorirala iz teologije. Leta 2019 je bila imenovana za znanstveno sodelavko, leta 2024 pa je napredovala v izredno profesorico. Od leta 2024 je izvršna urednica in članica uredniškega odbora *Croatica Christiana Periodica*, revije za cerkveno zgodovino, ki jo izdaja Inštitut za cerkveno zgodovino na Katoliški bogoslovni fakulteti.

Njeno raziskovalno področje zajema sodobno sistematično teologijo s posebnim poudarkom na kristologiji, eshatologiji in filozofiji.





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Socialno psihološki konteksti čustev in spolni stereotipi

Razumevanje čustev kot nekaj osebnega, notranjega in zasebnega je sicer močno zakoreninjeno tako v vsakdanjem razumevanju čustev kot v strokovnih razlagah, na primer psiholoških. Vse več raziskav pa dokazuje, da so čustva integralni del socialnih interakcij, določajo naše temeljne odnose do odnosov. To pa so pomembni gradniki človečnosti in socialnosti. Upravljanje s čustvi in njihovo izražanje je praviloma tesno povezano z dominantnimi kulturnimi in ideološkimi paradigmi. Ta povezava je postala še posebej izrazita v novoveških miselnih vzorcih tehnično-instrumentalnega odnosa do dela ter razsvetljenskega stremjenja po obvladovanju narave z razumom. Ti vzorci so spremenili arhaične spolne stereotipe v izrazito binarno razlikovanje, ki je ženskam pripisovalo primarno čustven, moškim pa primarno razumski odziv na svet, pri čemer je bil razumski odziv praviloma ovrednoten kot duhovno višji od čustvenega. Ženskam je bila v tej optiki pripisana predvsem skrb za pozitivno čustveno-odnosno klimo v svetu zasebnosti, moškim pa prizadevanje za uspešno in racionalno delovanje v javni sferi. Zaradi rahljanja in pluralizma spolnih identitet v pozni moderni ta binarnost danes ni več prevladujoča, niti družbeno korektna. Ženske sicer zavzemajo vplivne položaje v družbi, vendar ta spremenjen odnos ni odpravil binarnosti med čustvi in razumom. Naša teza je, da se je ta binarnost prenesla v razmerja med javnim in zasebnim. Neoliberalni narativ temelji na čustveno izpraznjenih praksah tekmovalnosti in profitabilnosti v javnosti. To sproža stanje permanentne negotovosti in tesnobe. Vse to proizvaja potrebo po kompenzaciji čustvenih izgub, ki jih skušamo nadomestiti v zasebni sferi. Posledica je prisila k emocionalizaciji zasebnih na primer družinskih odnosov in izolacijo zasebnosti od javnosti. Odgovorne za čustveno klimo v zasebnosti pa so predvsem ženske.





Social Psychological Contexts of Emotions and Gender Stereotypes

The understanding of emotions as something personal, internal and private is deeply rooted in both everyday understandings of emotions and in professional explanations, such as psychological ones. However, a growing body of research shows that emotions are an integral part of social interactions, determining our fundamental attitudes toward relationships. These are important building blocks of humanity and sociality. The management and expression of emotions is usually closely linked to dominant cultural and ideological paradigms. This link became particularly pronounced in the modern thought patterns of the technical-instrumental attitude to work and the Enlightenment aspiration to master nature through reason. These patterns transformed archaic gender stereotypes into a distinctly binary distinction, ascribing to women a primarily emotional and to men a primarily rational response to the world, with the rational response generally valued as spiritually superior to the emotional. In this optic, women were attributed with a primary concern for a positive emotional-relational climate in the private world, while men were attributed with a concern for successful and rational functioning in the public sphere. The loosening and pluralization of gender identities in late modernity has meant that this binary is no longer dominant, nor socially correct. While women occupy powerful positions in society, this changed attitude has not eliminated the binary between emotion and reason. Our thesis is that this binarity has been translated into public-private relations. The neoliberal narrative is based on emotionally drained practices of competition and profitability in the public sphere. This triggers a state of permanent insecurity and anxiety. All this produces the need to compensate for emotional losses, which we try to compensate for in the private sphere. The result is a compulsion to emotionalize private relationships, for example, family relationships, and to isolate the private from the public. Women are primarily responsible for the emotional climate in privacy.

CV SLO: Mirjana Nastran Ule je zaslužna profesorica za socialno psihologijo na Fakulteti za družbene vede Univerze v Ljubljani in izredna članica Slovenske akademije znanosti in umetnosti. Je ustanoviteljica Centra za socialno psihologijo na Inštitutu za družbene vede. Njene glavne raziskovalne teme so kritična psihologija, študije vsakdanjega življenja, identitete, marginalizacije in diskriminacije, študije življenjskega poteka, študije mladine in študije spolov.





CV ENG: Mirjana Nastran Ule is Professor Emeritus of Social Psychology at the Faculty of Social Sciences, University of Ljubljana, and an Associate Member of the Slovenian Academy of Sciences. She is the founder of the Centre for Social Psychology at the Institute of Social Sciences. Her main research topics are critical psychology, studies of everyday life, identity, marginalization and discrimination, life course studies, youth studies and gender studies.





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Ženski liki in transformacija čustev glavnih akterjev v izbranih pripovedih Svetega pisma (1 Sam 25; Jdt 8–16)

Prispevek predstavlja rezultate literarne analize, ki ob upoštevanju literarnih žanrov Svetega pisma osvetljujejo vlogo nekaterih ženskih likov v procesu transformacije in preusmeritve čustev glavnih akterjev v ključnih trenutkih izbranih pripovedi. Iz čustev glavnih akterjev, usmerjenih k maščevanju (izbruhi jeze in nasilja), so nekatera srečanja z bibličnimi ženami omogočila v glavnih osebah spremembo čustev in tako tudi drugačen izid dogodkov od napovedane reakcije maščevanja in nasilja k prepustitvi Bogu in od nakazane dinamike smrti k dinamiki življenja. To je razvidno v pripovedi o Abigajili v 1 Sam 25; med drugimi primeri, gl. tudi 2 Sam 14, kjer je opisan vpliv govora modre žene iz Tekoe na Davida pri spremembi odločitve glede sina Absaloma. Analizirali smo tudi primer spremembe čustev bridkosti, stiske in obupa Izraelcev zaradi iminentnega in neizogibnega propada, poraza in padca naroda v roke sovražnikov (gl. Jdt 7,30-32; 8,9) v pogum in zaupanje ter kasneje v nepričakovano rešitev in veselje naroda prek Judite (posebej v Jdt 8). Analize razkrivajo, kako v določenih literarnih kontekstih nekateri ženski liki izražajo odprtost do Božjega delovanja in odrešenja ter igrajo odločilno vlogo pri preusmerjanju čustev posebej v pogovoru z glavnimi osebami. Omenjeni liki so v teh besedilih zaznamovani s prepoznavnimi potezami preroškega in modrostnega sloga.

Prispevek ob sistematični analizi izvirnikov in ob primerjalni analizi starih prevodov Svetega pisma (Septuaginte in Vulgate) posveča posebno pozornost izrazju in leksikografskim elementom, ki v različnih bibličnih jezikih opisujejo več odtenkov čustev in njihovo moč v medčloveških odnosih.





Female Characters and the Transformation of the Main Characters' Emotions in Selected Narratives of the Bible (1 Sam 25; Jdt 8–16)

The paper presents the results of literary analysis that, taking into consideration the literary genres of the Bible, sheds light on the role of some female characters in the process of transformation and redirection of the main characters' emotions at crucial moments in the selected narratives. From the main characters' emotions directed toward revenge (outbursts of anger and violence), some encounters with biblical women enabled a change of emotions in the main characters and thus a different outcome of events: surrendering oneself and others to God instead of a foretold reaction of revenge and violence, that is, a change from the dynamics of death to the dynamics of life. This is evident in the story of Abigail in 1 Sam 25; among other examples, see also 2 Sam 14, where the influence of the speech of the wise woman of Tekoa on David in changing his decision regarding his son Absalom is described. We also analyzed the case of the change of the emotions of woe, distress and despair of the Israelites due to the imminent and inevitable collapse, defeat and fall of the nation into the hands of enemies (see Jdt 7:30-32; 8:9) into courage and confidence and later into the unexpected salvation and joy of the nation through Judith (especially in Jdt 8). The analyses reveal how in certain literary contexts some female characters express openness to God's action and salvation and play a decisive role in redirecting emotions, especially by talking to the main characters. In these texts the characters have distinctive traits of prophetic and wisdom style.

The paper, along with a systematic analysis of the original texts and a comparative analysis of the old translations of the Bible (Septuagint and Vulgate), pays close attention to the terminology and lexicographical elements that describe several shades of emotions and their power in interpersonal relationships in different biblical languages.

CV SLO: Izr. prof. Maria Carmela Palmisano; dr. bibličnih ved (2006), dipl. teologije (1998) in psihologije (1990); redna članica italijanskega združenja bibličistov: *Associazione Biblica Italiana*; sodelovala je pri italijanskem projektu *La Nuova Versione della Bibbia dai Testi Antichi*, za katerega je pripravila znanstveni komentar za Sirahovo knjigo; sodelovala je pri pripravi novega katoliškega prevoda Svetega pisma v slovenščino (SPJ 2024). Od leta 2006 dela na pedagoškem in raziskovalnem področju na Teološki





fakulteti Univerze v Ljubljani (je članica Programske skupine P6-0262). Področje njenega raziskovalnega dela je pretežno svetopisemska modrostna literatura. V letih 2017–2021 je bila predstojnica Inštituta za Sveto pismo, judovstvo in zgodnje krščanstvo. Od leta 2021/22 je predstojnica katedre za Sveto pismo in judovstvo.

CV ENG: Assoc. Prof. Maria Carmela Palmisano; PhD in Biblical Studies (2006), B.A. in Theology (1998) and Psychology (1990); full member of the Italian Association of Biblical Scholars: *Associazione Biblica Italiana*; participated in the Italian project *La Nuova Versione della Bibbia dai Testi Antichi* for which she prepared a scientific commentary for the Book of Sirach; participated in the preparation of the new Catholic translation of the Bible into Slovenian (SPJ 2024). Since 2006 she has been working in the field of teaching and research at the Faculty of Theology, University of Ljubljana (she is a member of the Program of research P6-0262). The field of her research work is mainly biblical wisdom literature. From 2017 to 2021, she was the head of the Institute for the Bible, Judaism and Early Christianity. From 2021/2022, she has been the head of the Department of Bible and Judaism.





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Human and Divine Emotions toward the Land in the Bible: Applying Ancient Perspectives in a Contemporary Context

This study examines divine and human emotions toward the land as depicted in biblical narratives, highlighting their theological, psychological, and cultural significance. The land in the Bible is not merely a physical space but a dynamic, sacred entity that evokes a range of emotions: love, joy, jealousy, anger, longing, gratitude, lament, and despair. Through key scriptural passages, the paper explores how these emotions reflect a covenantal relationship in which the land serves as both a gift and a witness to human faithfulness or disobedience. This emotional bond shapes identity, influences religious practices, and reflects a broader theological worldview where the land fosters relationships with both neighbour and God.

Integrating insights from psychology, Biblical Studies, and the Theology of the land, this paper investigates how ancient biblical perceptions of land and emotions to it inform contemporary discussions on ecological, economic and political ethics, national identity, and human well-being. The biblical tradition offers a framework for understanding how emotional attachment to meaningful places shapes both individual and collective identities. Experiences of exile and land loss in biblical texts parallel modern psychological distress related to displacement, migration, and loss of homeland.

