

MEDNARODNA ZNANSTVENA KONFERENCA  
*MEĐUNARODNA ZNANSTVENA KONFERENCIJA*

ZBORNIK POVZETKOV  
*ZBORNIK SAŽETAKA*

**PSIHOLOGIJA RELIGIJE IN PASTORALE:  
MED ZNANSTVENIM RAZISKOVANJEM IN  
PASTORALNO PRAKSO**

***PSIHOLOGIJA RELIGIJE I PASTORALA:  
IZMEĐU ZNANSTVENOG ISTRAŽIVANJA I  
PASTORALNE PRAKSE***

Logarska Dolina, Slovenija, 2026

Mednarodna znanstvena konferenca

**PSIHOLOGIJA RELIGIJE IN PASTORALE: MED ZNANSTVENIM RAZISKOVANJEM IN PASTORALNO PRAKSO**

*Zbornik povzetkov znanstvenih prispevkov*

22.–24. junija 2026

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Međunarodna znanstvena konferencija

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*Zbornik sažetaka znanstvenih radova*

22. – 24. lipnja 2026

Logarska Dolina, Slovenija

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International Scientific Conference

**PSYCHOLOGY OF RELIGION AND PASTORAL CARE: BETWEEN SCIENTIFIC RESEARCH AND PASTORAL PRACTICE**

*Book of Scientific Paper Abstracts*

22–24 June 2026

Logarska Dolina, Slovenia

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**Urednik / Editor:** Damijan Ganc

**Programski odbor in recenzenti / Program Committee and Peer Reviewers:**

dr. Drago Jerebic (predsednik), dr. Josip Bošnjaković, dr. Josip Šimunović, dr. Damijan Ganc, dr. Gina Šparada

**Izdaja / Edition:** 1. spletna izdaja (PDF) / 1st online edition (PDF)

**Kraj in leto izdaje / Place and year of publication:** Ljubljana, Đakovo, 2026

**Izdajatelj / Publishers:** Teološka fakulteta Univerze v Ljubljani / Katolički bogoslovni fakultet u Đakovu

**Dostopno na / Available at:**

[https://www.teof.uni-lj.si/uploads/ZBORNIK\\_povzetkov\\_PSIHOLOGIJA\\_RELIGIJE\\_IN\\_PASTORALE.pdf](https://www.teof.uni-lj.si/uploads/ZBORNIK_povzetkov_PSIHOLOGIJA_RELIGIJE_IN_PASTORALE.pdf)

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CIP

Kataložni zapis o publikaciji (CIP) pripravili v Narodni in univerzitetni knjižnici  
COBISS.SI-ID 289056259  
ISBN 978-961-7167-41-2 (Teološka fakulteta, PDF)

Mednarodna znanstvena konferenca

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**TEOF**

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**KATOLIČKI BOGOSLOVNI FAKULTET U ĐAKOVU**

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## **'Spiritual Bypassing': kadar duhovnost služi izogibanju psihični bolečini**

*prof. dr. Tomaž Erzar*  
*Teološka fakulteta, Univerza v Ljubljani*

Pojem duhovnega izogibanja oziroma *spiritual bypassinga* opisuje uporabo duhovnih ali religioznih praks za izogibanje neprijetnim čustvom, notranjim konfliktom, travmatičnim izkušnjam in psihološkemu delu na sebi. Izraz je uvedel John Welwood, ki je opozoril, da lahko duhovnost postane obrambni mehanizem, kadar posameznik z religioznim ali transcendentnim jezikom prekrije neprepoznano oziroma odrinjeno bolečino. Namesto integracije mišljenja, čustvovanja in vedenja pride do čustvene disociacije, idealizacije »pozitivnega stanja« ter zanikanja ranljivosti.

Sodobna psihologija duhovno izogibanje povezuje z obrambnimi mehanizmi, čustvenim izogibanjem in nizko toleranco do psihične stiske. Raziskave kažejo, da dolgotrajno potlačevanje čustev povečuje tveganje za anksioznost, depresivne simptome, težave v odnosih in zmanjšano avtentičnost posameznika. Posebej problematična je oblika religioznega izogibanja, pri kateri posameznik uporablja verske razlage za racionalizacijo trpljenja ali za izogibanje odgovornosti do sebe in drugih.

Svetopisemsko lahko pojav ponazorimo z zgodbo iz Jobove knjige, v kateri Jobovi prijatelji njegovo trpljenje pojasnjujejo s poenostavljenimi teološkimi razlagami, namesto da bi se nanj odzvali z empatijo in prisotnostjo. Zanimiva je tudi primerjava Jobovega soočanja s trpljenjem s Cankarjevo povestjo *Hlapec Jernej in njegova pravica*, v kateri se Jernejeva zgodba tragično konča tudi zato, ker ne najde empatičnega sogovornika.

Pristna duhovnost zato ne pomeni izogibanja bolečini, ranljivosti in notranjim konfliktom, temveč sposobnost zavestnega soočanja z njimi. Integrativni pristopi v psihoterapiji in duhovnem spremljanju poudarjajo pomen čustvene regulacije, telesnega zavedanja, odnosne pristnosti in psihološke integracije kot pogojev za zdravo duhovno življenje.

**Ključne besede:** duhovnost; čustva; izogibanje; ranljivost; trpljenje; Knjiga o Jobu; Ivan Cankar.

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## **Spiritual Bypassing: Spirituality as a Mechanism for Avoiding Psychological Pain**

The concept of spiritual bypassing refers to the use of spiritual or religious beliefs and practices to avoid painful emotions, inner conflicts, traumatic experiences, and psychological self-work. The term was introduced by John Welwood, who argued that spirituality can function as a defense mechanism when individuals use religious or transcendental language to cover unresolved emotional pain. Instead of fostering psychological integration, this process may lead to emotional dissociation, idealization of "positive states," and denial of vulnerability.

Contemporary psychology associates spiritual bypassing with defense mechanisms, emotional avoidance, and low tolerance for psychological distress. Research suggests that chronic emotional suppression increases the risk of anxiety, depressive symptoms, relational difficulties, and diminished authenticity. Particularly problematic is religious bypassing, in which theological explanations are used to rationalize suffering or to avoid personal and relational responsibility.

From a biblical perspective, the phenomenon can be illustrated through the Book of Job, in which Job's friends respond to his suffering with simplistic theological explanations rather than empathy and compassionate presence. An interesting comparison can be made between Job's confrontation with suffering and the fate of the main character in Ivan Cankar's novella *The Bailiff Yerney and His Rights* (1907), which ends tragically because Jernej fails to find an empathetic interlocutor.

Authentic spirituality requires the capacity to engage with suffering consciously and compassionately. Integrative approaches in psychotherapy and spiritual care therefore emphasize emotional regulation, embodied awareness, relational authenticity, and psychological integration as essential dimensions of healthy spiritual development.

**Keywords:** spirituality; bypassing; emotions; avoidance; vulnerability; suffering; Book of Job; Ivan Cankar.

## **Psihodinamsko promišljanje prispodobе o izgubljenom sinu**

*doc. dr. rer. nat. Dominik-Borna Ćepulić*  
*Hrvatsko katoličko sveučilište*

Prispodoba o izgubljenom sinu jedna je od najpoznatijih biblijskih priča u kojoj se tematizira snaga milosti, pokajanja i ljubavi. Često se interpretira kao prikaz odnosa Boga i ljudi koji su se na različite načine grijehom udaljili od Boga. Psihodinamska tradicija nudi dodatan mogući okvir za tumačenje ove prispodobе, koji na svaki lik prispodobе gleda kao na simbol jednog aspekta ličnosti unutar pojedinca, a ne kao na odvojene osobe.

