

Bogoslovni vestnik

Theological Quarterly
EPHEMERIDES THEOLOGICAE

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Glasilo Teološke fakultete Univerze v Ljubljani

Letnik 84

2024 • 2

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2

Letnik 84
Leto 2024

Glasilo Teološke fakultete Univerze v Ljubljani

Ljubljana 2024

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Pregledni znanstveni članek/Article (1.02)

Bogoslovni vestnik/Theological Quarterly 84 (2024) 2, 239—252

Besedilo prejeto/Received:05/2024; sprejeto/Accepted:06/2024

UDK/UDC: 177.61

DOI: 10.34291/BV2024/02/Borstner

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Bojan Borstner and Jana Vrdoljak

Addressing Agape in Relation to Humanity

Obravnava agape v odnosu do človeštva

Abstract: The paper explores the Christian notion of *agape*. The main thesis examines how love for one's neighbour reflects one's comprehension of humanity and highlights the limits of our understanding of humanity. Within the Christian tradition, *agape* is portrayed as a neighbourly love that transcends the social mores or rules of conduct within a given society. In this paper, *agape* is situated in the cognitive theory of emotions and is conceived as universal human love characterized by the preparedness to acknowledge the common shared humanity of fellow human beings and the manifestation of that acknowledgement. The limits of our understanding of humanity will be illustrated through examples of epistemic injustice that demonstrate the failure to recognize someone else's humanity.

Keywords: *agape*, neighbourly love, self-love, universality of love, humanity, epistemic injustice

Povzetek: Prispevek se ukvarja s krščanskim pojmovanjem ljubezni tipa *agape*. V okviru glavne teze raziskujemo, kako ljubezen do bližnjega odraža pojmovanje človečnosti in hkrati tudi meje našega razumevanja človečnosti. Znotraj krščanske tradicije je *agape* predstavljena kot ljubezen do bližnjega, ki presega meje družbenih norm oziroma pravil vedanja znotraj določene družbe. Prispevek *agape* umešča v okvir kognitivne teorije čustev in jo razume kot univerzalno človeško ljubezen. Meje našega razumevanja človečnosti so ponazorjene s primeri, iz katerih je razvidna epistemična nepravilnost, ki izraža neuspeh v prepoznavanju človečnosti drugega.

Ključne besede: *agape*, ljubezen do bližnjega, ljubezen do sebe, univerzalnost ljubezni, človečnost, epistemična nepravilnost

1. Introduction

“One can be a brother only in something. Where there is no tie that binds men, men are not united, but merely lined up.”

Antoine de Saint-Exupéry

The basic premise of our discussion affirms Dietrich von Hildebrand’s position that every positive approach to another person as a person contains an element of love (Von Hildebrand 1971). Our focal point will be the notion of *agape*, agapism, and the applicability of *agape* in a broader context that transcends religious communities and reaches society. Discussing the universality of love, the notion of solidarity, understood as “our recognition of one another’s common humanity” (Rorty 1989, 189), cannot be overlooked. The article aims to illustrate that *agape*, or universal love, enables the recognition of another’s common humanity. Solidarity is thus understood as a manifestation of that recognition, fostering a sense of belonging and mutual support among individuals. *Agape* is the Christian notion of love, which defines the relationship between God and humanity and between human beings. It is conceived as universal love, as neighbourly love is not selective and applies to every human (Wolterstorff 2015). Love toward one’s neighbour reflects one’s understanding of humanity and, borrowing from Raimond Gaita’s (2000) terminology, highlights the limits of one’s comprehension of what it means to be human. For Gaita, only (unconditional) love can recognise and affirm the intrinsic worth of every individual, a quality inherent to them by virtue of their existence. This intrinsic worth is not contingent upon external factors but exists simply by being human. In this respect, Gaita’s account of humanity closely aligns with the agapeistic belief in the intrinsic value of every human being.

Furthermore, *agape* plays a crucial role in addressing epistemic injustice. By promoting an inclusive understanding of humanity, *agape* encourages recognising and validating diverse perspectives. Situating epistemic injustice within the larger framework of social injustice, Miranda Fricker (2007) identifies testimonial and hermeneutical injustices as forms of harm inflicted on individuals’ knowledge and understanding due to prejudices and structural biases. The severity of the inflicted harm becomes evident only when it is recognised that the capacity for knowledge is a distinct human trait: “Any epistemic injustice wrongs someone in their capacity as a subject of knowledge, and thus in a capacity essential to human value.” (Fricker 2007, 5) This means that when someone experiences epistemic injustice, it affects not only their understanding but also their value as a person. A person’s inherent worth and dignity are thus compromised.

Through *agape*, we can challenge and eradicate these injustices by promoting an epistemic environment that values everyone’s perspectives and acknowledges the experiences of marginalised groups. *Agape*’s emphasis on humanity encourages us to reflect on our shared existence and the responsibilities that arise from it. It highlights how all people are interconnected and how our everyday experiences and interactions enhance our humanity.

2. *Agape* as Ethical Love Across Traditions

Christians hold that human relations are connected and dependent on religious beliefs, although the principle of neighbourly love has not always been constructed as unique to religious ethics (Outka 1976). The connection to the Golden Rule, which is neither exclusively Christian nor religious but found in some form in almost every ethical tradition, can be made (Blackburn 2001). Usually, agapism is placed within the domain of virtue ethics, even though ethicists have not shown significant interest in the ethics of love. One reason is the founding texts' religious rather than philosophical nature. This is why agapism is often presented as ethics for Christians and not as universal ethics (Wolterstorff 2015). Frankena, in his *Ethics*, places agapism within the utilitarian or deontological domains, understanding it as the rule of love from which the principle of benevolence (doing good) is derived. He argues that this principle can be justified independently of religious beliefs and can be supplemented by principles of distributive justice or equality (Frankena 1973). Outka agrees with Frankena but adds that conceiving benevolence as encouraging good actions and avoiding harm "does not exhaust what *agape* has meant for many in religious contexts" (Outka 1976, 190). Frankena's position is nevertheless essential for our present discussion, as we will defend agapism in a form acceptable to religious and non-religious individuals. According to agapism, seeking someone's good means promoting another's well-being as an end in itself.

Although *agape* highlights the universality of love as revealed in neighbourly love, the term today is mainly used in the Protestant tradition. Catholics are more inclined to use the term *caritas*, which can lead to ambiguities due to its association with charity work. Some Catholic philosophers, like Pieper, Von Hildebrand, and Ortega y Gasset, prefer the term love, aligning with other non-religious philosophers. Our discussion considers philosophers' usage of these terms with an emphasis on the universal meaning of love.

Despite the tendency for a precise, transparent term that denotes perfect love – the love of God – the evolution of its meaning, influenced by various thinkers, has been inevitable. St. Augustine brought *agape* close to Plato's love of Beauty, "which involves an erotic passion, awe, and desire that transcends earthly cares and obstacles. Aquinas, on the other hand, picked up on the Aristotelian theories of friendship and love to proclaim God as the most rational being and hence the most deserving of one's love, respect and consideration." (Moseley 2024) This inclination toward delimitation likely peaked with Nygren's severe polarisation between *agape* and *eros*, leading to irreconcilable exclusion; nowadays, the trend is toward more inclusive conceptions (Stres 2018). Agapists today incorporate various aspects of *eros* and *philia* in their philosophical or theological accounts of *agape* (Wolterstorff 2015).

3. *Agape*: From God to Human and Back to God

The literature on *agape* is abundant. The 20th century was especially marked by vivid discussions on agapism, classified as a movement called modern day agapism

(Wolterstorff 2015). Nygren, one of the most frequently cited agapists, juxtaposes agape to the Platonic conception of eros in his famous book *Agape and Eros*. In his work, he captures the essence of agape, stating: "All love that has any right to be called Agape is nothing else but an outflow from the Divine love. It has its source in God. 'God is Agape.' /.../ Agape is a love that descends freely and generously, giving of its superabundance." (Nygren 1951, 212) *Agape* is defined as spontaneous and unmotivated, meaning it is not directed toward the righteous or toward those who deserve it. It is creative in that it does not recognise the value but creates it.

Nygren's emphasis on the unmotivated and generous nature of agape, which is blind to the value of the object, is a reason for Soble (1990) to reject the concept of love in the agapeic tradition; that *agape* is not rationally comprehensible because it does not respond to the value of its object. Instead, he proposes his own account of erotic, which is reason-dependent and value-responding. He rightly presupposes that "people preferred to love, and to be loved, on the basis of attractive properties" (Soble 1990, 18). We want to be loved for a reason, worthy of love, and worthy of God's love.

The distinction Nygren made between agape and eros is unsurmountable. *Agape* is an unattainable ideal. D'Arcy made this point clear: "God is *Agape*. There is nothing human or personal /.../ nor can be on this interpretation. In the elimination of *Eros* man has been eliminated." (D'Arcy 1947, 71)

Pope Benedict XVI reconciles the tension between agape and eros in his encyclical letter "Deus Caritas Est". God's love toward us is not only giving but also searching:

"Love embraces the whole of existence in each of its dimensions, including the dimension of time. It could hardly be otherwise, since its promise looks towards its definitive goal: love looks to the eternal. Love is indeed 'ecstasy', not in the sense of a moment of intoxication, but rather as a journey, an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving." (Benedict XVI, 2005)

In line with Pieper (1997), we could sum up these various expressions in the following definition of love: "To love means to be inclined to rejoice in the perfection, in the goodness or in the happiness of another."