Ultimately, this paper contributes to interdisciplinary dialogue at the intersection of theology, psychology, environmental studies, and peace studies. By revisiting the biblical theme of the land as a living entity, it argues for a renewed ethical and emotional connection to the land. This perspective fosters environmental responsibility and just socio-political relationships, countering modern alienation from the land and native country. Ancient perceptions of land and emotions offer valuable insights for addressing contemporary issues of environmental degradation, displacement, and conflicts over territory, where the land remains central to identity, sovereignty, and cultural survival. By analyzing biblical emotions toward the





land and their implications, this paper offers a framework for rethinking of personal and national emotional relationship to the specific peace of the land – the homeland.

Človeška in božanska čustva do zemlje v Svetem pismu: uporaba starodavnih perspektiv v sodobnem kontekstu

Študija obravnava božanska in človeška čustva do zemlje, kot jih prikazujejo svetopisemske pripovedi, ter poudarja njihov teološki, psihološki in kulturni pomen. Zemlja v Svetem pismu ni le fizični prostor, temveč dinamična, sveta entiteta, ki vzbuja raznoliko paleto čustev – ljubezen, veselje, ljubosumje, jezo, hrepenenje, hvaležnost, žalovanje in obup. Na podlagi ključnih svetopisemskih odlomkov študija raziskuje, kako ta čustva odražajo zavezniški odnos, v katerem zemlja nastopa kot dar in obenem kot priča človeške zvestobe ali neposlušnosti. Ta čustvena vez oblikuje identiteto, vpliva na verske prakse in zrcali širši teološki svetovni nazor, po katerem zemlja spodbuja odnose tako z bližnjim kot z Bogom.

Z vključevanjem spoznanj iz psihologije, svetopisemskih študij in teologije zemlje prispevek raziskuje, kako starodavno svetopisemsko dojemanje zemlje in čustev do nje osvetljuje sodobne razprave o ekološki, gospodarski in politični etiki, nacionalni identiteti ter človekovi blaginji. Svetopisemsko izročilo ponuja okvir za razumevanje, kako čustvena navezanost na pomembne kraje oblikuje tako posameznikovo kot tudi kolektivno identiteto. Izkušnje izgnanstva in izgube zemlje, kakor jih poznamo iz svetopisemskih besedil, se vsebinsko ujemajo s sodobnimi psihološkimi stiskami, ki so povezane z razseljevanjem, migracijami in izgubo domovine.

Študija prispeva k interdisciplinarnemu dialogu na presečišču teologije, psihologije, okoljskih študij in mirovnih študij. S ponovnim razmislekom o svetopisemski temi zemlje kot žive entitete zagovarja obnovljeno etično in čustveno povezanost s pokrajino. Takšna perspektiva spodbuja okoljsko odgovornost in pravične družbenopolitične odnose ter se zoperstavlja sodobni odtujenosti od zemlje in domovine. Starodavne predstave o zemlji in čustvih ponuja dragocene uvide v reševanje sodobnih vprašanj, kot so degradacija okolja, razseljevanje in ozemeljski spori – povsod tam, kjer zemlja ostaja bistvena za identiteto, suverenost in kulturno preživetje. Z analizo svetopisemskih čustev do zemlje in njihovih posledic ta prispevek ponuja izhodišča za nov premislek o osebnem in nacionalnem čustvenem odnosu do določenega dela zemlje – domovine.





CV ENG: Đurica Pardon studies biblical theology of the land and other biblical themes related to ecology, political theology, economic theology, agricultural theology, sustainable agriculture, patriotism and migration. He achieved a master's degree at the Catholic Faculty of Theology, University of Zagreb, in 2012 with thesis entitled *The Land: gift, temptation and task. Theology of the Land in the book of Genesis 1–11*. He achieved his PhD from the Catholic Theological Faculty of the University of Zagreb in 2017 for the doctoral dissertation "The Theology of the Land in the Metaphors of the Prophet Hosea." He is the head of the "Croatian Catholic Biblical Work," an institution of the Croatian Bishops' Conference for the promotion of biblical pastoral work and a member of the Biblical Institute of the Catholic Faculty of Theology of the University of Zagreb. He is the editor of the journal for biblical pastoral work *The Bible Today* and a member of the Croatian Soil Scientific Society. He is the lecturer of the course Integral Ecology at the Catholic University of Croatia. He is a practical pastoral worker as a parish priest in two parishes near Osijek in Croatia.

CV SLO: Đurica Pardon preučuje biblično teologijo zemlje in druge biblične teme, povezane z ekologijo, politično teologijo, ekonomsko teologijo, kmetijsko teologijo, trajnostnim kmetijstvom, domoljubjem in migracijami. Leta 2012 je na Katoliški teološki fakulteti Univerze v Zagrebu magistriral z nalogo z naslovom *Dežela: dar, skušnjava in naloga – teologija dežele v 1. Mojzesovi knjigi od 1. do 11. poglavja*. Doktoriral je na Katoliški teološki fakulteti Univerze v Zagrebu leta 2017 z doktorsko disertacijo *Teologija zemlje v metaforah preroka Ozeja*. Je vodja Hrvaškega katoliškega bibličnega dela, ustanove Hrvaške škofovske konference za spodbujanje biblične pastorale, in član Bibličnega inštituta Katoliške teološke fakultete Univerze v Zagrebu. Je urednik revije za biblično pastoralo *Sveto pismo danes* in član Hrvaške znanstvene družbe za tla. Na Hrvaški katoliški univerzi predava predmet *Integralna ekologija*. Kot župnik je praktični pastoralni delavec v dveh župnijah v bližini Osijeka na Hrvaškem.





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Izvor, doživljanje in izražanje veselja v ženskih svetopisemskih likih

V sodobni družbi je veselje pogosto razumljeno kot bežen občutek sreče, vezan na zunanje okoliščine, dosežke ali materialne dobrine. Vendar mnogi kljub iskanju teh stvari doživljajo notranjo praznino, saj je njihovo veselje minljivo in odvisno od zunanjih dejavnikov. Svetopisemske žene pa nam razkrivajo drugačno perspektivo veselja, ki izvira iz zaupanja v Boga in iz življenja v njegovem Duhu. To predavanje bo osvetlilo celostno razumevanje veselja. Osredotočili se bomo na ključna raziskovalna vprašanja: kaj je izvor veselja pri svetopisemskih ženskah? Kako so ga doživljale in izražale? Kakšna je povezava med svetopisemskim razumevanjem veselja ter sodobnimi antropološkimi in teološkimi pogledi? Kako so lahko svetopisemske ženske navdih za razumevanje veselja danes? Najprej bomo odkrivali izvor, doživljanje in izražanje njihovega veselja. Nato bomo predstavili sodobne antropološke in teološke poglede na veselje ter njihov pomen za današnjega človeka. Na koncu bomo nakazali, kako lahko svetopisemske žene navdihujejo sodobne iskalce veselja.

The Origin, Experience and Expression of Joy in Female Biblical Characters

In today's society, joy is often understood as a fleeting feeling of happiness linked to external circumstances, achievements or material goods. Yet many people experience an inner emptiness in spite of seeking these things because their joy is fleeting and dependent on external factors. The women of the Bible, however, reveal a different perspective on joy, one that comes from trusting God and living in His Spirit. This presentation will explore a holistic understanding of joy. We will focus on key research questions: What is the source of joy in biblical women? How did they experience and express it? How does the biblical understanding of joy relate to contemporary anthropological and theological perspectives? How can





biblical women be an inspiration for understanding joy today? We will first explore the origins, experience and expression of their joy. Then we will present contemporary anthropological and theological perspectives on joy and their relevance for people today. Finally, we will suggest how the biblical women can inspire contemporary seekers of joy.

CV SLO: Izr. prof. dr. Ivan Platovnjak SJ je član Katedre za moralno in duhovno teologijo na Teološki fakulteti Univerze v Ljubljani. Poučuje različne predmete s področja duhovnosti in je skrbnik študijskega programa Duhovno izpopolnjevanje. Kot duhovnik in jezuit Slovenske province Družbe Jezusove je dejaven v Ignacijevem domu duhovnosti v Ljubljani.

CV ENG: Associate Prof. Dr. Ivan Platovnjak SJ, as a member of the Department of Moral and Spiritual Theology at the Faculty of Theology, University of Ljubljana, teaches various courses in the field of spirituality. He is the coordinator of the Advanced Studies in Spirituality program. As a priest and Jesuit of the Slovenian Province of the Society of Jesus, he is also active in the Saint Ignatius House of Spirituality in Ljubljana.





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Prudencij in njegova predelava elegičnih form v himnah za sv. Evlalijo in sv. Nežo

Prispevek se bo osredotočil na nekaj pesmi iz pesniške zbirke *Peristephanon* (»Mučeniški venci«) rimskega pesnika iz Hispanije Prudencija, predvsem na himni za sveto Evlalijo in sveto Nežo. Ob tematizaciji vzorcev, ki so dosledno prisotni v posameznih pesmih, bo posebej tematiziral Prudencijevo predelavo antične (erotične) elegije: *Peristephanon* je namreč kombinacija poganskih pesniških metrumov in krščanskih vsebin, ki nagovarja zelo specifično občinstvo v postkonstantinijanskem obdobju, v času, ko je spomin na preganjanje kristjanov pod Dioklecijanom začel bledeti. Grozljivi prizori krvavega mučenja in junaško vznemirljivo, skoraj radostno trpljenje Kristusovih vojakov so se pred očmi bralcev odvijali v zapletenih, barvitih pesniških metrumih, ki jih je razvila poganska poezija, kar ima posebno sporočilno vrednost, vendar se ob tem postavlja tudi vprašanje namena in učinka. Posamezne himne sledijo predvidljivemu tematskemu vzorcu, ki vzbuja retorični vtis, vendar pa znotraj posameznih faz pasijonov naletimo tudi na vrsto drugih tematskih ujemanj ali vzorcev. Prispevek bo pokazal učinke, ki jih je krščanska motivika dosegla s predelavo antičnih (poganskih) pesniških form.

Prudentius and his repurposing of elegiac forms in the hymns for St. Eulalia and St. Agnes

This paper will focus on some poems from the poetic collection *Peristephanon* ("The Crowns of Martyrs") by the Roman poet Prudentius from Spain, especially the hymns to St. Eulalia and St. Agnes. While thematizing the patterns that are consistently present in the individual poems, we will particularly focus on Prudentius' repurposing of an ancient/pagan (erotic) elegy. The *Peristephanon* is a combination of pagan poetic metre/





forms and Christian themes, addressing a very specific audience in the post-Constantinian period, at a time when the memory of the persecution of Christians under Diocletian was beginning to fade. The horrific scenes of bloody torture and the heroically thrilling, almost joyful suffering of Christ's soldiers unfolded before the eyes of the readers in the complex, colourful poetic metres developed by pagan poetry, which has a special communicative value, but which also raises the question of purpose and effect. The individual hymns follow a predictable thematic pattern that evokes a rhetorical impression, but within the individual phases of the Passions we also encounter a range of other thematic correspondences or patterns. This paper will show the effects that Christian motifs achieved through the reworking of ancient (pagan) poetic forms.

CV SLO: Gregor Pobežin (roj. 1975) je klasični filolog in zgodovinar antike; kot izredni profesor za področje antične zgodovine je zaposlen na Fakulteti za humanistične študije Univerze na Primorskem, na ZRC SAZU pa dela kot znanstveni sodelavec in predstojnik Inštituta za kulturno zgodovino. Ukvarja se z raziskovanjem antičnega zgodovinopisja in vprašanjem virov za antične zgodovinarje, antično kulturo in civilizacijo, recepcijo antike v srednjem in novem veku, prežitki antike ter antično, srednjeveško in novoveško epigrafiko. Poleg strokovnih raziskav se ukvarja tudi s prevajanjem antičnih in srednjeveških besedil v latinskem in grškem jeziku.