Tako mlađi sin može reflektirati djelovanje ida, nagonskog dijela ličnosti koji se bori protiv ograničenja, traži autonomiju i užitak te u konačnici nekontrolirano potroši sve resurse, što se očituje u rasipanju baštine. S druge strane, stariji se sin može promatrati kao simbol superega, dijela ličnosti koji uključuje internalizirane društvene norme. Toga sina karakterizira kontrola nagona: poslušan je, poštuje pravila i služi, ali mu istodobno nedostaje autentičan odnos s ocem.

Prispodoba oslikava konflikt između prepuštanja impulsima, koje predstavlja mlađi sin, i nefleksibilnog održavanja kontrole, koje predstavlja stariji sin. Time može ukazivati na to da isključivo prepuštanje bilo kojemu od tih dvaju aspekata ličnosti vodi u izolaciju, izgubljenost i gubitak slobode. Istodobno, prispodoba se može interpretirati i kao sugestija da se razvoj ličnosti događa kroz spoznaju istine o sebi te kroz integraciju vlastitih potisnutih potencijala.

Taj se proces počinje očitovati u promjeni ponašanja mlađeg sina, odnosno u njegovu pokajanju i povratku ocu, ali i u ponašanju starijeg sina, odnosno u njegovu iskrenom izražavanju nezadovoljstva. U konačnici, otac je taj koji integrira i pomirbeno spaja suprotstavljene impulse unutar pojedinca, odnosno unutar obitelji, te vodi prema njezinu daljnjem rastu u ljubavi. Iz te perspektive, oca se može usporediti s arhetipom sebstva, koji nadilazi svaku pojedinu osobu i potiče psihički rast i integraciju.

**Ključne riječi:** prispodoba o izgubljenom sinu; psihodinamska teorija; id; superego; self.

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## **Psychodynamic reflection on the parable of the prodigal son**

The parable of the prodigal son is one of the most well-known biblical stories, exploring the power of mercy, repentance, and love. It is often interpreted as a depiction of the relationship between God and people who are in various ways separated from God through sin. The psychodynamic tradition provides an additional framework for interpreting the parable, treating each character not as a separate person, but as a symbol of a specific aspect of the individual's personality.

Thus, the younger son may be understood as reflecting the functioning of the id, the drive-based part of the personality that opposes limitations and seeks autonomy and pleasure, ultimately leading to the uncontrolled depletion of all resources, as expressed in the squandering of the inheritance. On the other hand, the older son may be understood as a symbol of the superego, the part of the personality comprising internalized social norms. This son is characterized by impulse control: he is obedient, respects rules, and serves, but also lacks an authentic relationship with his father.

The parable illustrates the conflict between surrendering to impulses, represented by the younger son, and inflexibly maintaining control, represented by the older son. It may therefore suggest that exclusive reliance on either of these two aspects of personality leads to isolation, a sense of being lost, and a loss of freedom. At the same time, the parable may be interpreted as suggesting that personality development occurs through the recognition of the truth about oneself and through the integration of one's repressed potentials.

This process begins to be reflected in the changed behavior of the younger son, namely in his repentance and return to the father, but also in the behavior of the older son, namely in his open expression of dissatisfaction. Ultimately, the father is the one who integrates and reconciles opposing impulses within the individual, that is, within the family, and leads it toward further growth in love. From this perspective, the father may be compared to the archetype of the self, which transcends each individual person and fosters psychological growth and integration.

**Keywords:** parable of the prodigal son; psychodynamic theory; id; superego; self.



## **Razlučivanje psihičkih i duhovnih dinamika života osobe kao suvremeni pastoralni kairos \***

*prof. dr. sc. Nikola Vranješ, asist. Marko Vuković, lic. theol.*  
*Katolički bogoslovni fakultet Sveučilišta u Zagrebu*

Postmoderni društveno-kulturni i pastoralni konteksti sve su više označeni složenim i sve češće vrlo izazovnim dinamikama i oblicima odnosa između psihičkih i duhovnih sastavnica osobe. Ta se složenost sve više uočava i u redovitim pastoralnim dinamizmima susreta i zajedništva Crkve, bilo da je riječ o sakramentalnim, molitvenim i slavljeničkim susretima, bilo da se radi o katehetskim i drugim odgojnim oblicima djelovanja ili pak o neformalnim oblicima susreta i zajedništva.

Pastoralna aktivnost Crkve prožeta je nastojanjem pomoći i pratnje osoba na putu cjelovitog življenja kršćanske vjere i sazrijevanja prema eshatološkom ispunjenju života. Razlučivanje psihičkih i duhovnih sastavnica osobe te njihova što prikladnijeg odnosa stoga se predstavlja kao istinski znak vremena i kao potreba koju danas posebice pojačava digitalno-virtualna matrica kulture.

U ovom se predavanju naznačeno razlučivanje predstavlja s ciljem uočavanja i istraživanja poveznica i izazova vezanih za odnos psihičkog i duhovnog u životu osobe, u vidu prinosa njezinu cjelovitom razvitku i sazrijevanju.

**Ključne riječi:** osoba; psihičke sastavnice; duhovne sastavnice; pastoral; *kairos*.

*\* Predavanje je održano u sklopu institucionalnog istraživačkog projekta „Kršćansko djelovanje u Crkvi i društvu kao čimbenik suodgovornosti i kohezije“ (CRODUCIK) Katoličkog bogoslovnog fakulteta Sveučilišta u Zagrebu.*

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## **Discernment of the Psychological and Spiritual Dynamics of the Human Person as a Contemporary Pastoral Kairos**

Postmodern socio-cultural and pastoral contexts are increasingly marked by complex and ever more challenging dynamics and forms of relationship between the psychological and spiritual dimensions of the human person. This complexity is becoming increasingly evident within the ordinary pastoral dynamics of encounter and communion in the Church, whether in sacramental, prayerful, and liturgical gatherings, in catechetical and other educational forms of activity, or in informal forms of encounter and fellowship.

The pastoral activity of the Church is permeated by the effort to assist and accompany persons on the path toward an integral living of the Christian faith and maturation in view of the eschatological fulfillment of life. The discernment of the psychological and spiritual dimensions of the person and of their most appropriate relationship thus emerges as a genuine sign of the

times and as a necessity that is today further intensified by the digital-virtual matrix of contemporary culture.

This paper presents the aforementioned discernment with the aim of identifying and examining the connections and challenges related to the relationship between the psychological and the spiritual in the life of the person, with a view to contributing to his or her integral development and maturation.

**Keywords:** person; psychological dimensions; spiritual dimensions; pastoral care; *kairos*.

## **Mladi ne prosijo najprej za tehnologijo: odnos, vključenost in dobro počutje kot temelji učenja v digitalni dobi \***

*prof. dr. Katarina Kompan Erzar*  
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V prispevku obravnavamo vprašanje, ali odrasli, zlasti v okviru izobraževalnih ustanov, razumejo potrebe mladostnikov v digitalni dobi. Pogosto namreč prihaja do pogleda na potrebe mladostnikov skozi prizmo tehnoloških rešitev, medtem ko mladostniki sami v ospredje postavljajo odnosne, čustvene in pedagoške pogoje kakovostnega učenja.