4. Love as an Emotion

This preliminary definition is not far away from Kant's position of love as a matter of fulfilment and not of duty – necessitation: "What is done from constraint, however, is not done from love." (Kant 1991, 203) On the one hand, Kant believes that ethical reasoning should not involve emotions because they are not controllable, as if we were passive bearers of its whims. Kant's notion of emotions is very similar to the Stoic's notion of emotions, which Nussbaum succinctly describes as: "Like

the gusts of wind or the currents of the sea, they move, and move the person, but obtusely, without vision of an object or beliefs about it.” (Nussbaum 2001, 24–25).

On the other hand, Kant believes that emotions should be strived for. How is it possible to strive for something one cannot control? This seems to be a contradiction, but Kant offers an explanation. First, he says that love is worth the struggle because it is good. Second, the fulfilment of duty towards one’s neighbour creates love: “/.../ Do good to your fellow man, and your beneficence will produce love of man in you.” (Kant 1991, 203) It is as though emotions are nevertheless predictable and, under certain circumstances, “producible”. In this case, benevolent conduct is a fertile ground for love to take place.

What, then, are emotions? The scientific community has no universally accepted definition of emotions (Scarantino and de Sousa 2021). However, we can say that they are socially constructed mental states. Emotions play a pivotal and inseparable role in a person’s life, expressing the relationship between oneself, the world, and the transcendent (Centa 2018). Today, emotions are no longer structurally opposed to reason (Scarantino and de Sousa 2021).

Nussbaum, in her analysis of emotions, comes to the following definition: emotions are “intelligent responses to the perception of value” (Nussbaum 2001, 1) and “they are often complex beliefs about an intentional object” (27–28). Emotions link us to items we consider important for our well-being but do not fully control. “The emotion records that sense of vulnerability and imperfect control.” (43) Since emotions express the value and the importance of an external object in a person’s life, they should be part of ethical reasoning. “We cannot plausibly omit them, once we acknowledge that emotions include in their content judgments that can be true or false, and good or bad guides to ethical choice.” (1)

5. Neighbourly Love, Self-Love, and Selfishness

Following the cognitive theory of emotions, love is an expression of the object’s value. Pieper developed the idea that love is the affirmation of the object and excitement over its existence with his analysis of the cheer: “How wonderful that you exist! It’s good that you exist; it’s good that you are in this world! I want you to exist!” (Pieper 1997) Therefore, the beloved one is a chosen one. All this culminates in the recognition of the value of the beloved object. However, speaking of the object’s value, the possibility of an object of no value quickly comes to mind. Pieper is aware of this and argues that preferential love reveals the universal character of love that expands toward all living beings.

Kierkegaard¹ was already aware of the problem of preferential love that contradicts neighbourly love, which is conceived as love that does not know any pre-

¹ Kierkegaard’s ethics is entirely God-oriented, and in this regard, his conception of love toward one’s neighbor is framed accordingly: “Christian love, i.e., the kind that helps people love God and become the image that God intended for them.” (Žalec 2016, 278)

ferences. Neighbourly love perceives everyone as equal – even ourselves. According to Kierkegaard, love, as a mark of eternity, is unchangeable and devoid of emotions, which are subjected to change. Therefore, there is no place for sentimentality. Kierkegaard introduces the notion of duty because only duty secures love against every change (Kierkegaard 1949). There is only one duty: to love others as we love ourselves. Kierkegaard goes as far as to impose that one should give no preference, for example, to one's spouse over one's neighbour. As though equality is attainable only if all the preferences and emotional attachments in personal relationships are abolished. Wolterstorff (2015, 36) believes that "there is something inhumane about insisting that we must so reform our natural loves that our love overall for any person is equal to that for any other". Furthermore, Cady writes that Kierkegaard's conception of love "requires that individuals voluntarily give up their social and economic superiority if they desire to love God in accordance with the Christian ideal" (Cady 1982, 253).

Kierkegaard has put so much effort into justifying his belief that all men are equal, yet he has a problem demonstrating how love manifests itself in this world. He even claims that the life of love is hidden (Kierkegaard 1949, 7) and that it is absolutely impossible to know with certainty if some deed is done out of selfless love or if there is some other hidden motive beneath it: "/.../ there is nothing, no 'thus', about which it can unconditionally be said that it unconditionally proves the presence of love, or that it unconditionally proves that the love is not present." (12) Not even the self-sacrificial aspect of love leads toward the amelioration of inequalities in the world because it is motivated by the desire to come close to God; or, as Cady (1982, 259–260) puts it: "for Kierkegaard, self-sacrificial love is not aimed at fostering human solidarity; on the contrary, self-sacrifice establishes the proper relationship between the self and God which occurs apart from connections to other humans."

One of the reasons why Kierkegaard rigorously rejects any proof of the presence of love in this world may be his suspicion that self-love is veiled in the garment of love. For Kierkegaard and many others, self-love is denoted as selfish and, therefore, ethically unacceptable or illegitimate.

The awareness of the acquisitive human condition is troublesome for many agapists. It makes it easy to fall into a trap and condemn it as selfishness. Despite the awareness of the second great commandment's affirmation of self-love as a given reality of human nature, Barth insists that love must have someone else or something else to love: "Love must always have an opposite, an object. It is only an illusion that we can be an object of love to ourselves." (Barth 1956, 388) Similarly, Frankfurt approached the issue of self-love and argued that to love anything at all, one must first love oneself. Every love is object-oriented [x loves y] (Frankfurt 2006, 86), yet the discussion on self-love remains disputable: "It is one thing to say that the agent is unable to love others without loving himself, another that loving them is simply a way of loving himself." (Outka 1976, 287)

6. *Agape* as Love for Others

The well-being of others is a prime interest of agapism. Outka (1976, 214) describes neighbourly love as follows:

Identification with the interests of another, regardless of their attractiveness or what they have to offer, and independent of the reciprocity of the relationship.

A particular sense of mutuality as shared meaning within a context of communal intelligibility.

Outka's interpretation of *agape* as a type of love that is indifferent to the value of its object and independent of reciprocity is rooted in the agapeic tradition. A similar point is made by Wolterstorff (2015, 23), who states that neighbourly love "is not about the object of love (neighbour), but a special kind of love". Following Outka, he defines *agape* as care, adding that benevolence is not an appropriate term because its contemporary meaning overlooks the requirements of justice. On the other hand, care incorporates respect for the recipient and does no wrong to anyone. "Care combines seeking to enhance someone's flourishing with seeking to secure their just treatment," but it should not be understood as merely providing for someone's needs (101). Merely thinking about or desiring a person's well-being is insufficient for it to be considered care. The success or failure of promoting a person's good is also irrelevant. It may seem strange to assert that the end result does not matter, but from a deontological perspective, this holds true. A person's effort to promote another's good may fail for two reasons: either all attempts are ineffective, or the attempts produce unwanted or even adverse effects. What matters is "acting": "Only if one actually seeks to her good or seeks her right is one caring about the person." (103) Caring is not a passive deliberation but an active engagement for the good of a person, which may not yield the anticipated results.

Wolterstorff introduces his account of care-agapism, accompanied by a set of rules that enable active concern for another's well-being while adhering to the requirements of justice. A question arises regarding the acceptability of the rules, particularly with the third rule, where Wolterstorff attempts to justify imposing evil on someone without wrongdoing them morally. Is this even possible? We believe it is not. He seems to acknowledge this, as he wrote an additional remark called the Attitudinal corollary: "One is never to take delight in imposing evil (diminution in flourishing) on someone; when necessary to do so, one is to do so with regret" (130). The confusion arises with the question of necessity. When is it necessary to impose evil? Does necessity imply moral justification? Additionally, what role does the feeling of regret play in following this rule? It certainly does not mitigate the evil done. The mere feeling of regret arises from the realisation that evil has occurred. If not anyone else, then at the very least, the evildoer experiences regret, which harms themselves (if not others) because of a guilty conscience. Thus, the diminution of flourishing is imposed on at least oneself (if not others). Agapeic love could not justify evil. It would just not be love anymore.

7. Wrongdoing, Evil and the Role of Remorse

Most ethicists and ordinary people believe that wrongfulness is a fundamental aspect of an evil action. It appears that for an action to be considered evil, it must at least be wrong. However, this perspective is, due to a variety of reasons, not universally agreed upon (Calder 2022). Some understand it merely as a “severe degree of moral condemnation” (Gaita 2004, 11). Some ethicists would like to replace it with a more general expression, free of religious connotations. Others understand it as a basic and unavoidable category that is intrinsically linked to a specific notion of goodness (11). Gaita’s conception of evil “depends on a sense of the preciousness of human life transformed by the love of saints” and “requires a conception of preciousness violated” (XXV). The word “preciousness” denotes a quality similar to “sacred” in a religious context, emphasising the importance of the saintly love that reveals the inherent worth of every human being (XXV). Only saintly love can recognise and treat those who are afflicted, such as persons with severe mental illness or the most monstrous murderers, with dignity, respect and without condescension. It is only through saintly love that their complete humanity can be affirmed. (Gaita 2000). In the Preface of *A Common Humanity*, he writes:

“Although I fully acknowledge that it is our religious tradition that has spoken most simply (and perhaps most deeply) about this when it declared that all human beings are sacred, I think that the conception of the individuality I have been articulating /.../ can stand independently of speculation about supernatural entities. What grew and was nourished in one place, I say, might take root and flourish elsewhere.” (2000, XX)

The understanding of the essence of human existence can be deepened by religious beliefs, but it does not necessarily have to rely on belief in supernatural entities. The concept of the sanctity of human life can be meaningful and applicable in various contexts.