CV ENG: Gregor Pobežin (born 1975) is a classical philologist and historian of ancient Greece and Rome; he is an Associate Professor in the field of ancient history at the Faculty of Humanities, University of Primorska, and a Research Associate and head of the Institute of Cultural History at the Slovenian Academy of Sciences. His research interests include ancient historiography and the question of sources for ancient historians, ancient culture and civilization, the reception of antiquity in the Middle and Modern Ages, the echoes of antiquity in later periods, and ancient, medieval and modern epigraphy. In addition to his professional research, he is also involved in the translation of ancient and medieval texts in Latin and Greek.





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Vpliv oxfordskega gibanja na ženske 19. stoletja

Oxfordsko gibanje, ki se je v tridesetih letih 19. stoletja pojavilo v Anglikanski Cerkvi, je s preoblikovanjem verskih praks, političnih ideologij in literarnega izražanja močno zaznamovalo britansko družbo 19. stoletja. Gibanje je vplivalo tudi na ženske. Te so se na traktarijanstvo odzvale na različne načine: nekatere so v njegovih idealih našle uteho in moč, druge pa so njegova načela zavračale. Namen prispevka je osvetliti vpliv oxfordskega gibanja na ženske ter na njihove vloge in identitete. S poudarjanjem ženskih glasov skušamo osvetliti pomembno, a pogosto spregledano razsežnost zapuščine gibanja.

The Influence of the Oxford Movement on 19th-Century Women

The Oxford Movement, which emerged in the Anglican Church in the 1830s, profoundly shaped 19th-century British society by transforming religious practices, political ideologies and literary expression. The movement also influenced women. They responded to Tractarianism in different ways, some finding comfort and strength in its ideals, others rejecting its principles. The aim of this paper is to shed light on the impact of the Oxford Movement on women and on their roles and identities. By highlighting women's voices, we seek to focus on an important but often overlooked dimension of the movement's legacy.

CV SLO: Liza Primc je leta 2022 zaključila magistrski študij teologije z nalogo Versko življenje Sámijev skozi zgodovino, za katero je leta 2023 prejela Tomaževo nagrado. Od leta 2022 deluje kot mlada raziskovalka pri Inštitutu za Sveto pismo, judovstvo in zgodnje krščanstvo. Isto leto je bila izvoljena v naziv asistentke za področje dogmatične teologije. Sodeluje pri različnih raziskovalnih projektih. Pod mentorstvom doc. dr. Janeza Ferkolja pripravlja doktorsko tezo z naslovom *Viri, vsebina*





in razvoj ekleziologije Johna Henryja Newmana v njegovih pismih in dnevniških zapisih.

CV ENG: In 2022, Liza Primc completed her master's degree in theology with the thesis Religious Life of the Sámi through History, for which she received the St. Thomas Award in 2023. Since 2022, she has been working as a Junior Researcher at the Institute for the Bible, Judaism and Early Christianity. In the same year, she was elected to the title of teaching assistant in the field of dogmatic Theology. She is involved in various research projects. Under the supervision of Assoc. Prof. Dr. Janez Ferkolj, she is working on her doctoral thesis entitled *Sources, Content and Development of John Henry Newman's Ecclesiology in His Letters and Diary Entries*.





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Štajerske bajtarice med svetovnima vojnama in patriarhalno miselnostjo

Obdobje med svetovnima vojnama je bil čas izjemnih družbenih sprememb, ki jih je narekovala implementacija industrijske dobe. Intenzivno prevratno dogajanje ni puščalo prostora za sprotno refleksijo ali hitro prilagoditev imaginarija, temveč je generiralo veliko kolektivno zasičenost, negotovost ter občutke izgubljenosti v prostoru in času. To je še posebej veljalo za socialno obubožan sloj kmečkih delavcev in malih kmetov, tj. kočarjev (štajersko bajtarji), kot sicer prevladujočega slovenskega prebivalstva med svetovnima vojnama. Ko so njihova življenja v samo dveh desetletjih 20. stoletja prečili dve svetovni vojni in tri države (Avstro-Ogrska ter kraljeva in socialistična Jugoslavija), so se na travmo, izvirajočo iz skrajnega roba revščine, odzivali z vsakodnevnim nasiljem, ki so ga bile v prvi vrsti deležne ženske, v številnih primerih pa so z nasiljem odgovorile tudi same. Avtorica je tematiko mdr. obravnavala v znanstvenih monografijah *Vojna po vojni: štajerske kmečke družine v dvajsetih letih 20. stoletja* (2016), *Markuzzijev madež: rojevanje človekovih pravic po prvi svetovni vojni* (2017) in *Rožengrunt: žensko nasilje v štajerskih kočarskih družinah med svetovnima vojnama* (2023). Vse raziskave so nastale na podlagi kazenskih spisov mariborskega okrožnega sodišča, ki ob osnovnih zadevah razpirajo široko paleto čustvovanj družbeno nevidnega kočarskega prebivalstva. Avtorica se bo v prispevku posvetila miselno-čustvenemu svetu socialno inferiornega prebivalstva ob pojavu neželenih nosečnosti, ki se je zaradi potlačevanja in represivnega pristopa slovenske predvojne družbe kazal kot globoka družbena patologija.

Styrian Farm Workers between the World Wars, and Patriarchal Mentality

The period between the two World Wars was a time of extraordinary social changes dictated by the implementation of the industrial age. Leaving no





room for ongoing reflection or rapid adaptation of the imaginary, the intense upheaval generated great collective saturation, uncertainty and feelings of being lost in space and time. This was especially true for the socially impoverished class of farm workers and small farmers, that is, the otherwise dominant Slovenian population between the two World Wars. When their lives were interrupted by two World Wars and three states (Austria-Hungary and royal and socialist Yugoslavia) in just two decades of the 20th century, they responded to the trauma stemming from the extreme edge of poverty with everyday violence, which was primarily experienced by women, and in many cases they themselves responded with violence. The focus in this paper is on the mental and emotional world of the socially inferior population in the face of unwanted pregnancies, which, due to the suppression and repressive approach of Slovenian pre-war society, appeared to be a deep social pathology.

CV SLO: Mateja Ratej je zgodovinarica, zaposlena kot znanstvena sodelavka na Inštitutu za kulturno zgodovino ZRC SAZU. Raziskovalno se osredotoča na mentalitete in družbene fenomene med svetovnjima vojnoma. Je avtorica več znanstvenih monografij, med njimi politične biografije Antona Korošca *Triumfator* ter historično-antropoloških študij o hitlerizmu med štajerskimi Slovenci *Svastika na pokopališkem zidu* in o ženskem nasilju v štajerskih kočarskih družinah *Rožengrunt*. Ob osemdeseti obletnici konca druge svetovne vojne bo izšla njena znanstvena monografija *Foltrefer* o instinktu preživetja v Mariboru v štiridesetih letih 20. stoletja.

CV ENG: Mateja Ratej is a historian, employed as a Research Associate at the Institute of Cultural History of the Slovenian Academy of Sciences and Arts. Her research focuses on mentalities and social phenomena between the two World Wars. She is the author of several scientific monographs, including the political biography of Anton Korošec *Triumfator* and historical-anthropological studies on Hitlerism among Styrian Slovenes *Swastika on the Cemetery Wall* and on female violence in Styrian small farmers families *Rožengrunt*. The eightieth anniversary of the end of World War II will see the publication of her monograph *Foltrefer* on the survival instinct in Maribor in the 1940s.





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Čustva v mladinski književnosti: kako o njih pisati in kako o njih govoriti

Čustva so dandanes nedvomno ena najbolj priljubljenih tem mladinske književnosti. Tako raziskovalci kot avtorji ob bralni, digitalni, vizualni in drugih kompetencah kažejo vse več zanimanja tudi za čustveno kompetenco. Namen najinega prispevka je reflektirati to pozornost. Ali gre za novo stopnjo v razvoju podobe otroka, ki je od pomanjšanega odraslega (Aries), postal bitje z lastnimi potrebami, vključno s posebnim načinom mišljenja, čutenja in igranja kot posebnega spoznavnega orodja (Blažič)? Ali pa gre zgolj za nadaljevanje pozornosti, ki so jo čustvom v svojih besedilih posvečali že številni klasični avtorji? Morda gre za poskus utilitarističnega pogleda na otroško literaturo, kot je to mogoče opaziti tudi pri literaturi za odrasle (Felski)?

Najino razmišljanje se bo osredotočilo na dva vidika: na literarna besedila in način dela z njimi ter na spodbujanje čustvene kompetentnosti s pomočjo literarnih besedil. V ta namen bova analizirali estetske, spoznavne in etične prvine različnih literarnih besedil, prevedenih v slovenščino iz španščine, in sicer seriji knjig o Joni Juana Kruza Igerabide in *Barvna pošast* Ane Llenas.

Poleg tega se bova v okviru predstavitve dejavnosti projekta Cienlee, interdisciplinarne pobude, ki združuje teoretični študij in praktično uporabo literature v vzgoji vse od zgodnjega otroštva, osredotočili na spodbujanje čustvenih kompetenc z besedili slovenskih avtorjev, prevedenimi v španščino. Projekt Cienlee namreč s sodelovanjem različnih skupin spodbuja kritično analizo in literarno vrednotenje v večkulturnih kontekstih. Vključuje univerzalne teme, ki presegajo meje, in spodbuja razumevanje skupne stvarnosti. V tem okviru imajo slovenski pisatelji osrednjo vlogo, saj ponujajo pripovedi, ki odražajo kulturno in družbeno raznolikost ter prispevajo k oblikovanju kritičnih in empatičnih bralcev.





Emotions in Children's Literature: How to Write about Them and How to Talk about Them

Emotions are undoubtedly one of the most popular topics in children's literature nowadays. Both researchers and authors show their interest in emotional competence, along with reading, digital, visual and other skills. The aim of our paper will be to reflect on this attention. Is it a new stage in the development of the image of the child, from seeing him/her as a reduced adult (Aries) to conceiving him/her as a being with his/her own needs, including the need to play, think and feel in a particular way (Blažič)? Or is it a mere development of the theme dealt with by many classical authors? Or is it an attempt to offer a utilitarian view of children's literature, as can happen with adult literature (Felski)?

Our reflection will focus on two aspects: literary texts and how to work with them, fostering emotional competence. To do so, we will analyze the aesthetic, cognitive and ethical elements of different literary texts available in Slovenian translations and translated from Spanish, namely, the *Jonah series* by Juan Kruz Igerabide and the *The Colour Monster* by Ana Llenas.

In addition, we will focus on the promotion of emotional competence through texts by Slovenian authors that have been translated into Spanish within the Cienlee Project, an interdisciplinary initiative that combines theoretical study and the practical application of literature in education from an early age. Through collaboration with diverse groups, it fosters critical analysis and literary appreciation within multicultural contexts. Its approach encompasses universal themes that transcend borders, promoting an understanding of shared realities. Within this framework, Slovenian writers play a central role by offering narratives that reflect cultural and social diversity, contributing to the formation of critical and empathetic readers.

CV SLO: Prevajalka in kulturna promotorka **Barbara Pregelj** je pridružena profesorica za književnost na Univerzi v Novi Gorici. Raziskuje predvsem različne vidike recepcije španske literature v slovenski književnosti, traduktolška vprašanja in literarni sistem, mladinsko književnost in literarno interpretacijo. Je avtorica številnih znanstvenih člankov in znanstvenih in strokovnih monografij. Redno dejavno sodeluje na kongresih, simpozijih, okroglih mizah, predavanjih doma in v tujini, tudi sama je organizirala vrsto obiskov tujih avtorjev v Sloveniji in literarnovednih simpozijev. Je urednica na založbi Malinc, kjer snuje in vodi bralne in mednarodne projekte. Dejavna je tudi kot prevajalka iz španščine, katalonščine, baskovščine in





galicijščine v slovenščino ter iz slovenščine v španščino. Njena prevajalska biografija obsega več kot 90 prevodov knjižnih naslovov v slovenščini in 25 knjižnih prevodov v španščini. Je tudi stalna sodna tolmačka za španski jezik.