Izhodišče prispevka je teza, da digitalna orodja, vključno z virtualno resničnostjo, ne morejo nadomestiti varnega odnosa, učiteljeve čustvene prezence, smiselnosti učne izkušnje in možnosti aktivne sodelujočosti. V prispevku povezujemo interpersonalno nevrobiologijo in koncept socialnih možganov, Laeversov procesno usmerjeni model izkustvenega učenja ter kritične uvide o digitalni nasičenosti, kognitivni preobremenjenosti in izgubljanju prostora za pristen dialog.

Empirični del temelji na tematski analizi participativnih delavnic z dijaki in učitelji v treh slovenskih srednješolskih okoljih. Rezultati kažejo, da mladostniki digitalnih orodij ne zavračajo, vendar jih ne razumejo kot osrednji odgovor na svoje učne in razvojne potrebe. VR in druga digitalna orodja sprejemajo predvsem pogojno: kot podporo pri razumevanju težko predstavljaljivih, abstraktnih ali neposredno nedostopnih vsebin, ne pa kot nadomestek za učiteljevo razlago, dialog in osebni stik.

V ospredje postavljajo spoštljiv odnos, učiteljevo prezenco, jasno in življenjsko povezano razlago, varno razredno vzdušje, možnost izražanja mnenja, aktivno sodelovanje, humor, aktualnost in smiselnost znanja. Ugotovitve potrjujejo, da sta dobro počutje in vključenost ključna indikatorja kakovosti učne izkušnje ter pogoja globinskega učenja. Prispevek zato zagovarja pedagoško načelo, da digitalizacije šole ne smemo začeti pri orodju, temveč pri mladostniku. Digitalno ima vrednost takrat, ko podpira stik, smisel, refleksijo, vključenost in globlje razumevanje.

**Ključne besede:** potrebe mladostnikov; digitalizacija šole; pedagoški odnos; učiteljeva prezenca; dobro počutje in vključenost; smiselno učenje.

*\* Prispevek je nastal v okviru projekta »VR4Empathy«, ki ga sofinancira program Evropske unije Erasmus+.*

## **Young People Do Not First Ask for Technology: Relationship, Inclusion, and Well-Being as Foundations of Learning in the Digital Age**

Our presentation examines whether, in the digital age, adults often interpret adolescents' needs primarily through the lens of technological solutions, while adolescents themselves emphasise relational, emotional, and pedagogical conditions for meaningful learning. The central premise is that digital tools, including virtual reality, cannot replace the basic developmental conditions of learning: a safe relationship, the teacher's presence, the experience of being heard, meaningful learning experiences, and opportunities for active participation.

The theoretical framework brings together interpersonal neurobiology and the concept of the social brain, Laevers' process-oriented model of experiential education, and critical perspectives on digital saturation, cognitive overload, and the possible loss of genuine dialogue. The empirical part is based on a thematic analysis of participatory workshops with students and teachers in three Slovenian secondary-school contexts.

The findings show that adolescents do not reject digital tools, but they also do not perceive them as the central answer to their learning and developmental needs. Virtual reality and other digital tools are accepted mainly conditionally: as support for understanding abstract, complex, or otherwise inaccessible content, rather than as substitutes for teachers' explanations, dialogue, and personal contact.

What students place at the centre are respectful relationships, the teacher's presence, clear explanations connected to real life, a safe classroom atmosphere, opportunities to express opinions, active participation, humour, relevance, and meaningful knowledge. The results confirm that well-being and involvement are key indicators of the quality of the learning experience and essential conditions for deep-level learning.

The article therefore argues for a pedagogical principle according to which school digitalisation should not begin with the tool, but with the adolescent. Digital technology has educational value only when it supports contact, meaning, reflection, involvement, and deeper understanding. Used as a substitute for living relationships, it risks becoming another way in which adults miss adolescents' actual needs.

**Keywords:** adolescents' needs; school digitalisation; pedagogical relationship; teacher presence; well-being and involvement; meaningful learning.

## **Psihologija religioznosti kao udžbenički projekt: struktura, autorska mreža i dosadašnji tijek rada**

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Projekt pisanja udžbenika *Psihologija religioznosti* zamišljen je kao sustavan, suvremen i didaktički oblikovan doprinos razvoju psihologije religioznosti u akademskom i stručnom kontekstu. Cilj izlaganja je predstaviti dosadašnji tijek rada na udžbeniku, njegovu tematsku strukturu, organizaciju autorskog tima te metodološka i urednička načela kojima se projekt vodi.

Udžbenik je koncipiran kao višesuradničko djelo koje okuplja autore različitih stručnih profila, pri čemu svako poglavlje ili potpoglavlje obrađuje zasebnu tematsku cjelinu iz područja psihologijskog proučavanja religioznosti. Planirana struktura udžbenika obuhvaća temeljna pitanja psihologije religioznosti, uključujući određenje područja, povijesni razvoj i metode istraživanja, zatim glavne psihološke pristupe religioznosti, razvojne aspekte religioznosti kroz životna razdoblja, religijske fenomene, odnos religioznosti i mentalnog zdravlja, dispozicijske karakteristike, religioznost u hrvatskom kontekstu, izvaninstitucionalnu duhovnost, teme smrti i umiranja te povezanost religioznosti i emocija. Time se nastoji povezati teorijska, istraživačka i primijenjena perspektiva, uz naglasak na psihološkom razumijevanju religioznosti te na metodološkoj i svjetonazorskoj neutralnosti.

Posebna pozornost u projektu posvećena je ujednačavanju strukture autorskih priloga. Svako potpoglavlje predviđa glavni tekst organiziran u logične cjeline, pitanja za provjeru razumijevanja, korištenu literaturu prema standardu APA 7 te preporuke za daljnje čitanje. Takav pristup omogućuje da udžbenik bude koristan ne samo kao znanstveno-stručni pregled područja, nego i kao nastavno sredstvo za studente psihologije, teologije i srodnih društveno-humanističkih disciplina.

U izlaganju će se prikazati trenutačna raspodjela tema i autora, izazovi koordinacije višesuradničkog pisanja te daljnji koraci u razvoju rukopisa, uključujući uredničku provjeru, usklađivanje terminologije i pripremu za objavu.

**Ključne riječi:** psihologija religioznosti; udžbenik; religioznost; autorska suradnja; visokoškolska nastava.

## **Psychology of Religiosity as a Textbook Project: Structure, Author Network, and Current Progress**

The textbook project *Psychology of Religiosity* is conceived as a systematic, contemporary, and didactically structured contribution to the development of the psychology of religiosity within the academic and professional context. The aim of this presentation is to introduce the current progress of the textbook project, its thematic structure, the organization of the author network, and the methodological and editorial principles guiding the work.

The textbook is planned as a collaborative volume that brings together authors with different professional backgrounds, with each chapter or subchapter addressing a specific thematic unit within the psychological study of religiosity. The planned structure of the textbook includes the fundamental issues of the psychology of religiosity, such as the definition of the field, its historical development, and research methods. It also covers major psychological approaches to religiosity, developmental aspects of religiosity across the lifespan, religious phenomena, the relationship between religiosity and mental health, dispositional characteristics, religiosity in the Croatian context, non-institutional spirituality, death and dying, and the connection between religiosity and emotions.