Evil is most clearly evident in remorse, which is an unwelcome companion in human lives; for Gaita,² it is the most lucid recognition of wronging someone, though it is not the only way evil manifests. “*My God, what have I done? How could I have done it?*” Those are typical accents of remorse. They do not express an emotional reaction to what one has done, but a pained, bewildered – or perhaps better, incredulous – realisation of the full meaning of what one has done.” (Gaita 2004, XXI)

“My God, what have I done?” is a cry of pain and anxiety, a poignant expression of shameful confrontation with the profound realisation that one has caused harm to others. There are no words to console a repentant person in that moment. Nevertheless, Gaita offers a few sarcastic self-reproaches:

I have violated the social contract agreed behind the veil of ignorance.

² For further explanation of certain aspects of Gaita’s position on emotions, epistemic, and moral virtues, see Strahovnik 2016; 2018.

- I have ruined my best chances of flourishing.
- I have violated the rational nature of another.
- I have diminished the stock of happiness.
- I have violated my freely chosen principles (2000, XXI).

Gaita highlights a common flaw in major ethical theories with these cynical responses. Often rule- or principle-oriented, these theories emphasise feelings of guilt only when there is a violation of the moral code. They frequently overlook “the individual who has been wronged and who haunts the wrongdoer in his remorse” (XXIII), failing to recognise the intrinsic worth of individuals. In contrast, remorse represents a person-centred form of moral insight that reveals not just the wrongness of the act but also its impact on the intrinsic value of the affected person.

Remorse is not merely an encounter with ethical reality; it embodies the Socratic reality of evil (62). This Socratic perspective suggests that if we truly understand what evil is, we cannot commit it, as doing so would have profound consequences on our sense of self. Gaita underscores this introspective dilemma with the self-examining question: “What becomes of us when we do it?” (62). The Socratic ethical ideal, which posits that it is preferable to suffer evil than to commit it (Plato 1997, 816), closely aligns with Christian ethics, which acknowledges the potential for evil within us. We are aware of our capacity to commit evil and aspire to be free from it, unburdened by its weight. As expressed by Weil: “We are all conscious of evil within ourselves; we all have a horror of it and want to get rid of it. Outside ourselves, we perceive evil in two distinct forms: suffering and sin. But in our feeling about our own nature the distinction no longer appears, except abstractly or through reflection” (Weil 1951, 189). Weil’s acknowledgement of our potential for evil and our rejection of it resonates with Gaita’s emphasis on remorse.

The ability to recognise evil demonstrates the limits of our understanding of what it means to be a human being. Moreover, any attitude that conveys condescension lacks, in his view, the recognition of the other person’s humanity.³

8. Humanity and Epistemic Injustice

Humanity is fundamentally grounded in recognising and respecting each individual’s intrinsic worth and dignity. In this context, epistemic injustice undermines this recognition by marginalising or dismissing people’s knowledge and experiences, denying them their full human value.

Epistemic injustice is situated within the broader framework of social injustice. It concerns one group’s control, power, and dominance over another. Miranda Fricker understands social power as the capacity to control the actions of others, which can be exercised either actively or passively by specific social agents or

³ In this regard, Swanton (2010) would agree with him, as she contrasts grace (conceived as a virtue of universal love) with condescension.

structurally (Fricker 2007, 13). Every instance of epistemic injustice wrongs someone in their capacity as a knower and, consequently, in a capacity that is essential to their human worth (5). Essentially, it is an injustice done to someone explicitly based on their ability as a knower or informant (1). Epistemic injustice degrades and deprives a person of dignity, which can be understood as dehumanisation. Therefore, addressing the issue of epistemic injustice is primarily an ethical and only secondarily a political problem (8).

Fricker distinguishes between testimonial and hermeneutical injustice. Testimonial injustice occurs when testimony is not accepted as credible due to the listener's prejudice against the speaker. Fricker provides an example of racism in the police force, where a black person's testimony is dismissed due to their skin colour. On the other hand, hermeneutical injustice occurs when someone is unfairly disadvantaged due to gaps in collective interpretive resources, which impede the understanding of certain social experiences. This form of injustice relates to how people interpret their lives. Fricker cites the example of a woman experiencing sexual harassment in a culture that lacks a concept for it (Fricker 2007, 1). The victim suffers from something she cannot articulate.⁴

Jose Medina (2013) emphasises the importance of collective resistance against epistemic injustice, advocating for a community-driven approach that amplifies marginalised voices. Regarding Fricker's (2007, 159) account of a purely structural notion of hermeneutical injustice that entails no culprit, he strongly disagrees and highlights the importance of individuals accepting collective epistemic responsibility.

One notable example of not only hermeneutical injustice but also of hermeneutical heroism⁵ is provided by Gaita (2000), who recounts his experience as a young man in the early 1960s working in a psychiatric hospital. The arrival of a nun and her behaviour toward the psychiatric patients not only profoundly moved him but also influenced his perspective on humanity. Some of the patients there were incurable and had lost everything that gives life meaning. Their nearest family members had not visited them for years. The medical personnel often treated them brutally. Only a few psychiatrists strived to improve patients' conditions, appealing to the inalienable dignity of those patients. He admired these doctors, who were considered naïve and foolish in the eyes of their colleagues. That perception changed with the arrival of a nun' in the ward:

"In her middle years, only her vivacity made an impression on me until she talked to the patients. Then everything in her demeanour towards them – the way she spoke to them, her facial expressions, the inflexions of her

⁴ Strahovnik (2018) provides an example from Slovenia after the WWII, where the killings and prosecutions prevented the victims and their relatives from being heard or expressing their experiences. These victims were, to some extent, "hermeneutically marginalised" – "that is, they participate unequally in the practices through which social meanings are generated" (Fricker 2007, 6).

⁵ Medina speaks of the importance of hermeneutical heroes as "extremely courageous speakers and listeners who defy well-entrenched communicative expectations and dominant hermeneutical perspectives, and against all odds are lucky enough to change (or at least disrupt) hermeneutical trends as to make room for new meanings and interpretative practices" (Medina 2012, 111).

body – contrasted with and showed up the behaviour of those noble psychiatrists. She showed that they were, despite their best efforts, condescending, as I too had been. She thereby revealed that even such patients were, as the psychiatrists and I had sincerely and generously professed, the equals of those who wanted to help them; but she also revealed that in our hearts we did not believe this.” (Gaita 2000, 18–19)

The nun’s behaviour, which showed no trace of superiority or contempt, revealed that despite their best efforts, Gaita’s and his colleagues’ attitudes toward the patients were corrupted by condescension. There is no place for condescension in genuine human kindness, care, or other forms of love.

Gaita does not know whether the fact that she was a nun was of any importance. What was essential for him was her behaviour – love is the only behaviour that has “the power to reveal the true humanity of those whose affliction had made their humanity invisible” (20). Her loving disposition enabled her to acknowledge their humanity, challenging the prevailing epistemic injustices arising from stereotypes and prejudices. This example shows how *agape* can counteract epistemic injustices and encourage an environment where marginalised voices are validated and respected.

Given that we have mentioned the inability to recognise and acknowledge the humanity of another, let us consider an extreme with the following example, which Gaita uses to illustrate the limits of our understanding of humanity – the case of Eichmann in Jerusalem. Could anybody recognise the humanity of a person guilty of committing a crime against humanity? Gaita is convinced that only saintly love could achieve this. Regardless of the repulsiveness of the thought, recognising Eichmann’s humanity does not diminish the horrors of his actions. This understanding forces us to confront uncomfortable truths about our capacities for moral failure. On the other hand, Gaita wants to assert that the valuation of human preciousness is based on the human ability to bond and is, therefore, only possible if solidarity and compassion are already present in the human community.

9. Universality of Love and the Freedom of Choice

Gaita highlights the fallacy of the major ethical theories. Should they, therefore, be rejected, rearranged, or replaced by a different ethical theory? Ivan Illich offers an interesting perspective on the topic of love in his refusal to be ethically bound by duty. He criticises any attempt to use power, even for socially justifiable reasons, to arrange social relations according to the idea of a good society. In his view, a duty toward one’s neighbour disables the possibility of an ever surprising and personal encounter with another human being. He delivers his exegesis of the Parable of the Good Samaritan to epitomise his account.

The story originates from the New Testament, where the Pharisees come to Jesus to ask him the following question: “Who is my neighbour?” He answered

them with the well-known Parable of the Good Samaritan (Lk 10:25-37). A man is travelling down Jericho and gets robbed on the way. He lies, beaten, at the side of the road. A priest comes by, and a Levite comes by as well. They both see him, but they cross to the other side of the road and continue on their way. Then comes a Samaritan, an outsider, a stranger, and, even worse, an enemy. He sees the wounded man, takes pity on him, cares for his wounds and brings him to an inn. After finishing his story, Jesus asked the listeners: "Who do you think was a neighbour to the wounded man?" They replied, "The one who had mercy on him." Illich would respond, "The one who chose to be his neighbour."

A typical interpretation is far removed from the freedom of choice. Swanton, for example, claims that "if an enemy or a criminal lies bleeding at one's doorstep, a virtue of universal love (basic human kindness or charity) requires that one come to his aid and not, out of malice, hatred, indifference, or callousness, leave him there bleeding" (Swanton 2010, 156). Illich would likely agree that helping a bleeding person is an act of kindness or charity, but he would not want to regulate it, as it would lack the spontaneous, free, and personal interplay between people. That is why he offers a new perspective on the story: "My neighbour is who I choose, not who I have to choose. There is no way of categorizing who my neighbour ought to be." (Cayley 2005, 81) What is Illich willing to say is that "ought" can be understood only as an invitation. Nothing can guarantee that we will respond to the invitation. Not even strict regulation can ensure we will not look away and neglect our "duty".