Raziskovalka in literarna posrednica **Jacqueline Oliver** je diplomirala iz modernih jezikov in magistrirala iz španske in latinskoameriške književnosti. Trenutno pripravlja svojo disertacijo na Univerzi v Salamanki. Sodeluje na različnih nacionalnih in mednarodnih konferencah, kjer utrjuje svoje znanje s področja literarnih raziskav. Poleg raziskovanja dela kot profesorica španskega in portugalskega jezika in književnosti ter kot prevajalka, urednica in avtorica spremnih besed. Njena vloga literarne posrednice in svetovalke ji je omogočila tesno sodelovanje s pisatelji, spodbujanje medkulturnega dialoga in promocijo literature v različnih izobraževalnih okoljih. Razvila je inovativni projekt o branju in pisanju v zgodnjem otroštvu Cienlee, ki se neprekinjeno izvaja že več kot desetletje. Ta spodbuja učence, da se z besedili ukvarjajo na čustveni ravni, v proces branja pa uspešno vključuje tudi družine, s čimer spodbuja stalen dialog in globlje razumevanje slovenskih avtorjev.

CV ENG: Translator and culture promoter **Barbara Pregelj** is a joint professor at the University of Nova Gorica. Her research is related to the literary canon, and to different aspects of the reception of Spanish literature in Slovenian literature, Slovenian literature in Spanish speaking countries, traductological problems and literary system as well as literary interpretation. She is also the author of scientific articles and books. She participated in many conferences, round tables, festivals, presentations, workshops etc. She organized some important conferences and cultural events. She is an editor at Malinc publishing house, where she designs and leads reading and international projects. As active translator she translates mostly from Spanish, Catalan, Galician and Basque to Slovenian, and also from Slovenian into Spanish. Her translation biography consists of more than 90 books translated into Slovenian and 25 books translated into Spanish. She is also a court interpreter for the Spanish language.

Researcher and literary mediator **Jacqueline Oliver** holds a bachelor's degree in Modern Languages and a master's degree in Advanced Studies in Spanish and Latin American Literature. She is currently a doctoral researcher at the University of Salamanca, where she focuses on literary studies. Her academic trajectory includes participation in various national and international conferences, consolidating her expertise in literary





research. In addition to her research, she works as a professor of Spanish and Portuguese Language and Literature, as well as a translator, editor, and prologue writer. Her role as a literary mediator and advisor has enabled her to collaborate closely with international writers, fostering intercultural dialogue and promoting literature in various educational settings. She developed an innovative project on reading and writing from early childhood, which has been continuously implemented for over a decade. This project encourages students to engage with texts on an emotional level and has successfully involved families in the reading process, fostering continuous dialogue and a deeper understanding of Slovenian authors. Currently, she serves as the director and coordinator of the Cienlee Project: Reading, Writing, and Emotions.





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Vpliv čustvene nezrelosti na veljavnost zakonske zveze

V kanonskem pravu se zakonska zveza razume kot zakrament in pogodba med dvema osebam različnih spolov, ki v odprtosti za rojevanje otrok združita svoji življenji na trden način. Sklenitev zakonske zveze je dejanje volje, ki ima čustveno, psihološko in duhovno razsežnost. Nauk Katoliške cerkve in iz njega izhajajoča sodna praksa pripisujeta tem vidikom zrelosti zakoncev velik pomen. Za veljavno sklenitev zakona in njegovo uresničenje je pri zaročencih potrebna vsaj minimalna človeška zrelost, ki jo je v praksi težko enoznačno opredeliti. Pri tem gre predvsem za sposobnost razumevanja sebe in drugega ter zmožnost sprejemanja svobodnih odločitev in njihovega uresničevanja v zakonskem življenju. Psihološka in čustvena zrelost pomenita zdravo čustvovanje, komunikacijske spretnosti, sprejemanje odločitev ter sposobnost in pripravljenost za premagovanje težav.

Neveljavno sklenitev zakonske zveze presoja za to pristojno cerkveno sodišče. Če slednje sumi, da zakonska zveza ni bila veljavna zaradi pomanjkanja čustvene zrelosti, se pri presoji veljavnosti privolitve opre na predpise kanonskega prava, ki obravnavajo ničnost zakona pod vidikom psihičnih razlogov (ZCP, kan. 1095). Poleg tega sodniki pred izrekom sodbe upoštevajo še sodno prakso sodišča Rimska rota in strokovna mnenja izvedenca psihologije ali psihiatrije. Pri tehtanju razlogov za ničnost morajo biti vsaj pri enem od zaročencev prisotne ovire, ki v času poroke iz psihičnih vzrokov onemogočajo sprejem in uresničitev bistvenih zakonskih dolžnosti. Sodišče pri tem razišče tudi morebitno prisotnost notranjih in zunanjih pritiskov na katerega koli zaročenca, ki so lahko vzrok odločitve za zakon in posledično nezmožnost njegove uresničitve. Vzporedno z novimi spoznanji se razvija tudi pravna sodna praksa.

The Impact of Emotional Immaturity on the Validity of a Marriage

In canon law, marriage is understood as a sacrament and a contract between two persons of different sexes who, open to bearing children, unite their





lives in a stable way. Marriage is an act of the will which has an emotional, psychological and spiritual dimension. The teaching of the Catholic Church and the resulting case-law attach great importance to these aspects of the maturity of the spouses. In order to validly enter into marriage and to consummate it, betrothed spouses must have at least a minimum human maturity, which in practice is difficult to define in a clear-cut way. This concerns, above all, the ability to understand oneself and the other and the capacity to take free decisions and to implement them in married life. Psychological and emotional maturity refers to healthy emotions, communication skills, decision-making and the ability and willingness to overcome difficulties.

An invalid marriage is judged by the ecclesiastical court competent for that purpose. If the latter suspects that the marriage was not valid because of a lack of emotional maturity, it relies on the rules of canon law, which deal with the nullity of marriage on psychological grounds (CIC, can. 1095), to assess the validity of the consent. In addition, judges take into account the jurisprudence of the Court of the Roman Rota and the opinions of an expert in psychology or psychiatry before pronouncing a judgement. In weighing the grounds for annulment, there must be an impediment present in at least one of the fiancés which, at the time of the marriage, makes it impossible for him or her, for psychological reasons, to accept and fulfill the essential duties of marriage. The Court shall also examine whether there are internal or external pressures on either of the fiancés which may be the cause of the decision to marry and the consequent inability to consummate the marriage. Jurisprudence is evolving in parallel with new insights

CV SLO: Andrej Saje, roj. 1966, je osnovno šolo obiskoval v Mirni Peči (1973–1981), *Srednjo naravoslovno-matematično šolo* (1981–1985) pa v Novem mestu. Po odsluženem vojaškem roku v Bitoli v Makedoniji je jeseni leta 1986 stopil v *Bogoslovno semenišče* v Ljubljani in se vpisal na *Teološko fakulteto*, kjer je leta 1991 diplomiral in bil naslednje leto posvečen v duhovnika.

Po petletnem pastoralnem delu je jeseni leta 1997 odšel na študij v Rim. Kot član nemškega zavoda *Teutonic* v Vatikanu je študiral na *Fakulteti za kanonsko pravo Papeške univerze Gregorijane* v Rimu, kjer je leta 1999 končal magisterij, naslednje leto pa specializacijo v pravni sodni praksi. Marca 2003 je doktoriral na temo: *La forma straordinaria e il ministro della celebrazione del matrimonio secondo il Codice latino e orientale*.

Po vrnitvi v Slovenijo je bil deset let (2003–2013) generalni tajnik in tiskovni predstavnik *Slovenske škofovske konference* (SSK). Od leta 2003





je študijski prefekt v *Bogoslovnem semenišču* v Ljubljani in sodnik *Metropolitanskega cerkvenega sodišča* v Ljubljani. Dvakrat je bil imenovan za asistenta (2003 in 2006), 4. maja 2009 pa za docenta pri Katedri za kanonsko pravo Teološke fakultete Univerze v Ljubljani, kjer tudi sodeluje pri pedagoškem procesu. V docenta je bil ponovno izvoljen 29. septembra 2014.

Med osrednje teme njegovega raziskovanja sodijo zakrament svetega zakona, razmerja med Cerkvijo in državo ter vprašanja financiranja Cerkve. V zadnji letih je sodeloval pri mednarodnem raziskovalnem projektu na temo verske svobode v Evropi in evropskem projektu o vzgoji in izobraževanju. Od začetka leta 2015 je član raziskovalno programske skupine z naslovom *Judovsko-krščanski viri in razsežnosti pravičnosti*. Kot predavatelj se redno udeležuje simpozijev in strokovnih srečanj v tujini. Je tudi pomočnik urednika *Bogoslovnega vestnika*. Od 16. maja 2005 je član Združenja cerkvenih pravnikov Velike Britanije in Irske (*The Canon Law Society Of Great Britain And Ireland*), od 22. februarja 2006 član *Akademškega društva pravnikov*, od 21. oktobra 2011 član *Hrvatskog kanonističkog društva*, od junija 2015 pa tudi član znanstvenega sveta kanonsko-pravne revije *Annales Canonici*, ki jo izdaja *Fakulteta za cerkveno pravo Papeške univerze Janeza Pavla II.* v Krakowu na Poljskem. 30. junija 2021 ga je papež Frančišek imenoval na mesto novomeškega škofa. Od 24. marca 2022 je nastopil petletni mandat predsednika Slovenske škofovske konference do leta 2027.

Blaž Franko je slovenski rimskokatoliški duhovnik in župnijski upravitelj Župnije Mirna Peč. Po študiju biotehnologije se je usmeril v teološke študije ter študij cerkvenega prava, ki ju je opravil v Rimu. Po vrnitvi v Slovenijo je bil imenovan za župnijskega upravitelja v Mirni Peči.

Njegovo raziskovalno in pastoralno delo temelji na presečišču vere in razuma, s poudarkom na racionalnem umevanju teoloških vprašanj v kontekstu sodobne filozofske in znanstvene misli. Pri svojem delu se opira na tradicionalno filozofsko-teološko izročilo Cerkve ter na sodobne pristope k razumevanju razmerja med vero, razumom in človekovo eksistenco.

CV ANG: Andrej Saje, born in 1966, attended elementary school in Mirna Peč (1973–1981) and secondary school specializing in natural sciences and mathematics (1981–1985) in Novo mesto. After completing his military service in Bitola, Macedonia, he entered the Theological Seminary in Ljubljana in the fall of 1986 and enrolled in the Faculty of Theology, where he graduated in 1991 and was ordained a priest the following year.





After five years of pastoral work, he left for Rome in the fall of 1997 to continue his studies. As a member of the German Teutonic Institute in the Vatican, he studied at the Faculty of Canon Law of the Pontifical Gregorian University in Rome, where he completed his master's degree in 1999 and specialized in legal judicial practice the following year. In March 2003, he obtained his doctorate with a thesis entitled *La forma straordinaria e il ministro della celebrazione del matrimonio secondo il Codice latino e orientale* (The Extraordinary Form and the Minister of the Celebration of Marriage According to the Latin and Eastern Codes).

After returning to Slovenia, he served as general secretary and press spokesman for the Slovenian Bishops' Conference (SŠK) for ten years (2003–2013). Since 2003, he has been the prefect of studies at the Theological Seminary in Ljubljana and a judge at the Metropolitan Ecclesiastical Court in Ljubljana. He was twice appointed assistant (2003 and 2006) and on May 4, 2009, he was appointed associate professor at the Department of Canon Law of the Faculty of Theology of the University of Ljubljana, where he is also involved in teaching. He was re-elected associate professor on September 29, 2014.