In this way, the textbook seeks to integrate theoretical, empirical, and applied perspectives, with an emphasis on the psychological understanding of religiosity and a methodologically and worldview-neutral approach. Special attention within the project is devoted to the structural and stylistic harmonization of individual author contributions. Each subchapter is expected to include a main text organized into coherent sections, comprehension questions, references according to APA 7 style, and recommendations for further reading. This structure is intended to make the textbook useful not only as a scholarly and professional overview of the field, but also as a teaching resource for students of psychology, theology, and related social sciences and humanities.

The presentation will outline the current distribution of topics and authors, the challenges of coordinating a multi-author writing process, and the next steps in manuscript development, including editorial review, terminological harmonization, and preparation for publication.

**Keywords:** psychology of religiosity; textbook; religiosity; author collaboration; higher education teaching.

## **Blago krotkima: oni će baštiniti zemlju (Mt 5,5)**

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Blaženstvo „Blago krotkima: oni će baštiniti zemlju“ (Mt 5,5) jedno je od najizazovnijih Isusovih blaženstava jer se na prvi pogled čini nelogičnim. U svijetu u kojemu zemlju, moć i sigurnost često osvajaju agresivni, pohlepni i snažni, Isus upravo krotkima obećava baštinu zemlje. Međutim, biblijsko značenje krotkosti ne označava slabost, pasivnost ni nekritičku podložnost autoritetima. Hebrejski pojam *anavim* odnosi se na siromašne (Ravasi, 2016), potlačene, obespravljene i one koji trpe nepravdu, ali unatoč svemu zadržavaju povjerenje u Boga. Krotkost je stoga i društvena i duhovna kategorija.

Ovo blaženstvo snažno odjekuje i danas. Mnogi ljudi ostaju bez „zemlje“ – ne samo doslovno, kroz dugove, kredite, ovrhe, kocku ili siromaštvo, nego i simbolično, gubeći osjećaj dostojanstva, pripadnosti i sigurnosti. Mnogi napuštaju vlastiti dom i/ili zemlju jer se ondje više ne osjećaju kao ljudi na svome. Psalm 37 kaže: „Zemlju će posjedovati krotki, obilje mira oni će uživati“, povezujući krotkost s mirom i unutarnjom stabilnošću.

Isusova krotkost nije bijeg od stvarnosti, nego način življenja odnosa. „Učite se od mene jer sam krotka i ponizna srca“ (Mt 11,29). Krotkost znači odbaciti nasilje, pohlepu i dominaciju te izabrati služenje drugima (Maggi, 2016). Zato je povezana sa suvremenim konceptom *servant leadershipa* (Greenleaf, 2002) – vodstva koje služi, sluša, suosjeća i gradi zajedništvo. Krotkost nije kukavičluk, nego snaga koja proizlazi iz ljubavi. Kako ističe Norberto Bobbio, ona odbacuje destruktivnu borbu i bira put mira, dostojanstva i poštovanja svakog čovjeka.

U vremenu individualizma (Han, 2016) i natjecanja ovo blaženstvo poziva na drukčiju logiku života: čovjek nije stvoren za dominaciju nad drugima, nego za odnos, zajedništvo i solidarnost. Upravo takvi – krotki, ponizni i nenasilni – postaju istinski baštinici zemlje i mira.

**Ključne riječi:** krotkost; blaženstva; baština zemlje; siromašni i obespravljeni; služiteljsko vodstvo; nenasilje.

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## **Blessed are the meek, for they shall inherit the earth (Mt 5:5)**

The Beatitude “Blessed are the meek, for they shall inherit the earth” (Mt 5:5) is one of Jesus’ most challenging beatitudes because, at first glance, it seems illogical. In a world where land, power, and security are often seized by the aggressive, the greedy, and the strong, Jesus promises the inheritance of the earth precisely to the meek. However, the biblical meaning of meekness does not signify weakness, passivity, or uncritical submission to authority. The Hebrew term *anavim* refers to the poor (Ravasi, 2016), the oppressed, the deprived of rights, and those who suffer injustice, yet despite everything continue to trust in God. Meekness is therefore both a social and a spiritual category.

This beatitude strongly resonates today as well. Many people are left without “land” — not only literally, through debts, loans, foreclosures, gambling, or poverty, but also symbolically, by losing their sense of dignity, belonging, and security. Many leave their homes and/or countries because they no longer feel human in their own place. Psalm 37 says: “The meek shall inherit the land and delight themselves in abundant peace,” thus connecting meekness with peace and inner stability.

Jesus’ meekness is not an escape from reality, but a way of living relationships. “Learn from me, for I am meek and humble of heart” (Mt 11:29). Meekness means rejecting violence, greed, and domination, and choosing service to others (Maggi, 2016). For this reason, it is closely connected with the contemporary concept of servant leadership (Greenleaf, 2002) — leadership that serves, listens, empathizes, and builds community. Meekness is not cowardice, but strength that springs from love. As Norberto Bobbio emphasizes, it rejects destructive struggle and chooses the path of peace, dignity, and respect for every human person.

In an age of individualism (Han, 2016) and competition, this beatitude calls for a different logic of life: the human person was not created to dominate others, but for relationships, communion, and solidarity. Precisely such people — the meek, the humble, and the nonviolent — become the true inheritors of the earth and of peace.

**Keywords:** meekness; beatitudes; inheritance of the earth; the poor and the marginalized; servant leadership; nonviolence.



## **Med pristno vero in versko mobilizacijo: psihološki pogled na javno izražanje vere skozi prizmo modela notranjih družinskih sistemov (IFS) \***

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Prispevek obravnava krščanstvo kot javni fenomen v kontekstu sodobnih evropskih družb, posebej v primerih javnih molitev na trgih, pohodov za življenje, krščanskega aktivizma in sklicevanja politikov na krščanstvo. Osrednje raziskovalno vprašanje je, kako lahko model Internal Family Systems (IFS) prispeva k razločevanju med pristno javno pobožnostjo, krščanskim pričevanjem, odgovorno krščansko političnostjo ter versko držo, ki izhaja iz notranjih, nezavednih in nerazrešenih vzgibov.

Prispevek izhaja iz predpostavke, da javno sklicevanje na krščanstvo ni enoznačen pojav. Lahko je izraz vere, vesti, solidarnosti, poguma in zavzemanja za človekovo dostojanstvo, lahko pa postane tudi sredstvo osebne ali kolektivne obrambe, politične legitimacije, izključevanja, utrjevanja oblasti ali poglobljanja družbene polarizacije. Zato je potrebno interdisciplinarno razločevanje, ki vključuje teološko, psihološko in sociopolitično raven. Teološka raven odpira vprašanje pristnosti vere, pričevanja, razločevanja duhov in nevarnosti instrumentalizacije svetega. Psihološka raven s pomočjo IFS opozarja, da javno religiozno delovanje ni vedno le izraz zavestnih prepričanj, temveč je lahko povezano tudi z notranjimi deli, zaščitniki, izgnanci, ranjenostjo, strahom, sramom, potrebo po nadzoru, varnosti, priznanju ali pripadnosti. Sociopolitična raven pa pokaže, kako lahko religiozni simboli v sekulariziranem in polariziranem prostoru delujejo kot vir povezanosti, odpora, identitete ali konflikta.