The analysis shows that the meaning of the concept of love is not determinately given but is a subject of constant transformation. The aspects of different kinds of love, such as romantic, paternal, and neighbourly love, are embodied in *agape*. Its many layers enable each transformation to highlight the different characteristics. *Agape*, or universal love, fundamentally recognises another human being's worth and dignity. Gaita demonstrated that some quality in the object of love must be recognised as common humanity to be acknowledged. Therefore, we could say that *agape* or universal love is a) a preparedness (in Swanton's meaning of the notion) to acknowledge the shared humanity of another human being and b) a manifestation of that acknowledgement. This acknowledgement (be it care or benevolence) should not be withdrawn based on other merits (such as virtue, attractiveness, or affection) or the lack thereof in the object of love.

10. Conclusion

The notion of *agape* is understood as universal human love. Comparing *agape* with *eros* and *philia* demonstrates that *agape* does not exclude but encompasses all dimensions of human existence and should not be limited to a framework of God's love for humanity. One of the significant issues with the selfless nature of *agape* is its relationship with self-love, as addressed in the *Great Commandment*. There are theologians, such as Barth (1956), who find self-love unacceptable, whi-

le others, like Kierkegaard (1949), justify it within the context of human equality. Frankfurt (2006) argues that self-love should be seen as a fundamental condition for the capacity to love others.

Though agapists generally agree that *agape* should be understood as universal human love, they differ in their definition. Swanton (2010) defines universal love as a) a preparedness to be beneficent and b) the actual manifestation of beneficence. Wolterstorff (2015), on the other hand, defines *agape* as care – an active concern for the well-being of another person, which also considers the demands of justice. He approaches the ethics of love from a deontological perspective, which Gaita (2000) criticises, along with other major ethical theories, for neglecting the notion of remorse in their accounts. Illich (2010; Cayley, 1992) takes a different approach: he rejects the rules that impose obligations and emphasises the essential element of love – freedom. According to his perspective, the perversion of the rules is evident in Wolterstorff's justification of evil, which is argued to be unjustifiable. Evil is viewed as an unavoidable possibility or unwanted outcome in relationships. Illich also discusses vulnerability, noting that the other may not respond to a call or accept an invitation to connect with a stranger. Similarly, Cordner highlights the importance of vulnerability in genuine respect for others: "No attitude of mine can count as genuine respect for another unless I am potentially vulnerable before him or her in certain ways." (Cordner 2002, 158) In Gaita's view, the relationship with a stranger can be understood as an inability to recognise and acknowledge shared humanity, which can be placed in a broader context and serve as an example of epistemic injustice, as extensively discussed by Fricker.

The article discussed *agape* as ethical love, not merely as a personal virtue capable of transcending the impersonal levels of ethical theories but also as a concept that extends beyond individual morality to actively participate in shaping and transforming society.

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Paweł Borto

Postulato di conoscenza di Dio per esperienza secondo George Tyrrell e la sua valutazione teologica

Postulate of knowledge of God by experience according to George Tyrrell and his theological evaluation

Postulat spoznanja Boga na podlagi izkustva po Georgeu Tyrrellu in njegovo teološko vrednotenje

Riassunto: Lo scopo di quest'articolo è di presentare la valutazione critica del postulato di George Tyrrell riguardante la conoscenza di Dio per esperienza. Il postulato è nato dalla critica rivolta verso il modo di concepire la conoscenza di Dio nella neoscolastica – il modo che prendeva in considerazione soltanto la dimensione intellettuale. Per realizzare questo scopo come primo passo è stato indicato quando e per quali motivi il teologo irlandese è passato da uno che seguiva le posizioni neoscolastiche ad uno che ha criticato severamente «scolasticismo». Nel secondo momento dell'articolo si precisa il modo di intendere da parte di Tyrrell la nozione dell'esperienza religiosa e cioè di comprenderla come rivelazione di Dio nel suo aspetto primordiale. Come terzo punto viene presentato in che modo Tyrrell stesso cercava di rispondere al più grande problema della sua concezione dell'esperienza religiosa e cioè quello della relazione tra la dimensione oggettiva e soggettiva della verità nell'esperienza religiosa. Nell'ultima parte dell'articolo sono presentati sia la valutazione negativa da parte del Magistero nel corso della controversia modernista del postulato di Tyrrell, sia la prospettiva aperta dal Concilio Vaticano II che permette di valutare positivamente il postulato stesso, senza cedere di fronte ad errori presenti nella concezione di Tyrrell.

Parole chiavi: George Tyrrell, esperienza religiosa, conoscenza di Dio, rivelazione, modernismo, Magistero della Chiesa

Abstract: The purpose of this article is to present the critical evaluation of George Tyrrell's postulate concerning the knowledge of God by experience. The postulate was born from the criticism directed towards the way of conceiving the knowledge of God in Neo-Scholasticism – the way that only took into consideration the intellectual dimension. To achieve this goal, the first step was to in-

dicare when and why the Irish theologian passed from one who followed neo-scholastic positions to one who severely criticized "scholasticism". In the second part of the article, Tyrrell's way of understanding the notion of religious experience is specified, that is, of understanding it as a revelation of God in its primordial aspect. As a third point, it is presented how Tyrrell himself tried to respond to the greatest problem of his conception of religious experience, namely that of the relationship between the objective and subjective dimensions of truth in religious experience. The last part of the article presents both the negative evaluation by the Magisterium during the modernist controversy of Tyrrell's postulate, and the perspective opened up by the Second Vatican Council which allows for a positive evaluation of the postulate itself, without giving in to errors present in Tyrrell's conception.

Keywords: George Tyrrell, religious experience, knowledge of God, revelation, modernism, the Church's Magisterium

Povzetek: Namen članka je predstaviti kritično oceno postulata Georgea Tyrrella o spoznanju Boga na podlagi izkušnje. Postulat se je rodil iz kritike, usmerjene proti načinu pojmovanja spoznanja Boga v neosholastiki – načinu, ki je upošteval le intelektualno razsežnost. Za dosego tega cilja je bilo treba najprej nakazati, kdaj in zakaj je irski teolog prešel od sledenja neosholastičnim stališčem k ostri kritiki 'sholastike'. V drugem delu članka je opredeljen Tyrrellov način razumevanja pojma religioznega izkustva, tj. razumevanje tega izkustva kot razodetja Boga v njegovem prvobitnem vidiku. V tretjem delu je predstavljeno, kako je Tyrrell sam poskušal odgovoriti na največji problem svojega pojmovanja religioznega izkustva, namreč na vprašanje razmerja med objektivno in subjektivno razsežnostjo resnice v religioznem izkustvu. V zadnjem delu članka je predstavljena tako negativna ocena Tyrrellovega postulata, ki jo v času modernizma podalo učiteljstvo, kot tudi perspektiva, ki jo je odprl drugi vatikanski koncil in ki omogoča pozitivno oceno samega postulata, ne da bi pri tem popuščal napakam, prisotnim v Tyrrellovem pojmovanju.

Ključne besede: George Tyrrell, verska izkušnja, spoznanje Boga, razodetje, modernizem, cerkveno učiteljstvo

1. Introduzione

Il tema dell'esperienza religiosa è una questione complessa e soprattutto nel periodo della crisi modernista esso suscitava molte controversie nella teologia (Scola 1996, 203). Nonostante la complessità della questione ed il bisogno delle dovute distinzioni e precisazioni nell'ambito della riflessione teologica, rimane attuale la diagnosi data da Henri de Lubac ormai più di 80 anni fa' riguardo alla crisi della fede della gente nei tempi moderni. Nel 1942 per i cappellani della gioventù egli scrisse che una delle più importanti ragioni di questa crisi consisteva nella sepa-

razione dell'esperienza religiosa dall'esperienza quotidiana e nel fatto che questa prima fu relegata in un angolo sterile (de Lubac 1990, 21).

Nella controversia modernista il problema dell'esperienza religiosa vista come un punto di base per la conoscenza di Dio è stato uno dei temi centrali dello scontro tra i modernisti ed il Magistero della Chiesa. Il caso di George Tyrrell, un gesuita irlandese convertito dall'anglicanesimo, chiamato pure come «il teologo più sistematico del modernismo» (Salmann 1999, 7), in questo contesto è particolarmente interessante ed istruttivo per la questione. Dato che il pensiero di Tyrrell ha conosciuto valutazioni opposte, da quelle di chi vedeva in lui uno che sul tema dell'esperienza religiosa si è espresso in modo profetico (vedi per esempio Wells 1981) a quelle di chi ha visto nel suo pensiero una chiara espressione dell'eresia (cominciando dall'enciclica *Pascendi dominici gregis* del Pio X), vale la pena ritornare sulla questione e valutare dal punto di vista di oggi ciò che stava al cuore del pensiero di Tyrrell sull'esperienza religiosa e cioè che essa costituisce il mezzo principale della conoscenza di Dio.

Per raggiungere questo scopo nel presente articolo come primo passo indicheremo in che modo il tema dell'esperienza religiosa si è iscritto nel pensiero di Tyrrell. In seguito presenteremo come il teologo irlandese intendeva il ruolo dell'esperienza religiosa nella conoscenza di Dio per poi riferirsi alla questione dell'autenticità dell'esperienza religiosa. Ne seguirà la presentazione della critica del pensiero di Tyrrell da parte del Magistero della Chiesa nel corso della controversia modernista e la valutazione della questione dalla prospettiva attuale.