His main research interests include the sacrament of holy matrimony, relations between the Church and the state, and issues of Church financing. In recent years, he has participated in an international research project on religious freedom in Europe and a European project on education and training. Since the beginning of 2015, he has been a member of the research program group entitled *Jewish-Christian Sources and Dimensions of Justice*. As a lecturer, he regularly participates in symposia and professional meetings abroad. He is also assistant editor of the *Bogoslovni vestnik* (Theological Journal). Since May 16, 2005, he has been a member of the Canon Law Society of Great Britain and Ireland, since February 22, 2006, a member of the Academic Society of Lawyers, since October 21, 2011, a member of the Croatian Canon Law Society, and since June 2015, he has also been a member of the scientific council of the canon law journal *Annales Canonici*, published by the Faculty of Canon Law of the Pontifical University of John Paul II in Krakow, Poland. On June 30, 2021, Pope Francis appointed him bishop of Novo mesto. On March 24, 2022, he began a five-year term as president of the Slovenian Bishops' Conference, which will last until 2027.

Blaž Franko is a Slovenian Roman Catholic priest and parish administrator of the Parish of Mirna Peč. After completing his studies in biotechnology, he focused on theological studies and the study of canon





law, which he completed in Rome. Upon returning to Slovenia, he was appointed parish administrator in Mirna Peč.

His research and pastoral work is based on the intersection of faith and reason, with an emphasis on the rational understanding of theological issues in the context of contemporary philosophical and scientific thought. In his work, he draws on the traditional philosophical and theological heritage of the Church and on contemporary approaches to understanding the relationship between faith, reason, and human existence.





Levente SELÁF

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Representing Emotions in Hungarian Epic Songs of the 16th Century

The epic song is one of the most representative literary genres of the earliest period of Hungarian poetry. About 175 similar poems are conserved, and 64 of them are based on different books of the Bible, especially on the Old Testament. This important corpus is the first poetic reworking of the Bible in Hungarian, and it strikes a balance between fidelity to the biblical text and the goal to achieve the strongest aesthetic pleasure to the listeners.

The goal of this paper is to compare the adaptations regarding their representation of emotions: fear, anger, love, desire, etc., toward God and the humans, in a relatively small portion of these poems: the texts based on the *Book of Esther* (3 songs), *Book of Judith* (2 songs), or on one of the *Books of the Maccabees* (6).

Beside the analysis of the specific vocabulary, we will also try to verify whether the representation of strong emotions is reflected using some special effect in rhyming. Did the authors try to mirror the feelings of their heroes in the most spectacular scenes by rendering them through the versification? If so, how? Shall we find more common patterns in poems written by the same author or in texts based on the same topic?

Reprezentacija čustev v madžarskih epskih pesmih 16. stoletja

Epska pesem je ena najbolj reprezentativnih literarnih zvrsti najzgodnejšega obdobja madžarske poezije. Ohranjenih je približno 175 podobnih pesmi, od katerih jih 64 temelji na različnih knjigah Svetega pisma, zlasti na Stari zavezi. Ta pomembni korpus je prva pesniška predelava Svetega pisma v madžarskem jeziku, pri kateri je bilo vzpostavljeno ravnovesje med zvestobo svetopisemskemu besedilu in ciljem doseči najmočnejši estetski užitek poslušalcev.

Cilj te predstavitve je primerjati priredbe glede na prikazovanje čustev strahu, jeze, ljubezni, želje itd. do Boga in ljudi, v razmeroma majhnem





delu teh pesmi v besedilih, ki temeljijo na Esterini knjigi (3 pesmi), Juditini knjigi (2 pesmi) ali na eni od Makabejskih knjig (6).

Poleg analize specifičnega besedišča bomo skušali preveriti tudi, ali se prikaz močnih čustev odraža s kakšnim posebnim učinkom v rimah. Ali so avtorji skušali občutke svojih junakov v najbolj spektakularnih prizorih odražati tako, da so jih upodobili z verzifikacijo? In kako? Ali bomo v pesmih istega avtorja ali v besedilih, ki temeljijo na isti temi, našli več skupnih vzorcev?

CV ENG: Levente Seláf is Assistant Professor of Comparative and Early Hungarian Literature at the ELTE University of Budapest. After completing his PhD at Paris-Sorbonne University (2003), he turned back to Hungary, and he had since then several research stays in the Netherlands, Germany, France, the Czech Republic, and Spain. His focus concerns the history of poetical genres, especially in the fields of medieval and Early Modern French, Occitan, and Hungarian literature. Among his publication stands out his book on medieval French and Occitan pious songs: *Chanter plus haut: La chanson religieuse vernaculaire au Moyen Age*, Paris, Champion, 2008. Recently (2021–2024) he was leading a four-year research project dedicated to Old Hungarian epic poetry.

CV SLO: Levente Seláf je docent za primerjalno in zgodnjo madžarsko književnost na Univerzi ELTE v Budimpešti. Po doktoratu na Univerzi Paris-Sorbonne (2003) se je vrnil na Madžarsko, od takrat pa je večkrat raziskovalno gostoval na Nizozemskem, v Nemčiji, Franciji, na Češkem in v Španiji. Ukvarja se z zgodovino pesniških zvrsti, zlasti na področju srednjeveške in zgodnjesodobne francoske, okcitanske in madžarske književnosti. Med njegovimi objavami izstopa knjiga o srednjeveških francoskih in okcitanskih nabožnih pesmih *Chanter plus haut: La chanson religieuse vernaculaire au Moyen Age*, Paris, Champion, 2008. Pred kratkim (2021–2024) je vodil štiriletni raziskovalni projekt, posvečen staroogrski epski poeziji.





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Čustvenizirana podoba Abrahama v 1QapGen

Prispevek predstavlja nadgradnjo in razširitev (avtorjeve) razprave z naslovom »Podoba Abrahama v kumranski apokrifni Genezi (1QapGen)«. V kanonični Genezi Abrahamova čustva, ko mu faraon vzame ženo, niso opisana (1 Mz 12,14sl.). Apokrifna Geneza drugače predstavlja čustveno zaznamovano podobo Abrahama z omembo njegove žalosti, bridkega joka, solz (1QapGen 20,10-12), kar pomeni, da je Abrahamova podoba v apokrifu v razmerju do kanonične »čustvenizirana«. Esenski avtor je z dodajanjem čustev želel odstraniti vsakršne dvome o Abrahamovih resničnih namenih. V kanonični različici je namreč Abraham po odvzemu Sare obogatel, »zaradi nje je [faraon] lepo ravnal z Abramom: dobil je drobnico in govedo, osle, hlapce in dekle, oslice in kamele« (1 Mz 12,16). Dodatek v obliki Abrahamovih čustev lahko razumemo kot opravičilo oz. pojasnilo za njegovo ravnanje pred faraonom.

Emotionalized image of Abraham in 1QapGen

This paper is an extensification of (the author's) paper entitled "The Image of Abraham in the Genesis Apocryphon (1QapGen)." In the canonical Genesis, Abraham's emotions when his wife is taken away by Pharaoh are not described (Gen 12:14). The apocryphal Genesis – quite differently – presents an emotionalized image of Abraham with references to his sorrow, his weeping, his tears (1QapGen 20:10-12). By adding emotion(s), the Essene author wanted to remove any doubt regarding Abraham's true intentions. In the canonical version, Abraham became rich after Sarah was taken away from him, "for her sake he [Pharaoh] dealt well with Abram, and he had sheep, oxen, male donkeys, male and female slaves, female donkeys, and camels" (Gen 12:16). The addition of Abraham's feelings can be seen as an apology, an "alibi" for his behaviour before Pharaoh.





CV SLO: Samo Skralovnik je študiral na Teološki fakulteti Univerze v Ljubljani in Filozofski fakulteti Univerze v Mariboru. Leta 2015 je doktoriral na Teološki fakulteti Univerze v Ljubljani (s semantično analizo hebrejskih korenov *ḥmd* in *'wh*, prvi označuje dinamiko pohlepa, želje po večanju imetja, drugi vitalne človeške potrebe, želje povezane z obstojem in ohranitvijo). Leta 2022 je njegovo doktorsko raziskavo z naslovom *The Meaning and Interpretation of Desire in the Bible (The Semantic Study of ḥmd and 'wh Word Fields)* izdala založba Lexington Books (Rowman & Littlefield) v zbirki Jewish Studies. Leta 2012 (ponovno 2015) je bil izvoljen v naziv asistenta pri Katedri za Sveto pismo in judovstvo, 2017 (ponovno 2022) v naziv docenta. Od leta 2015 deluje kot pomočnik glavnega in odgovornega urednika v uredniškem odboru revije *Edinost in dialog*, recenzirane znanstvene revije Inštituta Stanka Janežiča, od 1. oktobra 2021 kot njen glavni in odgovorni urednik.

CV ENG: Samo Skralovnik studied at the Faculty of Theology, UL and the Faculty of Arts, UM. He received his PhD from the Faculty of Theology, UL in 2015 (with a semantic analysis of the Hebrew roots *ḥmd* and *'wh*, the former denoting the dynamics of greed, the desire to increase one's possessions, the latter the vital human needs, the desires related to existence and preservation). In 2022, his doctoral research in English, *The Meaning and Interpretation of Desire in the Bible (The Semantic Study of ḥmd and 'wh Word Fields)*, was published by Lexington Books (Rowman & Littlefield) in the Jewish Studies series. In 2012 (reappointed in 2015), he was elected to the rank of Assistant Professor in the Department of Bible and Judaism, and in 2017 (reappointed in 2022), he was elected to the rank of Associate Professor. Since 2015, he has served on the editorial board of *Unity and Dialogue*, the peer-reviewed scholarly journal of the Stank Janežič Institute, as Assistant Editor-in-Chief and Editor-in-Chief, and as its Editor-in-Chief and Editor-in-Chief from 1 October 2021.





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Emotions in Prayer: Francisco de Osuna, Teresa of Jesus and the Spirituality of the Recollection (*recogimiento*) of the Spanish *Golden Age*

Teresa of Jesus is a renowned author of mystical writings on prayer who lived in 16th-century Spain. According to her own testimony, *The Third Spiritual Alphabet* by Francisco de Osuna was the book she regarded as her *master*, significantly influencing her understanding of faith and shaping her practice of prayer.

The Third Spiritual Alphabet served as a manual teaching a method of prayer that the Franciscan author termed *recollection*. This approach to prayer goes far beyond reciting prayers at designated hours. Its goal is the integration of the entire person in all their dimensions so that, with an undivided heart, they may love God. As such, *recollection* also encompasses the emotional sphere of the one who prays.

This emotional dimension manifests both positively, when prayer, carried on the wings of joy, easily ascends to God, and negatively, when emotions seem to hinder it. Since the method of recollection focuses on lived experience, it offers a treasure trove of practical guidelines for managing emotions in spiritual life, which, despite the passage of time, remain valuable for developing a life of prayer. In this paper, based on selected writings of Francisco de Osuna and Teresa of Jesus, I will discuss their understanding of emotions in prayer.

Research funded by the National Science Centre 2022/45/N/HS1/03420.

Čustva v molitvi: Francisco de Osuna, Terezija Avilska in duhovnost premišljevanja (*recogimiento*) španskega zlatega veka

Terezija Avilska je znana avtorica mističnih spisov o molitvi, ki je žive-la v Španiji v 16. stoletju. Po njenem pričevanju je bila *Tretja duhovna abeceda* Francisca de Osuna knjiga, ki jo je imela za svojo učiteljico in





je pomembno vplivala na njeno razumevanje vere ter oblikovala njeno prakso molitve.

Tretja duhovna abeceda je služila kot priročnik, ki je učil metodo molitve in jo je frančiškanski avtor poimenoval »premišljevanje« (recolección). Ta pristop k molitvi daleč presega recitiranje molitev ob določenih urah. Njegov cilj je integracija celotne osebe v vseh njenih razsežnostih, da bi lahko z nerazdeljenim srcem ljubila Boga. Kot takšen vključuje tudi čustveno razsežnost molivca.