Posebna pozornost je namenjena zadržanosti vernikov v Evropi, kjer so izkušnje samocenzure, stigmatizacije in stereotipa »nazadnjaštva« pogosto pomemben del religiozne subjektivnosti. V tem kontekstu je javna religioznost lahko izraz notranje svobode, poguma in pričevanja, lahko pa tudi obrambna reakcija na doživeto ponižanje, izgubo družbenega vpliva ali občutek ogroženosti. IFS omogoča bolj diferencirano razumevanje teh dinamik, saj religioznega izražanja ne patologizira, temveč raziskuje notranje motive, afekte in zaščitne strategije, ki ga lahko spremljajo.

Prispevek se zato osredotoča na vprašanje razločevanja: kdaj verska drža izhaja iz sebstva oziroma notranje umirjenosti, sočutja, jasnosti in odgovornosti, kdaj pa jo vodijo zaščitni deli, ki skušajo prikriti ali obvladati nerazrešeno ranjenost. Takšno razumevanje lahko pomaga pastoralni, teološki in družbeni refleksiji, da krščanske političnosti ne presoja zgolj po zunanjih oblikah, temveč tudi po notranji dinamiki, iz katere izhaja. IFS lahko tako prispeva k bolj odgovorni, manj polarizirani in bolj notranje diferencirani krščanski prisotnosti v javnem prostoru.

**Ključne besede:** Internal Family Systems; vera v javnem življenju; zaščitne strategije; psihološko razločevanje.

*\* Predavanje je održano u sklopu institucionalnog istraživačkog projekta „Kršćansko djelovanje u Crkvi i društvu kao čimbenik suodgovornosti i kohezije“ (CRODUCIK) Katoličkog bogoslovnog fakulteta Sveučilišta u Zagrebu.*

## **Between Genuine Faith and Religious Mobilization: A Psychological Perspective on the Public Expression of Faith Through the Lens of the Internal Family Systems (IFS) Model**

This paper examines Christianity as a public phenomenon in the context of contemporary European societies, particularly in cases of public prayer in town squares, pro-life marches, Christian activism, and politicians' references to Christianity. The central research question is how the Internal Family Systems (IFS) model can contribute to distinguishing between genuine public piety, Christian witness, responsible Christian political engagement, and a religious stance stemming from internal unconscious and unresolved impulses.

This paper is based on the premise that public references to Christianity are not a univocal phenomenon. They can be expressions of faith, conscience, solidarity, courage, and a commitment to human dignity, but they can also become means of personal or collective defense, political legitimization, exclusion, consolidation of power, or deepening of social polarization. Therefore, an interdisciplinary analysis is necessary, encompassing theological, psychological, and sociopolitical dimensions. The theological dimension raises questions regarding the authenticity of faith, witness, discernment of spirits, and the danger of instrumentalizing the sacred. The psychological level, with the help of IFS, points out that public religious activity is not always merely an expression of conscious beliefs, but can also be linked to inner parts, protectors, exiles, wounding, fear, shame, and the need for control, security, recognition, or belonging. The sociopolitical level, meanwhile, demonstrates how religious symbols in a secularized and polarized space can function as a source of connection, resistance, identity, or conflict.

Particular attention is paid to the reticence of believers in Europe, where experiences of self-censorship, stigma, and the stereotype of "backwardness" are often a significant part of religious subjectivity. In this context, public religiosity can be an expression of inner freedom, courage, and witness, but it can also be a defensive reaction to perceived humiliation, loss of social influence, or a sense of vulnerability. IFS enables a more nuanced understanding of these dynamics, as it does not pathologize religious expression but rather explores the inner motives, affects, and defense strategies that may accompany it.

The paper therefore focuses on the question of discernment: when does a religious stance stem from the Self—that is, from inner calm, compassion, clarity, and responsibility—and when is it driven by defensive parts that seek to conceal or manage unresolved wounding? Such an understanding can assist pastoral, theological, and social reflection in evaluating Christian political engagement not merely by its external forms, but also by the internal dynamics from which it arises. IFS can thus contribute to a more responsible, less polarized, and more internally differentiated Christian presence in the public sphere.

**Keywords:** Internal Family Systems; faith in public life; protective strategies; psychological differentiation.

## **Edukacijska psihologija i vjersko poučavanje \***

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Edukacijska psihologija primijenjena je grana psihologije koja proučava procese učenja i poučavanja, a obuhvaća više ključnih područja istraživanja i primjene. Danas među istraživačima prevladava mišljenje o edukacijskoj psihologiji kao samostalnoj psihologijskoj grani koja u područjima što ih uključuje sadrži i obilježja primijenjene znanosti. Temeljnu problematiku edukacijske psihologije čini učenje, kao i sve ono što je s tim procesom u određenoj svezi. U najširem smislu, učenje se javlja kao temeljni proces svakog odgoja i obrazovanja, odnosno edukacije, kao socijalizacije i humanizacije čovjeka (Grgin, 2004, 11).

Glavna područja edukacijske psihologije uključuju:

- proučavanje teorija učenja, procesa usvajanja znanja i vještina te optimalnih metoda poučavanja;
- razumijevanje kognitivnog, emocionalnog i socijalnog razvoja učenika, što je ključno za prilagodbu odgojno-obrazovnog rada;
- istraživanje čimbenika koji potiču učenike na učenje i postizanje boljih rezultata;
- razvoj i primjenu testova znanja, ocjenjivanje te evaluaciju postojećih obrazovnih programa;
- proučavanje razlika u sposobnostima, stilovima učenja i motivaciji te prilagodbu nastave potrebama darovitih učenika ili učenika s teškoćama;
- psihološke aspekte upravljanja razredom, discipline i klime u razredu.

Edukacijska psihologija također je usmjerena i na prevenciju te rješavanje problema u odgojno-obrazovnom sustavu.

U svjetlu izrečenoga promatrat će se vjersko poučavanje. Uz pomoć odabranih dokumenata opće i mjesne Crkve prikazat će se pozitivan, kreativan i nadasve potreban suodnos edukacijske psihologije i vjerskog poučavanja, koji se ostvaruje u prenošenju vjere i razvoju osobnosti učenika.

Dokumenti opće i partikularne Crkve donose smjernice za djelovanje u određenim područjima Crkve. Jedno od područja djelovanja Crkve jest osmišljavanje i provedba vjerskog odgoja i obrazovanja putem katoličkoga vjeronauka u školama i župne kateheze.

**Ključne riječi:** edukacijska psihologija; vjersko poučavanje; crkveni dokumenti; učenje; odgoj i obrazovanje.

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\* Predavanje je održano u sklopu institucionalnog istraživačkog projekta „Kršćansko djelovanje u Crkvi i društvu kao čimbenik suodgovornosti i kohezije“ (CRODUCIK) Katoličkog bogoslovnog fakulteta Sveučilišta u Zagrebu.

## **Educational Psychology and Religious Instruction**

Educational psychology is an applied branch of psychology that studies the processes of learning and teaching, encompassing several key areas of research and application. Today, the prevailing view among researchers is that educational psychology is an independent branch of psychology which, in many of the areas it encompasses, also has the characteristics of an applied science. The fundamental subject matter of educational psychology is learning, as well as everything related to that process. In the broadest sense, learning appears as the fundamental process of all upbringing and education, that is, of education as the socialization and humanization of human beings (Grgin, 2004, p. 11).