2. La riflessione sull'esperienza religiosa nel pensiero di Tyrrell

George Tyrrell, un convertito dall'anglicanesimo e poi gesuita ed autore di molti testi sulla conoscenza di Dio e delle cose divine, è conosciuto nella storia della teologia prima di tutto come rappresentante del modernismo cattolico e cioè di quella corrente di teologia che come scopo aveva la conciliazione delle scoperte moderne con le verità della fede. Nella riflessione teologica di Tyrrell che da cattolico era inizialmente un fedele seguace del pensiero di san Tommaso d'Aquino si riscontra un notevole cambiamento. Persuaso che lo stile della riflessione teologica finora regnante non corrispondeva più con i bisogni del mondo moderno, egli ha deciso di abbandonare il metodo scolastico. Erano due i motivi principali di tale decisione. Prima di tutto Tyrrell – come anche tanti altri modernisti – era convinto che le scoperte delle scienze moderne non permettevano più di mantenere certe posizioni teologiche siccome gli argomenti sui quali esse si basavano alla luce dei dati scientifici sembravano falsificati. Con ciò Tyrrell non si metteva in fila con quelli che erano persuasi che con lo sviluppo delle scienze la religione dovrà sparire. Il teologo irlandese era fermamente convinto che tale tesi è falsa, ma allo stesso tempo riteneva che nel cristianesimo si deve ripensare profondamente le categorie fondamentali così che esse siano in armonia con le scoperte moderne (Tyrrell 1910a, XX).

Il secondo motivo che ha persuaso Tyrrell di abbandonare la teologia scolastica era legato allo stile che la caratterizzava e che il teologo irlandese definiva come «intellettualismo» (Visitin 1999, 43). Con questo termine Tyrrell voleva indicare che nella scolastica l'accento posto sulla conoscenza razionale era eccessivo. Egli riteneva che la religione consiste soprattutto nella vita che non può essere ridotta solo a questo aspetto e che come vita si esprime nel conoscere, sentire, volere ed agire ma non ne è una semplice somma. Ciascuno di questi aspetti soltanto parzialmente ed in modo imperfetto può esprimere ciò che si nasconde nella vita stessa (Tyrrell 1906, 16). Per questo, secondo il teologo irlandese, non si deve far valere troppo la conoscenza razionale di Dio perché nella conoscenza di lui i concetti filosofici giocano un ruolo soltanto critico e non riescono in modo positivo ed oggettivo rendere la realtà da essi indicata. Questi concetti sono in grado soltanto proteggere la fede dall'accogliere in modo acritico delle immagini antropomorfe usate per esprimere il mistero di Dio – immagini comunque necessarie per esprimere ciò che in sé è inesprimibile (1907e, 91–92).

Per spiegare questo giudizio critico sulle possibilità della ragione umana nel conoscere Dio Tyrrell indicava due esempi. Per primo sottolineava che Dio in Gesù Cristo ha voluto rivelarsi non ai sapienti e saggi, filosofi e teologi, ma ai bambini, peccatori e contadini ed ha usato per questo un linguaggio semplice (95). Inoltre, scriveva che nel caso di Dio e dei suoi misteri la conoscenza attraverso l'esperienza è più appropriata allo stesso modo come gli autoctoni conoscono meglio la natura che quelli che hanno a disposizione soltanto un manuale scientifico (88). Perciò per Tyrrell la conoscenza di Dio per esperienza è di sua natura più perfetta che la conoscenza attraverso la luce della ragione.

3. La nozione dell'esperienza religiosa secondo Tyrrell

Per George Tyrrell il concetto dell'esperienza religiosa coincide con il concetto della rivelazione intesa nel suo significato primordiale e cioè con lo stesso esperire il divino. Il concetto della rivelazione intesa come effetto dell'esperienza religiosa ha invece per il teologo irlandese un significato secondario. Il concetto dell'esperienza viene usato da Tyrrell per designare due aspetti. Da una parte con esso egli indica un concreto, personale e diretto contatto con la realtà divina, dall'altra sottolinea che si tratta di qualcosa diverso dalle parole o verità astratte e che ha il suo fondamento nel divino. Perciò l'esperienza religiosa per Tyrrell consiste nel diretto ed intuitivo contatto con Dio ed è frutto dell'auto-rivelazione del divino nella vita interiore dell'uomo (Tyrrell 1907e, 205; Candelario 2009, 45). In quest'esperienza Dio permette di sperimentare una certa «visione» che influisce sulla volontà, ragione ed il cuore dell'uomo (Tyrrell, 1907e, 282; 287).

Il frutto di tale esperienza religiosa è un tipo di conoscenza che, secondo Tyrrell, è più vicina alla realtà di Dio che le categorie scolastiche capaci di presentare Dio soltanto come un ente metafisico e non amore (Wells 1981, 26). Infatti, Tyrrell era convinto che il vero frutto dell'autentica esperienza religiosa consiste non soltan-

to nella conoscenza dell'esistenza di Dio, ma anche in una trasformazione di chi ha sperimentato Dio. E al cuore di quest'esperienza è la comunione con il Dio che significa l'amore per Dio e per l'uomo in quanto amato da Dio (Tyrrell 1907e, 304).

Quanto detto sopra significa che per Tyrrell l'autentica conoscenza di Dio è possibile solo come frutto dell'esperienza religiosa, la quale si fonda sulla rivelazione divina e cioè nel fatto che Dio stesso ha permesso all'uomo di sperimentarlo. L'uomo risponde a quest'iniziativa divina così che lo spirito umano risponde allo Spirito di Dio ed al suo agire e sperimenta in sé la sua presenza. Questo, per Tyrrell, è impossibile ad esprimere nelle parole e con dei concetti e perciò Dio può essere conosciuto soltanto nell'anima (287).

In fine bisogna ancora precisare che per il teologo irlandese ogni uomo in modo atematico e sul livello subconscio vive una relazione con Dio e con il mondo spirituale siccome egli ha una natura spirituale, la quale si manifesta nel senso religioso, senso di Dio o dell'Assoluto oppure nella coscienza religiosa dell'uomo. Perciò secondo Tyrrell non vi è alcun uomo che sia privato dell'esperienza religiosa (1907b, 65–66; 275).

4. Il problema della verifica dell'autenticità dell'esperienza religiosa

Il modo di comprendere l'esperienza religiosa da parte di Tyrrell, come giustamente lo ha indicato Stefano Visitin, fa sorgere la domanda sui criteri che permettono di discernere se certe esperienze interiori sono realmente esperienze provenienti da Dio oppure sono soltanto frutto dell'immaginazione dell'uomo (Visitin 1999, 50). Tyrrell si rendeva conto di questo problema e cercava di trovarne la soluzione indicando dei criteri per il discernimento dell'autentica esperienza religiosa.

Secondo il teologo irlandese un criterio di base di tale discernimento è di carattere pratico e si tratta del «criterio della vita spirituale e dell'abbondanza dei frutti» (Tyrrell 1971, 147)¹. Perciò dell'autenticità dell'esperienza religiosa decide in fin dei conti il rafforzamento degli impulsi morali e religiosi nell'uomo (146). Secondo Tyrrell questo criterio è decisivo fino a tal punto che pure la riflessione teologica deve cedere di fronte ad esso. Per lui, se certe riflessioni teologiche diventano ostacolo per la vita e pratica di fede, devono essere giudicate come false – analogamente come delle teorie scientifiche vengono falsificate dai fatti (1907e, 104–105).

Perciò il criterio di verifica dell'esperienza religiosa per Tyrrell era in sé di natura pratica, in sintonia con le parole «dai frutti li conoscerete». La riflessione teologica non ha qui un carattere decisivo, ma la verità dell'esperienza religiosa si verifica da sé, con dei frutti che essa porta (Hulshof 1978, 50). Tyrrell stesso era cosciente che questo modo di pensare poneva dei problemi e riteneva che comun-

¹ Il testo *Revelation as Experience* è stato pubblicato soltanto nel 1971, ma esso è stato pronunciato il 26 marzo 1909.

que è doveroso indicare dei criteri oggettivi per il discernimento dell'esperienza religiosa. In questo aspetto il suo pensiero non era del tutto coerente e cambiava col tempo. Si può però indicarne le più importanti dimensioni.

Primo criterio di verifica di carattere oggettivo che il teologo irlandese indicava era l'esperienza profetica con il suo culmine nella persona di Gesù Cristo – la vera Parola di Dio (Tyrrell 1907e, 307). Nelle esperienze dei profeti si riscontra infatti dei momenti nei quali la rivelazione di Dio viene partecipata all'uomo e cioè egli viene marcato dall'esperienza di Dio. In modo assoluto questo ha luogo nella persona di Cristo. Ma per Tyrrell l'esperienza religiosa fatta dai profeti e poi quella di Cristo hanno un carattere soltanto esemplare perché la vera esperienza religiosa non può venire da fuori, non può essere data da altri, ma deve nascere come frutto della rivelazione di Dio vissuta personalmente (306).

Il secondo punto di verifica dell'esperienza religiosa soggettiva viene costituito dalla comunità della Chiesa. In diversi momenti Tyrrell sottolineava che il fedele, attraverso la professione della fede, entra nella comunità che non ha soltanto carattere visibile, ma allo stesso momento nella comunità spirituale perché la Chiesa visibile è il sacramento della Chiesa spirituale (1907b, 40). Perciò la Chiesa diventa un punto di riferimento per l'esperienza religiosa siccome ciò che per la Chiesa è vero, è definitivamente vero grazie allo Spirito di verità presente in essa. Tutto sommando, per il teologo irlandese lo Spirito di Dio parla allo stesso modo attraverso il Cristo, la Chiesa e la coscienza del credente e la sua voce può essere udita in tutti e tre modi (O'Connor 1965, 174).