Ta čustvena razsežnost se kaže tako pozitivno, ko se molitev, ki jo nosijo krila veselja, zlahka dviga k Bogu, kot negativno, kadar čustva molitev ovirajo. Ker se metoda premišljevanja osredotoča na živo izkušnjo, ponuja pravo zakladnico praktičnih smernic za obvladovanje čustev v duhovnem življenju, ki kljub času ostajajo dragocene za rast molitvenega življenja. Ta prispevek bo na podlagi izbranih spisov Francisca de Osune in Terezije Avilske osvetlil njuno razumevanje čustev v molitvi.

Raziskavo financira Nacionalni znanstveni center 2022/45/N/HS1/03420.

CV ANG: Jacek Rafał Szewczyk is a PhD candidate at the Pontifical University of John Paul II in Kraków. He holds a master's degree in Theology from the John Paul II Catholic University of Lublin, where he pursued doctoral studies in spirituality and patristics, completing the program with a Licentiate in Theology. His current research focuses on Christian mysticism, particularly the spirituality of Francisco de Osuna, Teresa of Jesus, and other representatives of the recogimiento movement, for which he received a grant from the Polish National Science Centre. He is especially interested in the influence of *The Third Spiritual Alphabet* on the writings of St. Teresa of Jesus and Carmelite spirituality more broadly. His academic interests also include Christian anthropology, the relationship between faith and culture, the development of Early Modern prayer practices, their relevance today, as well as the application of contemporary psychology in describing the experience of faith. He is also interested in computational stylometric studies of Spanish texts on prayer from the late 15th and early 16th centuries.

CV SLO: Jacek Rafał Szewczyk je doktorski študent na Papeški univerzi Janeza Pavla II. v Krakovu. Magistriral je iz teologije na Katoliški univerzi Janeza Pavla II. v Lublinu, kjer je opravljal tudi doktorski študij s področja duhovnosti in patristike ter program zaključil z licenciatom iz teologije. Njegove trenutne raziskave so osredotočene na krščansko mistiko, zlasti na





duhovnost Francisca de Osune, Terezije Avilske in drugih predstavnikov gibanja »**recogimiento**«, za kar je prejel štipendijo Poljskega nacionalnega centra za znanost. Posebej ga zanima vpliv *Tretje duhovne abecede* na spisje sv. Terezije Jezusove in širše na karmeličansko duhovnost. Njegova akademska zanimanja vključujejo tudi krščansko antropologijo, razmerje med vero in kulturo, razvoj molitvenih praks v zgodnjem novem veku in njihov današnji pomen, pa tudi uporabo sodobne psihologije pri opisovanju izkustva vere. Prav tako se posveča stilometričnim raziskavam španskih besedil o molitvi iz poznega 15. in zgodnjega 16. stoletja.





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Čustva v luči Pravilnika za katehezo

Prispevek se osredotoča na vlogo čustev v katehezi in njihov pomen v skladu z novim Pravilnikom za katehezo, ki poudarja celostni pristop k verouku, v katerem so čustva prepoznana kot ključni element. Zgodovinsko gledano so čustva v verskem poučevanju prisotna že dolgo, saj predstavljajo povezavo med intelektualnim znanjem in osebno duhovno izkušnjo. V preteklosti pa so jih pogosto dojemali kot izziv pri poučevanju vere, saj so bila pogosto videna kot nekaj, kar lahko ovira objektivno razumevanje verskih nauk. Vendar pa se je skozi čas razvilo spoznanje, da čustva ob ustrezni obravnavi lahko obogatijo versko izkušnjo in poglobijo duhovno življenje posameznika.

Danes je priznavanje čustev v katehezi ključno za celovit pristop k verouku, saj čustva omogočajo globljo osebno povezanost z verskimi vsebinami. Pravilnik za katehezo izrecno poudarja njihovo integracijo v katehetski proces. Kateheza ne nagovarja več samo razuma, ampak tudi srce vernikov, kar omogoča, da se posamezniki z vero povežejo na osebni ravni ne le intelektualno, ampak tudi čustveno. Ta pristop ima velik pomen za sodobno evangelizacijo, ki se ne osredotoča zgolj na prenos informacij, ampak tudi na oblikovanje globokih duhovnih in čustvenih vezi z nauki.

Med učinkovitimi metodami vključevanja čustev v katehezo so interaktivno učenje, refleksivne metode ter uporaba umetnosti in glasbe. Te metode omogočajo, da verniki izkušajo verske resnice na čustveni ravni. Pripovedovanje zgodb in igranje vlog sta pri tem še posebej učinkovita, saj omogočata, da verniki verske resnice ne le razumemo, temveč tudi občutimo. Zgodbe in dramske igre ponujajo prostor za globoko osebno refleksijo in omogočajo, da se posamezniki vživijo v verske izkušnje, ki jih nato doživljajo na čustveni ravni. Poleg tega umetnost in glasba nudita izrazne kanale za globljo duhovno izkušnjo, ki lahko občutno poglobi posameznikovo povezanost z Bogom in vero.

V prihodnosti se pričakuje, da bo kateheza še bolj temeljila na razvoju čustvene inteligence, saj je pomembno, da kateheti razvijejo sposobnost prepoznavanja in ustreznega odzivanja na čustvene potrebe svojih učencev.





Z ustreznim usposabljanjem kateheti postanejo sposobni ustvariti okolje, kjer se učenci ne le učijo verskih resnic, ampak se lahko z njimi tudi čustveno povežejo. Pravilnik za katehezo ponuja konkretne smernice za vključitev čustvenih in duhovnih elementov v učni proces, kar omogoča prilagodljiv in dinamičen pristop.

Zaključek prispevka poudarja, da čustva niso le dodatek k verski vzgoji, temveč njen sestavni del. Njihova ustrezna vključitev v katehezo vodi k celostni veri, ki združuje razum, srce in duhovno izkušnjo. Čustva v katehezi omogočajo globlji osebni stik z Bogom in verovanjem, kar pripomore k trajnemu duhovnemu razvoju in rasti posameznika.

Emotions in the Light of the Catechesis Guidelines

The paper focuses on the role of emotions in catechesis and their significance in accordance with the new Catechesis Guidelines, which emphasize a holistic approach to religious education in which emotions are recognized as a key element. Historically, emotions have long been present in religious teaching, as they form a connection between intellectual knowledge and personal spiritual experience. In the past, however, they were often perceived as a challenge in teaching faith, as they were seen as something that could hinder an objective understanding of religious teachings. However, over time, the realization has developed that emotions, when properly addressed, can enrich the religious experience and deepen an individual's spiritual life.

Today, the recognition of emotions in catechesis is crucial for a comprehensive approach to religious education, as emotions enable a deeper personal connection with religious content. The Catechesis Guidelines explicitly emphasize their integration into the catechetical process. Catechesis no longer addresses only the intellect but also the heart of the faithful, allowing individuals to connect with their faith on a personal level, not only intellectually but also emotionally. This approach is of great importance for modern evangelization, which focuses not only on the transfer of information but also on forming deep spiritual and emotional connections with the teachings.

Among the effective methods of incorporating emotions into catechesis are interactive learning, reflective methods, and the use of art and music. These methods allow the faithful to experience religious truths on an emotional level. Storytelling and role-playing are particularly effective in





this regard, as they enable the faithful not only to understand but also to feel the religious truths. Stories and dramatic plays offer space for deep personal reflection and allow individuals to immerse themselves in religious experiences, which they then experience on an emotional level. In addition, art and music provide expressive channels for a deeper spiritual experience, which can significantly enhance an individual's connection with God and faith.

In the future, it is expected that catechesis will increasingly focus on the development of emotional intelligence, as it is important for catechists to develop the ability to recognize and appropriately respond to the emotional needs of their students. With proper training, catechists will be able to create an environment where students not only learn religious truths but also emotionally connect with them. The Catechesis Guidelines offer specific directions for integrating emotional and spiritual elements into the learning process, which enables a flexible and dynamic approach.

The conclusion of the paper emphasizes that emotions are not just an addition to religious education but an integral part of it. Their proper inclusion in catechesis leads to a holistic faith that integrates the mind, heart, and spiritual experience. Emotions in catechesis allow for a deeper personal connection with God and the faith, contributing to the lasting spiritual development and growth of the individual.

CV SLO: Andrej Šegula je leta 1993 diplomiral na Teološki fakulteti Univerze v Ljubljani s področja dogmatične teologije (mentor prof. dr. Anton Štrukelj, komentor Andrej Kropelj). Diplomsko naloga ima naslov *Podobe Boga pri sv. Frančišku*. V letih 1998–2000 je opravil magistrski študij na inštitutu Lumen Vitae v Bruslju, ki je povezan s Katoliško univerzo v Louvnu. Magistrsko nalogo *Spremljanje mladih v duhu sv. Frančiška Asiškega* je zagovarjal leta 2001 (mentor Guy van Hoomissen), nostrificirana je bila leta 2002. Doktorski študij je vpisal leta 2002 na Teološki fakulteti Univerze v Ljubljani. Disertacijo *Pedagoški postopki v odnosu do avtoritete in pokorščine v Frančiškovi duhovnosti* je pod mentorstvom prof. dr. Stanka Gerjolja uspešno zagovarjal 22. marca 2006. Leta 2005 je bil izvoljen v naziv asistenta pri katedri za oznanjevalno teologijo in se zaposlil na Teološki fakulteti Univerze v Ljubljani. Ponovno je bil izvoljen v ta naziv v letih 2008 in 2011, leta 2013 pa v naziv docenta za pastoralno in oznanjevalno teologijo. Od leta 2014 je član Društva vzhodnoevropskih pastoralnih teologov (PosT Netzwerk), od 2015 pa član Équipe Européenne de Catéchèse.





CV ANG: Andrej Šegula graduated in 1993 from the Faculty of Theology of the University of Ljubljana in the field of Dogmatic Theology (mentor Prof. Dr. Anton Štrukelj, commentator Andrej Kropej). The title of his thesis was *Images of God in St. Francis*. In 1998-2000 he completed my master's studies at the Lumen Vitae Institute in Brussels, which is affiliated with the Catholic University of Louvain. He defended his master's thesis *Accompanying Young People in the Spirit of St. Francis of Assisi* in 2001 (supervised by Guy van Hoomissen), and it was published in 2002. He completed his doctoral studies at the Faculty of Theology of the University of Ljubljana in 2002. He successfully defended his dissertation *Pedagogical Procedures in Relation to Authority and Obedience in Franciscan Spirituality* on 22 March 2006 under the supervision of Prof. Dr. Stanko Gerjolj. In 2005 he was elected Assistant Professor at the Chair of Annunciation Theology and took up a position at the Faculty of Theology. He was re-elected in 2008 and 2011, and in 2013 he was elected Assistant Professor of Pastoral and Annunciation Theology. He has been a member of the Society of Eastern European Pastoral Theologians (PosT Netzwerk) since 2014 and a member of the Équipe Européenne de Catéchèse since 2015.





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The Power and Influence of Emotion in Islamic Understanding

Human beings are creatures with emotions. These emotions appear in different forms in human life. According to the understanding of Islam, humans are created with a certain characteristic from birth. This is called “fitrat” (nature) in the Islamic religion. “Fitrat” is the ability to distinguish right from wrong, real from fake, and to perceive the existence of a superior Creator. “Fitrat” is the potential source of all abilities found in humans. All emotions in humans draw their power from this source. Human beings are equipped with emotions such as chastity, anger, envy, love, shame, fear and trust, which are essentially caused by need. The fact that humans, equipped with these emotions, are inclined to both evil and good puts them in a complicated situation. Thus, emotions that are not used in their proper place can be influenced by bad impulses. Islam recommends that some emotions be emphasized and others be suppressed.