The main areas of educational psychology include:

- the study of learning theories, the processes of acquiring knowledge and skills, and optimal teaching methods;
- understanding the cognitive, emotional, and social development of students, which is crucial for adapting educational work;
- research into the factors that motivate students to learn and achieve better results;
- the development and application of knowledge tests, assessment methods, and the evaluation of existing educational programs;
- the study of differences in abilities, learning styles, and motivation, as well as the adaptation of teaching to the needs of gifted students or students with learning difficulties;
- psychological aspects of classroom management, discipline, and classroom climate.

Educational psychology is also focused on the prevention and resolution of problems within the educational system.

Religious instruction will be examined in light of the foregoing discussion. With the help of selected documents of the universal and local Church, the positive, creative, and above all necessary relationship between educational psychology and religious instruction will be presented, as realized in the transmission of faith and the development of students' personalities.

Documents of the universal and particular Church provide guidelines for action in specific areas of the Church's activity. One of these areas is the planning and implementation of religious upbringing and education through Catholic religious education in schools and parish catechesis.

**Keywords:** educational psychology; religious instruction; Church documents; learning; education.

## **Duhovnost, srčna koherenca in odpornost: psihofiziološki vidiki regulacije stresa \***

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Kronični stres, izgorelost in druge oblike psiholoških obremenitev predstavljajo enega pomembnejših izzivov sodobne družbe. V zadnjih desetletjih se je uveljavilo celostno razumevanje regulacije stresa, ki poudarja medsebojno povezanost telesnih, čustvenih, nevrofizioloških, odnosnih in duhovnih procesov. V tem okviru vse več pozornosti namenjajo psihofiziološki koherenci, interoceptiji ter polivagalni teoriji, ki prispevajo k boljšemu razumevanju samoregulacije, psihološke odpornosti in občutka varnosti.

Prispevek obravnava možnosti dialoga med sodobnimi spoznanji nevrokardiologije, psihologije in krščanske antropologije. Psihofiziološka koherenca označuje stanje usklajenega delovanja srca, možganov, dihanja, čustev in avtonomnega živčnega sistema ter je povezana z učinkovito regulacijo stresnih odzivov in psihološkim blagostanjem. Pomembno mesto ima tudi interoceptija, ki posamezniku omogoča zaznavanje notranjih telesnih signalov ter hitrejšo prepoznavanje in uravnavanje stresnih odzivov. Polivagalna teorija dodatno osvetljuje pomen občutka varnosti, kakovostnih medosebnih odnosov in koregulacije pri ohranjanju psihofiziološkega ravnovesja.

Prispevek osvetli tudi svetopisemsko razumevanje srca kot središča človekove osebnosti, kjer se prepletajo razum, čustva, volja, vest in odnos z Bogom. Namen prispevka ni dokazovanje teoloških resnic z nevroznanstvenimi spoznanji, temveč pokazati, da lahko dialog med znanostjo in teologijo prispeva k holističnemu razumevanju človeka. Posebno pozornost namenja vprašanju, kako lahko psihofiziološka koherenca podpira regulacijo čustvenih stanj pri posameznikih, ki so zaradi zgodnjih odnosnih izkušenj razvili manj prilagodljive vzorce odzivanja na stres. V razpravo so vključene tudi ugotovitve pilotnega raziskovalnega projekta, izvedenega na vzorcu staršev, ki nakazujejo možnosti krepitve samoregulacije s pomočjo usmerjenih psihofizioloških intervencij. Prispevek ob tem odpira vprašanje, kako lahko spoznanja o psihofiziološki koherenci, interoceptiji in občutku varnosti prispevajo k razvoju novih pristopov na stičišču pastoralne psihologije, psihoterapije in duhovnega spremljanja. V zaključnem delu predstavi možnosti njihovega vključevanja v pastoralno prakso, zlasti pri ustvarjanju varnih odnosov, krepitvi regulacije in psihološke odpornosti ter spremljanju posameznikov in skupnosti v različnih življenjskih stiskah. S prispevkom želimo prispevati k nadaljnjemu dialogu med sodobnimi znanstvenimi spoznanji in krščansko antropologijo ter spodbuditi razmislek o njunem pomenu za celostno razumevanje človeka in sodobno pastoralno prakso.

**Ključne besede:** psihofiziološka koherenca; nevrokardiologija; interoceptija; avtonomni živčni sistem; odpornost; duhovnost.

*\* Prispevek je nastal v okviru projekta »Psihofiziološka koherenca in zasvojenost s čustvenimi stanji pri starših«.*

## **Spirituality, Heart Coherence, and Resilience: Psychophysiological Aspects of Stress Regulation**

Chronic stress, burnout, and other forms of psychological strain represent one of the most significant challenges facing modern society. In recent decades, a holistic understanding of stress regulation has gained traction, emphasizing the interconnectedness of physical, emotional, neurophysiological, relational, and spiritual processes. Within this framework, increasing attention is being paid to psychophysiological coherence, interoception, and the polyvagal theory, which contribute to a better understanding of self-regulation, psychological resilience, and a sense of security.

This paper explores the possibilities for dialogue between contemporary insights from neurocardiology, psychology, and Christian anthropology. Psychophysiological coherence refers to a state of coordinated functioning of the heart, brain, breathing, emotions, and the autonomic nervous system, and is associated with effective regulation of stress responses and psychological well-being. Interoception also plays an important role, enabling individuals to perceive internal bodily signals and to more quickly recognize and regulate stress responses. The polyvagal theory further highlights the importance of a sense of safety, high-quality interpersonal relationships, and co-regulation in maintaining psychophysiological balance.

The presentation also sheds light on the biblical understanding of the heart as the center of the human personality, where reason, emotions, will, conscience, and one's relationship with God intertwine. The purpose of this article is not to prove theological truths using neuroscientific findings, but rather to show that dialogue between science and theology can contribute to a holistic understanding of the human person. It pays particular attention to the question of how psychophysiological coherence can support the regulation of emotional states in individuals who, due to early relational experiences, have developed less adaptive patterns of stress response. The discussion also includes findings from a pilot research project conducted with a sample of parents, which suggest possibilities for strengthening self-regulation through targeted psychophysiological interventions. In this context, the article raises the question of how insights into psychophysiological coherence, interoception, and the sense of safety can contribute to the development of new approaches at the intersection of pastoral psychology, psychotherapy, and spiritual accompaniment. In the concluding section, it presents possibilities for incorporating these insights into pastoral practice, particularly in fostering secure relationships, strengthening self-regulation and psychological resilience, and accompanying individuals and communities through various life challenges. With this presentation, we aim to contribute to the ongoing dialogue between contemporary scientific insights and Christian anthropology and to encourage reflection on their significance for a holistic understanding of the human person and contemporary pastoral practice.

**Keywords:** psychophysiological coherence; neurocardiology; interoception; autonomic nervous system; resilience; spirituality.

## **Neuroanatomske osnove poremećaja ličnosti: povezanost struktura mozga i psihopatologije**

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Poremećaji ličnosti predstavljaju trajne obrasce emocionalnog doživljavanja, mišljenja i ponašanja koji značajno utječu na interpersonalne odnose i svakodnevno funkcioniranje. Iako su dugo promatrani prvenstveno kroz psihološku perspektivu, suvremena neuroznanstvena istraživanja sve više ukazuju na važnu ulogu neurobioloških čimbenika u njihovom nastanku i održavanju. Razvoj metoda nadziranja i snimanja moždanih aktivnosti omogućio je detaljnije proučavanje povezanosti između pojedinih moždanih struktura i specifičnih obilježja poremećaja ličnosti.