Bisogna qui precisare che nel pensiero di Tyrrell non è possibile intravedere una visione unitaria e logica della relazione tra la dimensione individuale e comunitaria dell'esperienza religiosa nonché una visione che spieghi esattamente la relazione tra il carattere soggettivo e oggettivo dell'esperienza religiosa. Lo si vede soprattutto nella critica da parte di Tyrrell del Magistero della Chiesa e del carisma di verità presente nella Chiesa (Tyrrell 1910b, 131–135; O'Connor 1965, 173).

Comunque, Tyrrell stesso, verso la fine della sua vita, vedeva la necessità di ammettere l'esistenza di un oggettivo deposito della fede trasmesso agli apostoli inteso come ricordo della loro esperienza religiosa, il quale permetterebbe di verificare criticamente ogni altra esperienza religiosa. Ma questo modo di vedere le cose caratterizza soltanto l'ultimo periodo della sua vita e solo allora è possibile ritrovare nei suoi scritti l'opinione che il criterio di verifica dell'autenticità dell'esperienza religiosa esiste ed ha carattere oggettivo (Borto 2020, 273).

5. Valutazione critica del pensiero di Tyrrell

Il motivo per il quale Tyrrell nella sua riflessione teologica tanto spesso si richiamava alla categoria dell'esperienza religiosa era legato alla sua convinzione che la teologia scolastica con la sua presentazione del mistero di Dio nelle categorie astratte era incapace di aprire l'uomo all'incontro col Dio vivo. Partendo da questa convin-

zione il teologo irlandese riprendeva il tema dell'esperienza religiosa analizzato da diversi punti di vista, ma senza presentarne una visione ordinata e compatta. Egli si concentrava sulla critica dello «scolasticismo», come chiamava la teologia scolastica. Perciò in Tyrrell non si deve cercare una riflessione sull'esperienza religiosa precisa ed ordinata perché egli non si curava della precisione delle nozioni. Ciò che gli stava di più a cuore era di abbandonare la riflessione scolastica sulla rivelazione per aprirsi al modo di pensare dell'uomo contemporaneo (Colombo 1995, 500).

La polemica di Tyrrell con il Magistero che culminava con la pubblicazione dei suoi articoli critici riguardo ai documenti antimodernisti e cioè il decreto di Sant'Uffizio «Lamentabili» nonché l'enciclica di Pio X «Pascendi Dominici gregis» (Tyrrell 1907a; 1907c; 1907d) e che si esprimeva anche nell'aperta ostilità verso il papa (vedi Wells 1972), ha finito con la sua scomunica nell'ottobre del 1907 (Guasco 2007, 227). Anche se il pensiero di Tyrrell non è stato nominato espressamente in suddetti documenti del Magistero, è possibile indicare dei punti nei quali il Magistero si riferiva agli errori teologici presenti nel suo pensiero riguardo al tema dell'esperienza religiosa.

Come primo aspetto eterodosso si additava la persuasione che non esista un criterio oggettivo per la valutazione della veracità dell'esperienza religiosa. Pio X argomentava che la negazione dell'esistenza di un criterio oggettivo nella verifica dell'esperienza religiosa porta direttamente alla conseguenza di dover ritenere tutte le religioni ugualmente vere (PDG 605).

Con questo aspetto era legato il seguente. Nell'enciclica «Pascendi Dominici gregis» il papa si è riferito criticamente alle affermazioni che l'esperienza religiosa supera ogni esperienza razionale e che in fondo soltanto la vita permette di stabilire ciò che è vero. Criticando queste affermazioni il papa diceva che con questo si prende posizione che la vita ha un'altra logica che la ragione e così si cade in contraddizione (PDG, 628–629).

Altro argomento con il quale il pontefice indicava di essere falsa la persuasione che nella conoscenza di Dio l'esperienza religiosa intesa come sentimento ha ruolo primario rispetto al ruolo della ragione era tratto dall'esperienza dei santi e della vita ascetica. Il pontefice sottolineava che proprio nel loro pensiero si trova testimonianze indicanti che l'esperienza religiosa intesa come sentimento deve essere confrontata con il criterio della verità e non può essere accolta acriticamente (PDG, 633).

Per ultimo, nell'enciclica è stata criticata la mancanza di distinzione tra il soprannaturale ed il naturale. Infatti, secondo il pontefice la tesi che l'esperienza religiosa nasce nell'uomo in modo naturale porta con sé la conseguenza che l'uomo da sé, con le sue proprie forze, potrebbe essere elevato alla conoscenza e perfezione soprannaturale. E questa tesi è stata condannata dal Concilio Vaticano I (PDG, 601).

Criticando l'esperienza religiosa intesa come luogo della conoscenza di Dio nell'enciclica antimodernista il papa si muoveva nell'ambito della teologia neoscolastica tradizionale. Tutti gli argomenti indicati sopra sono validi dal punto di

vista teologico e filosofico. Ma indicando gli errori il papa non ha fatto propria la giusta intuizione di Tyrrell di aprirsi nella riflessione teologica alla categoria dell'esperienza religiosa.

E' vero che il pensiero di Tyrrell non era del tutto chiaro. Come lo sottolinea Gabriel Daly, nel pensiero di Tyrrell è chiaro ciò che egli nega, ma dal punto di vista delle affermazioni positive non si ha questa chiarezza e le asserzioni sono molto vaghe (Daly 1980, 164). Ma il teologo irlandese additava un tema che era importante e che soltanto dopo anni è stato preso in considerazione, soprattutto nei documenti del Vaticano II. Lo si vede prima di tutto nel modo in cui in questo concilio è presentata la rivelazione di Dio. Dio si rivela nella storia facendo sperimentare all'uomo la sua vicinanza ed il suo operare salvifico. In questa visione la categoria dell'esperienza è strettamente legata alla verità e secondo Krzysztof Kowalik il fatto che il Vaticano II ha colmato il divario tra l'insegnamento ufficiale e la realtà esperienziale costituisce il più importante raggiungimento di questo concilio (Kowalik 2003, 122).

Inoltre, nei documenti del Vaticano II anche il mistero della Chiesa è presentato in stretto collegamento con la categoria dell'esperienza. La Chiesa condivide le esperienze degli uomini e della società dei suoi tempi ed inoltre è il luogo in cui l'esperienza della fede permette di conoscere Dio, come per esempio lo si sottolinea nella «*Dei Verbum*» dove si dice che la Tradizione della Chiesa cresce grazie all'intelligenza data da una più profonda esperienza delle cose spirituali (DV 8) oppure quando si indica il ruolo del *sensus fidei* nella vita della Chiesa e nella conoscenza del mistero di Dio (vedi LG 12). Questa evidenziazione, benché nuova nell'insegnamento del Magistero nella modernità dove dominava la sottolineatura della dimensione razionale nella conoscenza di Dio, si iscrive nella grande tradizione scolastica. Come lo ha ricordato Joseph Ratzinger, già per san Tommaso d'Aquino era chiaro che *nil est in intellectu quod non prius fuerit in sensu* e cioè che la strada per conoscere Dio passa per i sensi, come lo testimonia pure il modo di insegnare di Gesù che nelle parabole si riferisce alle esperienze della vita quotidiana degli uomini (Ratzinger 1980, 59–60).

Il riferimento all'esperienza religiosa come luogo della conoscenza di Dio presente nell'insegnamento conciliare non soltanto ha riportato un certo equilibrio nella riflessione sulla rivelazione e la conoscenza di Dio nella teologia, ma allo stesso tempo ha aperto nuove possibilità di dialogo con altre denominazioni cristiane nonché altre religioni e uomini di buona volontà. Infatti, il riferirsi alla categoria dell'esperienza religiosa permette che tale dialogo non si arresti soltanto sul livello umano, ma sia rivolto verso ciò che viene da Dio.

Detto ciò, rimane vero che nella teologia contemporanea non esiste un consenso sul modo di comprendere la nozione dell'esperienza religiosa nonché sul suo ruolo nella conoscenza di Dio e nella riflessione teologica (Koonce 2014, 7). Ma rimane ugualmente vero che la conoscenza di Dio senza essere legata con la viva esperienza religiosa non raggiunge il suo vero scopo e per la riflessione teologica ciò costituisce un permanente invito a prendere in considerazione questo tema.

6. Conclusione

Uno dei postulati di George Tyrrell riguardanti il rinnovamento della riflessione teologica nei tempi moderni era di prendere in considerazione la nozione e la realtà dell'esperienza religiosa come fondamento della conoscenza di Dio. Nel corso della controversia modernista il pensiero di Tyrrell su questo tema è stato condannato dal Magistero della Chiesa, soprattutto nell'enciclica «Pascendi Dominici gregis». Vi sono stati indicati seguenti errori: l'affermazione che non esista un criterio oggettivo indicante la veracità dell'esperienza religiosa, la persuasione che l'ultimo criterio della verità è la vita stessa e che il sentimento religioso deve prevalere sull'aspetto cognitivo nonché che l'esperienza religiosa ha il suo fondamento ultimo nella natura dell'uomo.