The Quran teaches that the feeling of knowing one’s Lord and lovingly obeying Him is natural and that emotions should generally be balanced under the control of the mind and beautified with religious feelings. These feelings are discussed in detail in many verses of the Quran. In some places, emotions that seem to be opposites actually play a complementary role. For example, fearing and loving the Creator are important for human happiness when done properly. The difference between religious fear and other types of fear is that the concern felt for God does not involve moving away from Him but rather getting closer to Him. Love is another feeling that feeds the religious feeling the most. Love includes the desire to be attached to and united with God, respect for nature and people as a requirement of believing in Him, compassion and admiration. While the lives of many prophets – such as Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, Zechariah, John, Jesus and Muhammad – are narrated in the Quran, their different feelings are also frequently emphasized. The hadiths, which are the secondary sources of Islam, also emphasize the different feelings in the words of the Prophet Muhammad. Prophet Muhammad





stated in a hadith that the strong one is not the one with physical strength but the one who controls his emotions in times of anger. In this study, the importance of the understanding of emotion in Islam will be discussed within the framework of the Quran and hadith texts, which are the main sources of Islam, and the tradition of Islamic thought.

Moč in vpliv čustev v islamskem razumevanju

Ljudje smo bitja s čustvi. Ta čustva se v človeškem življenju pojavljajo v različnih oblikah. Po razumevanju islama je človek od rojstva ustvarjen z določeno lastnostjo. To se v islamski veri imenuje »fitrati« (narava). »Fitrati« je sposobnost razločevanja pravega od napačnega, resničnega od lažnega in poznavanja obstoja višjega Stvarnika. »Fitrati« je potencialni vir vseh sposobnosti, ki jih najdemo pri ljudeh. Vsa čustva pri ljudeh črpajo svojo moč iz tega vira. Človeška bitja so opremljena s čustvi, kot so čistost, jeza, zavist, ljubezen, sram, strah in zaupanje, ki jih v bistvu povzročajo potrebe. Dejstvo, da so ljudje, opremljeni s temi čustvi, nagnjeni tako k zlu kot dobremu, jih postavlja v zapleten položaj. Tako lahko na čustva, ki niso uporabljena na primernem mestu, vplivajo slabi impulzi. Islam priporoča, da se nekatera čustva poudarijo, druga pa potlačijo.

Koran uči, da je občutek, da človek pozna svojega Gospoda in ga ljubeče uboga, naraven in da je treba čustva na splošno uravnovežiti pod nadzorom uma in jih okrepiti z verskimi občutki. O teh občutkih se podrobno razpravlja v številnih odlomkih Korana. Ponekod imajo čustva, ki se zdijo nasprotna, v resnici komplementarno vlogo. Tako sta na primer strah pred Stvarnikom in ljubezen do Njega pomembna za človeško srečo, če se pravilno izvajata. Razlika med verskim strahom in drugimi vrstami strahu je v tem, da pozornost na Boga ne vključuje oddaljevanja od njega, temveč približevanje njemu. Ljubezen je še en občutek, ki najbolj hrani verski občutek. Ljubezen vključuje željo po navezanosti in združitvi z Bogom, spoštovanje narave in ljudi kot zahtevo za vero vanj, sočutje in občudovanje. Čeprav Koran pripoveduje predvsem o življenjih mnogih prerokov, kot so Adam, Noe, Abraham, Izak, Jakob, Jožef, Mojzes, David, Salomon, Zaharija, Janez, Jezus in Mohamed, pa so pogosto poudarjena tudi njihova različna čustva. Tudi hadisi, ki so sekundarni viri islama, poudarjajo različna čustva v besedah preroka Mohameda. Prerok Mohamed je v hadisu dejal, da ni močan tisti, ki ima fizično moč, ampak tisti, ki obvladuje svoja čustva v času jeze. V tej študiji bo obravnavan pomen razumevanja čustev





v islamu v okviru Korana in hadiskih besedil, ki so glavni viri islama, ter tradicije islamske misli.

CV ENG: Ahmet Türkan graduated from Selçuk University, Faculty of Theology in 2000. He completed his MA in 2003 and his PhD in 2011. In 2013, he started working as an Assistant Professor in the Department of History of Religions at Dumlupınar University, Faculty of Theology, and became an Associate Professor in 2018 and a professor in 2023. In addition to his duties as a member of the Senate and Head of the Library Department at Dumlupınar University, he also served as the Head of the Department of Philosophy and Religious Sciences and Vice Dean at the Faculty of Theology at the same university. In 2021, he started working at the Department of History of Religions at the Faculty of Theology at Konya Necmettin Erbakan University. Ahmet Türkan currently serves as the Head of the Department of History of Religions at the Faculty of Theology at Necmettin Erbakan University, as well as the Founding Board Member of the Theology Accreditation Agency, which accredits Islamic Theology Programs around the world.

CV SLO: Ahmet Türkan je leta 2000 diplomiral na Teološki fakulteti Univerze Selçuk. Magistrski študij je zaključil leta 2003, doktorskega pa leta 2011. Leta 2013 je začel delati kot docent na Oddelku za zgodovino religij na Teološki fakulteti Univerze Dumlupınar, leta 2018 je postal izredni profesor, leta 2023 pa profesor. Poleg dolžnosti člana senata in vodje knjižničnega oddelka na univerzi Dumlupınar je opravljal tudi naloge vodje oddelka za filozofijo in verske vede ter prodekana na Teološki fakulteti iste univerze. Leta 2021 je začel delati na Oddelku za zgodovino religij na Teološki fakulteti Univerze Konya Necmettin Erbakan. Ahmet Türkan je trenutno predstojnik Oddelka za zgodovino religij na Teološki fakulteti Univerze Necmettin Erbakan ter član ustanovnega odbora Agencije za akreditacijo teologije, ki akreditira programe islamske teologije po vsem svetu.





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Občutenje samote v grški tragediji

Prispevek bo s tekstualno-interpretacijsko analizo izbranih mest iz del grških dramatikov Ajshila, Sofokla in Evripida poskušal razgrniti različne vidike samote in njenega občutenja. Uvodoma bo postavljeno vprašanje o narativni vlogi samote v obravnavanih tragedijah, o tem, kako dramske osebe same izražajo občutenje samote in kako doživljajo samoto drugih, o tem, kako samota vpliva na mišljenje in čustvovanje tistega, ki je sam, in kako njegova samota vpliva na tiste, ki z njim pridejo v stik. Nakazano bo razlikovanje med faktičnim, moralnim in eksistencialnim vidikom samote, ki gradijo večplastnost njenega doživljanja, kot ga lahko opazujemo pri dramskih junakih atenskih tragedov. Ti trije vidiki ustrezajo samoti v smislu odsotnosti ostalih ljudi, samoti v prepuščenosti samemu sebi v drami odločitve in z njo povezane negotovosti ter samoti med drugimi, v kateri enoten dramski svet razpada na posamezne svetove dramskih likov, tako da ti v njem niso drug ob drugem, temveč drug mimo drugega v posamezniškosti svojih dramskih pozicij. Ob obravnavanih mestih tragiških besedil bo zagovarjano stališče, da večplastnost samote odraža večplastnost kvazirealne eksistence dramskih likov in dramskega dogajanja samega. Nakazano bo tudi, da se hkrati z vprašanjem samote postavlja vprašanje vedenja oziroma spoznanja: Kako samota vpliva na spoznanje samega sebe, drugih, sveta in bogov, njihovega delovanja in njihove volje? In v zvezi s tem: kako se prek izkušnje samote razkrijejo globlji temelji človeške skupnosti, človeške polis?

Perception of Solitude in Greek Tragedy

This paper attempts to present various aspects of solitude and its perception in Greek tragedy, using textual, interpretive, and semantic analysis of selected passages from the works of Aeschylus, Sophocles and Euripides. At the beginning, the narrative role of solitude in the tragedies discussed





will be questioned: How do dramatic characters express a feeling of solitude and how do they experience the solitude of others? How does solitude affect the thoughts and feelings of the one who is alone and how does it affect the others who come into contact with him? The factual, ethical, and existential aspects of solitude will be pointed out as informing a multi-layered perception of solitude as can be observed in the dramatic heroes of the Athenian tragedians. The aspects of solitude indicated correspond, firstly, to solitude as the absence of others, secondly, to solitude as being left to oneself in the drama of decision, in which uncertainty is an integral part, and, thirdly, to solitude as being among others at the very moment when the unity of the dramatic world disintegrates into the individual worlds of the dramatic characters, so that they no longer exist side by side, but pass each other by in the individuality of their own dramatic positions. Subsequently, the view is taken that the multi-layered solitude reflects the multi-layered complex of the quasi-real existence of dramatic characters and the dramatic action itself. Multi-layered solitude will be shown as leading dramatic characters to the question of their own nature, that is to say, to the question of who they really are, the question of “who” being posed on two inseparable levels: the general one in the sense of knowing the human nature as such, and the individual one in the sense of knowing the individuality of dramatic characters’ fate. General humanness is not known, felt, and cast in the melee of a drama, but through the irreplaceable instance of individuality. This points to a transition to the broader question of knowledge in Greek tragedy: How does solitude affect knowledge of oneself, others, the world, and the gods, their actions and their will? Is, therefore, solitude in Greek tragedy represented as a special disposition which allows for a deeper grasp of reality? If this is the case, does the figure of the lonely one not have a fundamental significance for the human community, for the polis? Is it not through the experience of solitude that some deeper foundations of any truly human polis manifest themselves?

CV SLO: Sergej Valijev, magister klasične filologije, je zaposlen kot mladi raziskovalec na Inštitutu za slovensko literaturo in literarne vede ZRC SAZU. Trenutno pripravlja doktorsko disertacijo, v kateri se posveča bivanjski osamitvi dramskih likov ter oblikam in mejam spoznanja v grški tragediji. V središču njegovega raziskovalnega zanimanja so antična tragedija in njena recepcija, naratologija, fenomenologija in eksistencializem.





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Sveti Maksim Grk (1469–1556): O molitvi svete Ane

V tem prispevku se bomo osredotočili na razjasnitev edinstvenega asketskega pogleda svetega Maksima Grka na liturgično-mistagoško stvarnost, ki se kaže v njegovi eksegezi starozavezne pesniške molitve (H)Ana (1 Sam 2,1-11; zlasti verzi 1-2 in 6-9), ki je še danes sestavni del liturgičnega kanona in obveznega branja. Slednja je povezana tudi z notranjim premišljevanjem in iskanjem duše.

V središču te študije je poglobljena obravnava edinstvene Maksimove interpretacije, ki to liturgično pesem predstavlja kot globoko potrditev brezpogojne in bistvene odvisnosti (celo popolne odvisnosti) človeštva od Božje volje in odločitve. To spodbudi stimulatивно vprašanje človekove svobodne volje, ki je bilo v 15. in 16. stoletju v središču pomembne intelektualne razprave renesančnih humanistov, v obdobju, ko je o tem razmišljal tudi Maksim Grk. Njegova trditev, da je sprejetje takšne religiozne drže lahko sredstvo za boj proti napačnim, zavajajočim in celo heretičnim vraževnim prepričanjem, je bila še posebej pomembna v času renesanse, ko je bil vpliv astrologije na napovedovanje usode vseprisoten. To trditev je utemeljeval s svojim globokim poznavanjem narave in njenih pojavov, za katere je trdil, da so vsaj do določene mere odvisni od nebesnega ozvezdja, kar je utemeljeval tudi s svojim poznavanjem narave in naravnih pojavov, ki so lahko le do določene mere odvisni od konstelacije zvezd, tj. položaja planetov.

Poleg tega se je Maksim o tem astrološkem vprašanju lahko skliceval na ustrezno bizantinsko literaturo, pa tudi na zelo pomembna svetopisemska besedila. Ta besedila predstavljajo bistveno jedro njegovega razmišljanja in osebnega pojmovanja pravoslavne teologije.





Saint Maximus the Greek (1469–1556): On the Prayer of Saint Anna

In this paper, the focus will be on elucidating Saint Maximus the Greek's unique ascetic perspective on the liturgical-mystagogical reality, as evidenced by his exegesis of the Old Testament poetical prayer of (H)Anne (1 Sam 2:1-11; particularly verses 1-2 and 6-9), which continues (still today) to be an integral component of the liturgical canon and mandatory reading. The latter is also linked to inner contemplation and soul-searching.