Cilj ovog rada jest prikazati povezanost određenih dijelova mozga s karakteristikama različitih poremećaja ličnosti te analizirati neuroanatomske mehanizme koji se mogu dovesti u vezu s njima. Posebno se opisuje uloga prefrontalnog korteksa u regulaciji impulsa i emocija, osobito kod antisocijalnog, narcisoidnog i graničnog poremećaja ličnosti. Također se na poseban način razmatra funkcija amigdale u obradi straha te njezina povezanost s emocionalnom nestabilnošću, to jest s poremećajima kao što su paranojni poremećaj ličnosti, antisocijalni te granični poremećaj. Anteriorni cingularni korteks (ACC) — sudjeluje u empatiji, regulaciji emocija, donošenju odluka i kontroli ponašanja. Orbitofrontalni korteks — procjenjuje posljedice ponašanja, socijalne situacije i emocionalne reakcije drugih ljudi. Parijetalni režanj — obrađuje osjetne informacije i važan je za percepciju vlastitog tijela i prostora. Okcipitalni režanj — glavni centar za obradu vida i vizualnih informacija.

Budući da poremećaji ličnosti mogu imati i svoju neurobiološku osnovu, ili se mogu na toj razini manifestirati, potrebno je što bolje upoznati dijelove mozga koji mogu biti u povezanosti s određenim poremećajima. U radu će biti prikazana i recentna istraživanja koja ukazuju na promjene u funkcionalnoj povezanosti moždanih mreža kod osoba s poremećajima ličnosti, kao i potencijalna uloga genetskih i okolišnih čimbenika u razvoju neurobioloških promjena. Posebna pažnja posvetit će se utjecaju traumatskih iskustava iz ranog razvoja na strukturu i funkciju mozga. Takva saznanja mogu pomoći boljem razumijevanju ponašanja i emocionalnih reakcija osoba s poremećajima ličnosti u svakodnevnom životu.

**Ključne riječi:** poremećaji ličnosti; psihopatologija; mozak; emocije; impulsi.



## **Neuroanatomical Foundations of Personality Disorders: The Relationship Between Brain Structures and Psychopathology**

Personality disorders represent enduring patterns of emotional experience, thinking, and behavior that significantly affect interpersonal relationships and everyday functioning. Although they were long viewed primarily from a psychological perspective, contemporary neuroscientific research increasingly points to the important role of neurobiological factors in their development and maintenance. The advancement of methods for monitoring and imaging brain activity has enabled a more detailed examination of the relationship between specific brain structures and the characteristic features of personality disorders.

The aim of this paper is to present the relationship between certain parts of the brain and the characteristics of various personality disorders, as well as to analyze the neuroanatomical mechanisms that may be associated with them. Particular attention is given to the role of the prefrontal cortex in the regulation of impulses and emotions, especially in antisocial, narcissistic, and borderline personality disorders. The function of the amygdala in fear processing is also specifically examined, along with its connection to emotional instability and disorders such as paranoid personality disorder, antisocial personality disorder, and borderline personality disorder. The anterior cingulate cortex (ACC) is involved in empathy, emotion regulation, decision-making, and behavioral control. The orbitofrontal cortex evaluates the consequences of behavior, social situations, and the emotional reactions of other people. The parietal lobe processes sensory information and is important for the perception of one's own body and surrounding space. The occipital lobe is the main center for processing visual and sensory information.

Since personality disorders may also have a neurobiological basis, or may manifest at that level, it is important to gain a better understanding of the brain regions that may be associated with specific disorders. This paper will also present recent studies indicating changes in the functional connectivity of brain networks in individuals with personality disorders, as well as the potential role of genetic and environmental factors in the development of neurobiological changes. Special attention will be devoted to the influence of traumatic experiences during early development on brain structure and function. Such findings may contribute to a better understanding of the behavior and emotional reactions of individuals with personality disorders in everyday life.

**Keywords:** personality disorders; psychopathology; brain; emotions; impulses.



## Životni izazovi kroz obiteljske cikle

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Obitelj kao živa dinamična stvarnost svakodnevno je izložena promjenama koje zahtijevaju trajno prilagođavanje. Obiteljski ciklusi su dinamični događaji kroz koje prolazi obitelj tijekom života: osnivanje obitelji, rođenje prvoga i svakoga novog djeteta, odlazak djeteta u vrtić, školu, na studij, napuštanje doma zbog studija, posla, ženidbe, teške bolesti, financijske krize, posljedice rata, razne nesreće, smrti.

Zdravlje duha, duše i tijela briga je svih članova obitelji. Uredne higijenske i psihofizičke navike stječu se od rođenja i održavaju do kraja života. U čuvanju zdravlja i sprječavanju bolesti ranim otkrivanjem nekih poremećaja može se ako ne spriječiti onda bar ublažiti niz teškoća. Supružnici kao kreatori novoga života nalaze se trajno pred velikim izazovom odgovornog roditeljskog poziva: velikodušnosti i razboritosti. U dinamici obiteljskih odnosa izmjenjuju se međusobni odnosi supružnika, roditelja i djece, djedova, baka, rodbine i prijatelja.

Potreban je razgovor i dogovor o važnim životnim pitanjima: predbračnoj čistoći, planiranju obitelji, rađanju, dojenju, usvajanju djece, zajedničkom domu, raspolaganju vremenom, profesionalnom opredjeljenju, raspolaganju materijalnim sredstvima, odnosu prema roditeljima i rodbini. Govor djeci o spolnosti i smrti – tabu temama u obitelji – zahtijeva emocionalno zrele i upućene roditelje o potrebnim informacijama prilagođenim uzrastu djeteta.

Obiteljska molitva i vjerska pouka zahtijevaju svakodnevno izgrađivanje supružnika. Škola, učenje, osamostaljivanje, poticanje na rad s ljubavlju bez autoritarne prisile zahtijevaju uvažavanje potrebne slobode uz nadzor. Poštivanje osobne slobode zahtijeva povjerenje i samoprijegor. Autoritarni roditelji, posesivne majke i očevi narušavaju zdravo odrastanje djeteta uz nerijetke posljedice. Značajan je razborit odnos prema talentima djece i poštivanje njihove osobnosti uz razborito korištenje vremena.

Adolescentima je važan razgovor o tjelesnim promjenama, odrastanju, osamostaljivanju, odabiru zvanja. Molitva mladića i djevojaka pomaže u održavanju predbračne čistoće.

Ženidba, udaja, odlazak od kuće i uplitanje u život nove obitelji zahtijeva oprez kod roditelja koji svojom posesivnošću nerijetko mogu narušiti odnose u mladoj obitelji. Kriza srednje dobi roditelja se često preklapa s pubertetom djece. Obitelj praznog gnijezda nastaje nakon odlaska djece.

Život u obitelji uključuje zdravlje i bolest, radost i žalost, smrt i život u vjeri da nismo sami na putu i da je ovaj hod u ljubavi samo jedna etapa na putu prema potpunom zdravlju – vječnoj Božjoj ljubavi.

**Ključne riječi:** obitelj; obiteljski ciklusi; vjera; zdravlje; ljubav.

## Life Challenges Through Family Cycles

The family, as a living and dynamic reality, is constantly exposed to changes that require continuous adaptation. Family cycles are dynamic events through which a family passes during life: the formation of a family, the birth of the first and every subsequent child, a child's departure to kindergarten, school, or university, leaving home for studies, work, or marriage, serious illness, financial crises, consequences of war, various accidents, and death.