L'analisi del pensiero di Tyrrell ha permesso di concludere che esso non presentava in modo ordinato e abbastanza chiaro il concetto dell'esperienza religiosa e che nei punti indicati nell'enciclica «Pascendi Dominici gregis» del Pio X le sue asserzioni erano erranee. Però è altrettanto vero che il postulato stesso di prendere in considerazione il concetto e la realtà dell'esperienza religiosa nel processo della conoscenza di Dio era giusto ed ha trovato la sua realizzazione nei documenti dell'ultimo Concilio. Con ciò si è stabilito un certo equilibrio nel concepire teologicamente sia il modo di conoscere Dio, sia di vivere questa conoscenza nel mistero della Chiesa. Comunque la riflessione teologica contemporanea testimonia che il tema rimane difficile e resta una sfida siccome fino ad oggi non si trova un vasto accordo su come esso debba essere elaborato ed inserito nella riflessione teologica sistematica. Sembra inoltre che in tale sfida si debba accogliere il postulato di abbandonare come punto di appoggio nella riflessione teologica il pensiero neoscolastico ed aprirsi alla riflessione più personalistica. In questo il personalismo può avere un contributo importante.

Abbreviazioni

- DV** – Concilio Vaticano II. 1965 [Dei Verbum].
LG – Concilio Vaticano II. 1964 [Lumen gentium].
PDG – Pio X. 1907 [Pascendi dominici gregis].

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Pregledni znanstveni članek/Article (1.02)

Bogoslovni vestnik/Theological Quarterly 84 (2024) 2, 263—283

Besedilo prejeto/Received:06/2023; sprejeto/Accepted:10/2024

UDK/UDC: 272:82.09

DOI: 10.34291/BV2024/02/Avsenik

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Josip Vidmar o katolištvu Ivana Cankarja in pogledih Izidorja Cankarja skozi prizmo sodobne teološke interpretacije katolištva

Josip Vidmar on the Catholicism of Ivan Cankar and the Perspectives of Izidor Cankar through the Lens of Contemporary Theological Interpretation of Catholicism

Povzetek: V knjigi *Literarne kritike* (1951) Josip Vidmar združuje svoja predvojna literarnokritična dela, v katerih analizira in ocenjuje slovensko literaturo v specifičnem kulturnem in zgodovinskem kontekstu. Pri tem posebno pozornost posveti uvodnim študijam Izidorja Cankarja v prvi izdaji *Zbranih spisov* Ivana Cankarja (1925–1936), pri čemer se podrobno loteva vprašanja Cankarjeve katoliške identitete in svetovnega nazora. Vidmarjevi odzivi na poglede Izidorja Cankarja temeljijo na njegovem lastnem pojmovanju katolištva, ki ga ne razlaga po sodobnih teoloških opredelitvah, temveč skozi prizmo svoje terminologije in interpretativnih kriterijev. V skladu s tem članek sledi cilju razčlenitve Vidmarjevih vrednostnih kriterijev za katolištvo. Zadnji del članka ponuja vpogled v sodobne teološke študije, da bi osvetlili skladnost Vidmarjeve razlage katolištva z današnjimi teološkimi razumevanji katoliške identitete. Prispevek bralca vabi, naj umetnost razume kot edinstveno človeško izkustvo, ki skozi pesniške, pripovedne in dramske forme presega ideološko ozke okvire in s tem omogoča globlji vpogled v resničnost ter razmislek o lastnem svetovnem nazoru.

Ključne besede: Ivan Cankar (1876–1918), Izidor Cankar (1886–1958), Josip Vidmar (1895–1992), reprezentacija resničnosti v umetnosti, svetovni nazor, katolištvo, literarna interpretacija, literarno vrednotenje

Abstract: In *Literary Criticism* (1951), Josip Vidmar compiles his pre-war literary criticism, in which he analyzes and evaluates Slovenian literature within a specific cultural and historical context. He pays particular attention to the introductory studies by Izidor Cankar in the first edition of *Collected Writings* of Ivan Cankar (1925–1936), closely examining the issues of Cankar's Catholic identity and worldview. Vidmar's responses to Izidor Cankar's perspectives are based

on his own understanding of Catholicism, which he interprets not through contemporary theological definitions but through the lens of his terminology and interpretative criteria. Accordingly, this article aims to analyze Vidmar's evaluative criteria regarding Catholicism. The final part of the article offers insights into contemporary theological studies to shed light on the extent to which Vidmar's interpretation of Catholicism aligns with today's theological understandings of Catholic identity. The article invites readers to appreciate art as a unique human experience that, through its poetic, narrative, and dramatic forms, transcends narrow ideological frameworks, thus fostering a deeper insight into reality and reflection on one's own worldview.

Keywords: Ivan Cankar (1876–1918), Izidor Cankar (1886–1958), Josip Vidmar (1895–1992), representation of reality in art, worldview, Catholicism, literary interpretation, literary evaluation

1. Uvod

V svoji zbirki *Literarne kritike* (1951) Josip Vidmar združuje svoje predvojne literarnokritične ocene in poročila, v katerih analizira in ocenjuje sočasno slovensko literaturo skozi specifičen kulturni in zgodovinski filter.¹ Zbirka je razdeljena na šest poglavij po »literarnozgodovinskem principu generacij, ki nastopajo vsakih deset let«; le prvo poglavje zajema »širši krog pisateljev, ki po svoji starosti pripadajo času pred ‚moderno‘« (Vidmar 1951, 5–6).² Šesti oddelek knjige z naslovom „Pregledi“ sestavlja devet ocen knjig ali spisov z več avtorji, zbornikov in antologij. Vidmarjeve kritike in analize se ne omejujejo zgolj na estetske ali formalne lastnosti besedil, temveč so tesno prepletene s kulturnimi vrednotami in ideološkimi premiki časa. Njegova analiza literature temelji na njegovem globokem prepričanju, da umetnost in literarna ustvarjalnost nista izolirani od družbenega okolja, v katerem nastajata, temveč ga zrcalita, komentirata in pogosto tudi presegata. Vidmar pojasnjuje razlog za nastanek svojih literarnokritičnih zapisov z besedami: »Ves čas od prvega nastopa sem se intenzivno ukvarjal z mislijo o tem, da bi se posvetil kritiki domače literature, o kateri se mi je zdelo, da se ne izvaja ne dovolj iskreno ne dovolj temeljito.« (7)

¹ Prispevek je nastal kot rezultat dela v okviru raziskovalnega projekta J6-3140: „Slovenska intelektualna zgodovina v luči sodobnih teorij religije: od ločitve duhov in kulturnega boja do komunistične revolucije“ ter programa P6-0262: „Vrednote v judovsko-krščanskih virih in tradiciji ter možnosti dialoga“, ki ju financira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije.

² Naslovi šestih delov so: „Starejši pisci“ (vključeni so: F. Levstik; F. Detela; I. Tavčar; A. Funtek; F. Zbašnik; F. Milčinski; F. Jaklič; A. Medved); „Rod moderne“ (F. S. Finžgar; F. Grohar; K. Meško; I. Cankar; L. Kraigher; O. Župančič; A. Vadnjal; C. Golar; R. Petruška-Peterlin); „Prvi rod dedičev“ (A. Gradnik; I. Pregelj; V. Levstik; A. Novačan; P. Golja; J. Pahor); „Drugi rod dedičev“ (F. Bevk, M. Kmetova; A. Leskovec; N. Velikonja; J. Kozak; I. Albreht; J. Glazer; J. Jalen; P. Voranc; F. Kozak); „Novi rod“ (T. Seliškar; M. Jarc; S. Grum; S. Kosovel; B. Magajna; B. Kreft; J. Žagar; J. Kranjc; A. Ocvir; M. Javornik; M. Kranjec; F. Kalan); „Pregledi“.

Svojo oceno Cankarjevega dela Vidmar vključuje v drugi oddelek z naslovom „Rod moderne“ (1954, 105–262) in jo razdeli v dve poglavji: „Ivan Cankar: Začetki“ (1951, 134–178; datacija: 1929/31) in „Nazor“ (178–193; datacija: 1932). V svoji literarni kritiki o Cankarjevem nazoru iz leta 1932 (178–193) Vidmar temeljito analizira uvodne študije Izidorja Cankarja, ki so bile vključene v zbirko *Zbrani spisi* Ivana Cankarja, izdano v dvajsetih zvezkih med letoma 1925 in 1936 pri Novi založbi. Izidor Cankar je v uvodih, še posebej v trinajstem zvezku, na več mestih podal opredelitve, ki Ivana Cankarja prikazujejo kot avtorja s posebnim odnosom do katolištva in verskega razmišljanja. Ob presoji teh Izidorjevih uvodnih študij se Vidmar osredotoča na vprašanje, kako Izidor Cankar predstavlja svetovni nazor in versko identiteto svojega slavnega sorodnika Ivana. Na začetku poglavja „Ivan Cankar: Nazor“ najprej pozdravlja nastajanje *Zbranih spisov* Ivana Cankarja in ugotavlja:

»Videti je, kakor da se prva doba Cankarjevega posmrtnega življenja zaključuje. Zbrani spisi, ki se polagoma nagibajo proti koncu, ustvarjajo pregled in razgled preko njegovega dela in obsežna osebnost Ivana Cankarja, v kateri je lahko našlo potrdila toliko različnih ideologij in miselnosti, postaja jasnejša in v svoji razvojni poti razumljivejša. Prav tako postaja polagoma razvidno, katerih misli in spoznanj se je poet dotaknil le mimogrede in katere so ga kot izraz in smisel njegovega bistva spremljale vse življenje. S tem se končuje doba slepega in nenadzorovanega izkoriščanja njegove avtoritete, doba, v kateri smo se večidel neupravičeno nanj sklicevali vsi, ki smo zagovarjali to ali ono miselnost, vsi: katoličani, svobodoumniki, socialisti, tolstojevci, neokatoličani, marksisti in ničejanci.« (1951, 178–179)