The focus of this study is an in-depth examination of the unique interpretation of Maximus, who presents this liturgical poem as a profound affirmation of humanity's unconditional and essential dependence (even total dependence) on the will and choices of God. This prompts the stimulating question of man's free will, which was at the centre of an important intellectual debate among Renaissance humanists in the 15th and 16th centuries, a period in which Maximus the Greek also reflected on the matter. His assertion that adopting such a religious stance could serve as a means of combating false, misleading, and even heretical superstitious beliefs, was particularly salient during the Renaissance, when the influence of astrology in predicting fate was pervasive. He substantiated this claim by invoking his profound knowledge of nature and its phenomena, which, he posited, were contingent, at least to a certain extent, on the celestial constellation of stars and planets. He also justified this with his knowledge of nature and natural phenomena, which could only depend to a certain extent on the constellation of the stars, i.e., the position of the planets.

Furthermore, Maximus is able to refer to relevant Byzantine literature on this astrological issue, as well as to the very important biblical texts. These texts represent the essential core of his own thinking and personal concept of Orthodox Theology.

CV SLO: Dr. Neža Zajc je avtorica šestih znanstvenih monografij s področja (staro)slovanske zgodovine, kulture, jezika in teologije, zadnja je izšla pri ruski založbi, v ruskem jeziku: *Žitje protopopa Avvakuma: ruska tradicija na preizkušnji*, Ljubljana, Založba ZRC, ZRC SAZU, 2009; *Krogozor slovanske besede: preizkušnja renesančnega humanizma skozi prerez opusov besedil Primoža Trubarja in Maksima Greka*, Ljubljana: Založba ZRC, ZRC SAZU, 2011; *Slovanska podoba besede: sile upodabljanja v nekem slovanskem jeziku XVI. stoletja*, Ljubljana: Založba ZRC, ZRC SAZU, 2012; *Jezikovne etude, variacije in rime A. V. Isačenka*, Ljubljana: Inštitut





za civilizacijo in kulturo – ICK, 2015; *Uvod v poetiko Anne A. Ahmatove*, 1. izd. Ljubljana: Založba ZRC, ZRC SAZU, 2015; *Žizn' prepodobnogo Maksima Greka i ego trudy*, Moskva, 2017.

Objavljala je v znanstvenih mednarodnih večavtorskih monografijah; uredila je 6 znanstvenih mednarodnih večavtorskih monografij; organizirala je 5 mednarodnih znanstvenih srečanj, konferenc, simpozijev, večkrat je bila povabljen kot osrednja govornica na mednarodnih konferencah, trikrat kot predavateljica na tujih univerzah. Sodelovala je v mednarodnih projektih, v osebnih bibliografskih podatkih ima več kot 270 znanstvenih enot. Celotna bibliografija za obdobje 2002–2023: dr. Neža Zajc [30800] (cobiss.net)

CV ENG: Dr. Neža Zajc is the author of six academic monographs in the field of (Old) Slavic history, culture, language and above all in the field of historical Theology. The most recent of these was published in Russian by a Russian publishing house (*The Life of the Episcopope (the Protopope) Avvakum (Habacuck): Russian Tradition on Trial*, Ljubljana, ZRC Publishing House, ZRC SAZU, 2009; *The Wor(l)d view of the Slavonic Word: The Trial of Renaissance Humanism through with the Cross-Insight into the Opus of Texts of Primož Trubar and St. Maximus the Greek*, Ljubljana: ZRC Publishing House, ZRC SAZU, 2011; *The Slavic Image of the Word: The Representation in a Slavic Language of XVI Century*, ZRC, ZRC SAZU, 2012; *Language Etudes, Variations and Rhymes by A. V. Issachenko*, Ljubljana: Institute for Civilisation and Culture – ICK, 2015; *Introduction to the Poetics of Anna A. Akhmatova*, 1st ed. Ljubljana: ZRC Publishing House, ZRC SAZU, 2015; *Zhizn' prepodobnogo Maksima Greka i ego Trudy*, Moscow, 2017.

She has published extensively in the field, contributing to international scientific multi-authored monographs on multiple occasions. She has edited six such monographs and organized five international scientific meetings, conferences and symposia. Her expertise is recognized internationally, as evidenced by her multiple invitations as a keynote speaker at conferences and as a lecturer at foreign universities on three occasions. She has participated in international projects and has more than 270 scientific articles in her personal bibliography. The complete bibliography for the period 2002–2024 can be found at Dr. Neža Zajc [30800] (cobiss.net).





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Čustveni svet brontejevskega byronskega junaka: primerjava gospoda Rochestra in Heathcliffa

Byronski junak, literarni arhetip junaka, zasnovan na liku angleškega pesnika lorda Byrona, predstavlja zmes številnih priljubljenih arhetipov iz obdobja romantike (Thorslev 1962), ki so ga v svojih delih plodno uporabljale sestre (npr. Ceron 2010; Stoneman 2011). Prispevek uporablja korpusno analizo kot empirični temelj za karakterizacijo notranjega čustvenega sveta dveh znanih byronskih junakov sester Brontë – gospoda Rochestra in romana *Jane Eyre*, ki ga je napisala Charlotte Brontë, in Heathcliffa iz romana *Viharni vrh*, katerega avtorica je Emily Brontë. Primarni cilj prispevka je ugotoviti, kako govor gospoda Rochestra in Heathcliffa izraža njuno byronsko osebnost, kako doživljata čustva in tegobe, kako izražata ljubezen, kakšne narave je ljubezen, ki jo čutita do svojih izbrank, ter katere vzporednice lahko zasledimo med njima in kaj ju dela izrazito različna. Analizirane jezikovne značilnosti obeh izbranih likov temeljijo na korpusih njunega govora, za obdelavo podatkov pa je uporabljeno korpusno orodje Sketch Engine. Korpusna analiza je narejena na podlagi n-gramov, ki identificirajo pogosta zaporedja besed, in pogostnostnih seznamov besedišča, ki izpostavljajo najpogostejše rabljene besede vsakega od likov. Za poglobljeno analizo smo uporabili ključne besede in besedne zveze, saj te razkrivajo unikatne in specifične jezikovne vzorce, pri čemer govor enega vedno primerjamo z drugim likom kot referenčnim korpusom. Rezultate najprej interpretiramo in postavimo v kontekst za vsak lik posebej, kar razkrije njune edinstvene jezikovne značilnosti. Nato sledi primerjalna analiza, s katero identificiramo podobnosti in razlike med obema byronskima likoma na podlagi podatkov iz korpusa. Obravnavane značilnosti kažejo, da se v Heathcliffovem govoru odražajo občutki nezadostnosti, brutalnosti, tekmovalnosti in obsedenosti z drugimi ljudmi, okrutnost in želja po maščevanju pa zameglita ljubezen do Catherine, ki je postavljena na drugi tir, medtem ko je pri gospodu Rochestru očitno, da je neomajno predan ljubljeni osebi, hkrati pa ga mučijo dogodki iz preteklosti. Na koncu se mu vendarle uspe znebiti občutkov izdaje in zagrenjenosti, tako da





najde uteho v poduhovljenosti ter predanosti in ljubezni do Jane. Vsaka od naštetih analitičnih metod razkriva zanimive razlike v njunem govoru in prikaže, kako se temačnost in burno čustveno doživljanje byronskega lika izkazuje v gospodu Rochesteru in Heathcliffu, ter tako prispeva nov vpogled v trajno zapuščino teh dveh likov.

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The Emotional World of a Brontëan Byronic Hero: a Comparison of Mr. Rochester and Heathcliff

The Byronic Hero, a literary hero archetype based on the English poet Lord Byron, is a mixture of many archetypes that were popularized during the Romantic period (Thorslev 1962) and was famously used in the works of the Brontë sisters (e.g., Ceron 2010; Stoneman 2011). The paper uses corpus analysis as the empirical basis for aiding in the characterization of the Brontë's best-known Byronic Heroes – Charlotte Brontë's Mr. Rochester from *Jane Eyre*, and Emily Brontë's Heathcliff from *Wuthering Heights*. The primary aim of the paper is to determine how Mr. Rochester's and Heathcliff's speech reflect their Byronic personalities, how they experience emotions, their desolation, how they express love and what is the nature of the affection that they feel toward their respective love interests by exploring both the parallels that can be drawn between them and what makes them distinctly different. The corpus analysis is based on the corpora of character speech, and the Sketch Engine corpus tool is used to process the data and perform detailed analyses such as n-grams, which identify common sequences of words, and word frequencies, which highlight the most frequently used words by each character. Additionally, keywords and multi-word expressions are examined to uncover unique and defining linguistic patterns. The results are first interpreted and discussed separately for each character, highlighting their individual linguistics features and unique attributes. Following this, a comparative analysis is conducted to identify the similarities and differences





between the two characters based on the corpus data. The discussed features show that Heathcliff's speech reflects his feelings of inadequacy, brutality, competition and obsession with other people, while his cruelty and desire for revenge diminish and discredit the love he has for Catherine. In the case of Mr. Rochester, it is evident that he is undyingly devoted to the woman he loves, while also being tortured by his past. In the end, he manages to rid himself of feelings of betrayal and bitterness and finds solace in spirituality and in devotion and love for Jane. Each of these analytical methods exposes interesting differences in their speech, illustrating how both Mr. Rochester and Heathcliff embody the dark and brooding traits of the Byronic Hero as well as the archetype's tumultuous inner world, offering fresh insights into the enduring legacy of these characters.

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3. Thorslev, Peter L. 1962. *The Byronic Hero: Types and Archetypes*. Minneapolis: University of Minnesota Press.

CV SLO: Petra Zajc je študentka zadnjega letnika magisterija na Oddelku za anglistiko in amerikanistiko Filozofske fakultete Univerze v Ljubljani. Njena raziskovalna področja obsegajo študije književnosti, s posebnim poudarkom na karakterizaciji in ustvarjanju likov. Trenutno se najbolj osredotoča na gotsko književnost in novi literarni žanr temačnega akademskega romana.

Monika Kavalir je izredna profesorica za angleški jezik na Oddelku za anglistiko in amerikanistiko Filozofske fakultete Univerze v Ljubljani. Doktorirala je leta 2014 na Univerzi v Ljubljani in deluje na področjih korpusnega in zgodovinskega jezikoslovja, sociolingvistike, stilistike in medkulturne komunikacije. V zadnjem času se ukvarja s korpusnimi pristopi h karakterizaciji, gradnji slovenskega podkorpusa International Corpus of Learner English, posrednim literarnim prevodom kot povezovalnim elementom v medkulturnem sporazumevanju in jezikovnimi stališči do nematernih govorcev angleščine v Londonu v 18. in 19. stoletju. Trenutno jo najbolj zanimajo jezikovna stališča govorcev angleščine kot drugega/tujega jezika ter status in lastništvo angleščine v globaliziranem svetu.





CV ENG: Petra Zajc is an MA student of English at the Department of English, University of Ljubljana. Her research interests lie in literature studies, with a particular focus on characterization. Currently, her work is focused on Gothic literature and the newly emerging genre of dark academia.

Monika Kavalir is Associate Professor of English Language and Linguistics at the Department of English, University of Ljubljana, Slovenia. She received her PhD in 2014 from the University of Ljubljana and works in the fields of corpus and historical linguistics, sociolinguistics, stylistics, and intercultural communication. Her recent projects include corpus approaches to characterization, the Slovene subcorpus of the International Corpus of Learner English, indirect literary translation as a mediator in intercultural communication, and language attitudes toward non-native speakers of English in 18th- and 19th-century London. Currently, her main interest is language attitudes among L2 speakers of English and the status and ownership of English in a globalized world.