The health of the spirit, soul, and body is the responsibility of all family members. Proper hygiene and psychophysical habits are acquired from birth and maintained throughout life. In preserving health and preventing disease through the early detection of certain disorders, many difficulties can, if not be prevented, at least be alleviated. Spouses, as creators of new life, are continually faced with the great challenge of responsible parenthood: generosity and prudence. Within the dynamics of family relationships, the interactions between spouses, parents and children, grandparents, relatives, and friends continuously evolve.

Discussion and mutual agreement are necessary regarding important life issues: premarital chastity, family planning, childbirth, breastfeeding, adoption, the shared home, time management, professional choices, the management of material resources, and relationships with parents and relatives. Talking to children about sexuality and death—topics often considered taboo within families—requires emotionally mature parents who are informed and capable of providing age-appropriate information.

Family prayer and religious education require the daily spiritual growth of spouses. Schooling, learning, gaining independence, and encouraging work motivated by love rather than authoritarian pressure require respect for the necessary degree of freedom while maintaining supervision. Respecting personal freedom demands trust and self-sacrifice. Authoritarian parents, possessive mothers, and fathers can disrupt a child's healthy development, often with lasting consequences. A prudent attitude toward children's talents and respect for their individuality, together with wise use of time, are highly important.

For adolescents, conversations about bodily changes, growing up, independence, and career choices are essential. Prayer among young men and women helps preserve premarital chastity.

Marriage, leaving home, and interference in the life of a new family require caution on the part of parents, whose possessiveness can often disturb relationships within a young family. The midlife crisis of parents frequently overlaps with the puberty of their children. The "empty nest" family phase begins after children leave home.

Life within a family includes health and illness, joy and sorrow, death and life in the faith that we are not alone on our journey, and that this walk in love is only one stage on the path toward complete healing—eternal divine love.

**Keywords:** family; family cycles; faith; health; love.

## **Ko ljudje iščejo pristnost: govorica avtentičnosti kot priložnost za pastoralno poslušanje in razločevanje**

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Prispevek izhaja iz opažanja, da je avtentičnost postala eden od pomembnih načinov, kako sodobni človek govori o sebi, veri, Cerkvi in pastoralni praksi. Ljudje z njo pogosto izražajo željo po veri, ki ni le podedovana navada ali zunanja verska praksa, temveč nekaj osebno sprejetega, živega in resnicoljubno živetega. Hkrati lahko sklicevanje na avtentičnost razkriva ranjeno zaupanje, odpor do religioznega pretvarjanja ter zahtevo po skladnosti med oznanilom in dejanskim življenjem vernikov, pastoralnih delavcev in cerkvenih skupnosti.

Prispevek zagovarja, da avtentičnosti v pastorage ne smemo prehitro zavrnilo kot izraza sodobnega individualizma, prav tako pa je ne moremo preprosto sprejeti kot samostojnega merila krščanskega življenja. Bolj ustrezno jo je razumeti kot pastoralni signal, ki kliče k poslušanju, interpretaciji in razločevanju. Interdisciplinarni uvidi pri tem pokažejo, da avtentičnost ni samo notranji občutek iskrenosti. Taylor opozarja, da potrebuje obzorja pomena, Guignon jo razume kot socialno vrlino, Goffman in Alexander poudarjata, da se verodostojnost prepozna v odnosih in interakciji, Rogers pa pokaže, da pristnost ne pomeni nefiltrirane spontanosti, temveč kongruentno navzočnost z mejami.

Od tod sledi teološki premik: končno merilo avtentičnega življenja v veri ni zgolj skladnost s samim seboj, temveč resnicoljubnost pred Bogom, hoja za Kristusom in odgovorno življenje v občestvu. Svetopisemski motivi pri tem ponujajo štiri pomembne smeri razločevanja: iskrenost srca pred Bogom, ki presega zgolj zunanji videz; skladnost besede in življenja; Kristus kot merilo resnice; ter občestvo vere kot prostor odgovornega življenja, molitve, pričevanja in pripadnosti. V tem okviru je uporabljena tudi Capperjeva krščanska antropologija avtentičnosti, po kateri avtentičnost ni zgolj notranji občutek, temveč življenje od Boga navdihnene osebe v odnosih in odgovornosti.

Pastoralna naloga zato ni v tem, da vsako sklicevanje na avtentičnost preprosto potrdi ali zavrne. Treba je iti globlje in razločevati, ali se za njim kaže rana, hrepenenje, odpor, klic k notranjemu zorenju, potreba po popravni krivic ali beg pred odgovornostjo. Poseben poudarek je namenjen tudi pastoralnim delavcem: njihova pristnost ni v spontanem samorazkrivanju, temveč v mejah, samopreverjanju, superviziji, duhovnem spremljanju in služenju, ki ne kaže nase, ampak onkraj sebe – h Kristusu.

**Ključne besede:** avtentičnost; pristnost; pastoralna teologija; pastoralno razločevanje; krščansko življenje.

## **When People Seek Genuineness: The Language of Authenticity as an Opportunity for Pastoral Listening and Discernment**

The paper starts from the observation that authenticity has become one of the important ways in which contemporary people speak about themselves, faith, the Church, and pastoral practice. Through this language, people often express a desire for faith that is not merely an inherited habit or an external religious practice, but something personally appropriated, living, and truthfully embodied. At the same time, appeals to authenticity may disclose wounded trust, resistance to religious pretense, and a demand for coherence between proclamation and the actual lives of believers, pastoral workers, and ecclesial communities.

The paper argues that authenticity in pastoral practice should not be dismissed too quickly as an expression of contemporary individualism. Yet it also cannot be simply accepted as an independent criterion of Christian life. It is better understood as a pastoral signal that calls for listening, interpretation, and discernment. Interdisciplinary perspectives help to show that authenticity is not merely an inner feeling of sincerity. Taylor stresses that authenticity requires horizons of significance; Guignon understands it as a social virtue; Goffman and Alexander show that credibility is recognized in relationships and interaction; and Rogers reminds us that genuineness does not mean unfiltered spontaneity, but congruent presence held within appropriate boundaries.

From here, the paper makes a theological turn: the final measure of authentic life in faith is not simply consistency with oneself, but truthfulness before God, discipleship in Christ, and responsible life within communion. Biblical motifs offer four important directions for discernment: sincerity of heart before God, which goes beyond outward appearance; coherence between word and life; Christ as the measure of truth; and the community of faith as a space of responsible life, prayer, witness, and belonging. In this framework, Christy Capper's Christian anthropology of authenticity is also used to show that authenticity is not merely an inner feeling, but the life of a God-inspired person lived in relationship and responsibility.

The pastoral task, therefore, is not simply to affirm or reject every appeal to authenticity. It is necessary to go deeper and discern whether such an appeal reveals a wound, a longing, resistance, a call to inner growth, a need for reparation, or an escape from responsibility. Particular attention is also given to pastoral workers: their authenticity does not consist in spontaneous self-disclosure, but in boundaries, self-examination, supervision, spiritual accompaniment, and service that does not point to itself, but beyond itself — to Christ.

**Keywords:** authenticity; genuineness; pastoral theology; pastoral discernment; Christian life.

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