Vidmar poudarja, da je množična in ideološko motivirana zloraba Cankarjeve avtoritete ustvarila potrebo po temeljiti, nepristranski analizi njegovega nazora, tistega, ki je najgloblje zaznamoval njegovo ustvarjanje. Ugotavlja, da se je te naloge v trinajstem zvezku Cankarjevih *Zbranih spisov* „v ožjem smislu“ lotil urednik zbirke Izidor Cankar. Smiselnost tega njegovega prispevka opaža že iz velikega odmeva, ki ga je Izidorjev poskus zbudil zlasti v katoliškem tisku – vendar Vidmar hkrati poudarja potrebo po določnejši in manj relativni opredelitvi Cankarjevega svetovnega nazora, ki ga bo »prej ali slej treba opisati neglede na glavne miselne orientacije našega tedanjega in sedanjega življenja in celo neglede na poglobitve evropske miselne tokove njegove dobe« (179). Izidorjev poskus se mu zdi »važen začetek«, zato se mu zdi potrebno, da se mu posveti z vso pozornostjo, v zavesti, da se z razpravljanjem o tem dotika »marsikaterega velikega in zanimivega problema v Cankarjevi osebnosti« (179). Vidmarjev poklon Izidorjevemu poskusu razjasnitve Cankarjevega nazora kaže na kritikovo spoštovanje do izbranega metodološkega pristopa, a hkrati izraža željo po še natančnejši, manj relativni opredelitvi. Ob tem poudarja, da naj se analiza Cankarjevega nazora usmeri k bistvenim idejam, ki so ga trajno zaznamovale, in ne k tistim, ki so ga le bežno oplazile.

Svoje poznejše ocene osebnosti in opusa Ivana Cankarja je Vidmar objavil tudi v svoji knjigi *Meditacije* (1954), krajši knjižici *Ivan Cankar* (1969), obsežni mono-

grafiji *O Ivanu Cankarju* (1976), v poglavju „Tri Cankarjeve orientacije“ (1977) in v zbirki svojih spominskih pričevanj o pomembnih osebnostih slovenske kulturne in politične zgodovine XX. stoletja z naslovom *Obrazi* (1985, 93–112). Njegova analiza Cankarjevega opusa v teh delih razkriva zanimivo vprašanje njegovega pristopa k religioznim in svetovnonazorskim vidikom Cankarjeve osebnosti ter spodbuja k poglobljenemu razmisleku o teh temah.

2. Vidmarjeva presoja opredelitve Cankarjevega svetovnega nazora pri Izidorju Cankarju

Vidmar v svoji analizi izraža dvom o Izidorjevi interpretaciji Cankarjevega svetovnega nazora. Nejasnost mu zbudi že vprašanje, »zakaj razglablja prof. Cankar o Cankarjevem svetovnem nazoru ravno na tem mestu njegovega življenja in dela?« (Vidmar 1951, 179). Nekakšen odgovor najde v Izidorjevi trditvi, da so »z zaključnim letom 1909 ›vse bistvene sestavine Cankarja pesnika in človeka gotove‹ in da je s tem dana zanesljiva osnova za ›psihološko in idejno analizo historičnega pojava, ki ga predstavlja Ivan Cankar‹« (180). Vidmar meni, da »ta odgovor gotovo ni izčrpen«, in to utemeljuje:

»Kdor namreč pozna prvo urednikovo opredelitev pisateljevega svetovnega nazora, ki jo je formuliral v slavnostnem govoru ob petdeseti obletnici Cankarjevega rojstva, mu bo tu nedvomno prišla misel, da je skušal sedaj svojo nekdanjo trditev o Cankarjevem katolištvu, ki je svoj čas vzbudila odpor, utemeljiti in dokazati. Kajti nekateri pojavi v Cankarjevem življenju obravnavanega razdobja, zlasti pa njegova nepričakovana vrnitev v naročje cerkve, so taki, da vsaj na videz govorijo v prid urednikovi tedanji trditvi, pri kateri očitno vztraja še danes.« (180)

Vidmar priznava, da ta nekdanja Izidorjeva izjava ali »uverjenost«, ki je »došla izolirana in nepripravljena v slavnostnem govoru učinkovala zelo rezko«, vpliva v Cankarjevem uvodu v XIII. zvezek Cankarjevih *Zbranih spisov* »dokaj preprosteje« (180). Kljub temu pa meni, da je »še vedno dovolj pristrastna in nestrpna, oziroma urednik je še vedno nekako nemirno zaljubljen vanjo, da še danes nima popolnoma svobodne sodbe ne za bistvo svoje trditve ne za stvari, ki jo kakorkoli zadevajo, se pravi, ki se dotikajo Cankarjeve miselne opredeljenosti« (180).

V podrobni presoji Izidorjeve opredelitve Cankarjevega svetovnega nazora Vidmar meni, da je »prof. Cankar omejil svojo nalogo na vprašanje, kateri izmed poglavitnih treh ideoloških smeri našega tedanjega in sedanjega življenja je Cankar pripadal in kako, koliko je pripadal eni, dvema izmed njih ali vsem trem. Kakor to nalogo si je opredelil, tudi one tri smeri, za katere gre, in sicer: ›marksizem, naprednjaštvo in katolištvo‹.« (180–181) Izidorjeve izsledke Vidmar povzema takole:

»Njegovi izsledki so naslednji: ›Ivan Cankar ni le član socialno-demokratske stranke, ... on je od vsega početka socialistično usmerjen.‹ Ta njegova

usmerjenost ni bila »zgolj občutljivost za socialno krivico ... in tudi ne samo volja, pomagati siromaku ter morda reformatorsko poseči v sedanje socialno stanje, marveč želja po popolnem revolucionarnem prevratu« ... Toda potrebno je tudi »vedeti, da so bile miselne podlage marksizma pesniku po naravi in dejansko tuje ... in da jedro njegovega oznanila ... ne le ni skladno z materialistično filozofijo socialne demokracije, marveč da ji je tudi nasprotno.« Kajti »marksizem«, pravi prof. Cankar in to tudi prepričevalno podpre, »je ekonomski materializem«, Ivan Cankar pa je »spiritualistični idealizem«, ki ima v sebi celo določne »kali idealističnega anarhizma, a ni v ničemer soroden marksistični filozofiji.« (181)

Izidorjevo interpretacijo Cankarjevega odnosa do socializma Vidmar komentira z odobranjem: »To je jasna in pravilna podoba Cankarjevega odnosa do socializma, oziroma marksizma.« (181) Priznava natančnost njegovih ugotovitev glede Cankarjevega socialnega prepričanja, vendar ob tem opozarja na potrebo po previdnejši obravnavi Cankarjevega odnosa do katolištva, in meni, da je ta teza »potrebna natančnejšega premisleka« (181–182).

V nadaljevanju Vidmar pojasni svoje pomisleke. Izidorjevo opisovanje dogodka v Sarajevu, kjer Cankar doživi globok religiozni preobrat, označi kot »docela zanesljivo in točno« (183). Kljub temu izrazi nestrinjanje z Izidorjevo razlago, po kateri naj bi se Cankarjevo poglobljeno religiozno čustvo in optimističen pogled, ki dobiva transcendentalne temelje, razvila neposredno kot posledica tega dogodka. Prepričan je, da se je Cankarjev optimizem pojavil vsaj leto dni pred Sarajevom, in se sprašuje:

»Ali ni urednik (Izidor Cankar, op. avt.) sam poudaril, da se je Cankarjev optimizem pojavil vsaj že leto dni pred Sarajevom in da je imel že tedaj »transcendentalne temelje«? Vsaj to zadnje gotovo ni posledica zbližanja s cerkvijo. Vprašanje pa je, ali nimata prav tako tudi poglobitev religioznega čustva in porast optimizma svojega vzroka kje drugje. Ali ni mar kratkoma-lo tako, da se neko novo čustvo ali razpoloženje posebno bujno razcvita ravno v začetku? Ali ni mogoče, da bi bil Cankarjev sarajevski korak sam posledica, ne pa vzrok poglobitve in porasta? Ali se ni zelo podobno, le da z večjo trajnostjo, tako godilo tudi Levu Tolstoju, ki je nekaj let vztrajal pri vestnem cerkveno-verskem življenju, ko se je v njem oblikovala nova religiozno-moralistična orientacija?« (183)

Vidmar verjame, da Cankarjev optimizem in religiozna naravnost nista zgolj neposredna posledica srečanja s Cerkvijo v Sarajevu, ampak kažeta na širši notranji razvoj, ki se je v pisatelju začel že prej. Njegova omemba Leva Tolstoja, ki je prav tako doživel versko preobrazbo in razvil novo religiozno-moralistično orientacijo, nakazuje Vidmarjev občutek, da so takšne duhovne spremembe pogosto rezultat daljšega notranjega procesa, ki ga posameznik šele pozneje izrazi z zunanjimi dejanji. Nato Vidmar navaja Izidorjev popis dogodka, kakor ga je Izidorju sporočil Cankarjev brat Karlo, ki je bil takrat v Sarajevu. Ivan je tam opravil spoved in obhajilo. Podrobno analizira Izidorjev komentar k tem dogodkom ter pravi:

»Zopet ugotavlja urednik z vso voljo do objektivnosti: »spreobrnjenje v pravem pomenu besede to ni bilo; toda Ivan Cankar se je poslej do konca dni vendarle na svoj posebni način imel za katoličana.« In še: »Cerkvenega življenja ... ni živel, ostal je socialist, njegova duševna struktura se ni bistveno spremenila, toda gledal je poslej brez primere jasneje značaj katoliške organizacije ...« (182–83)

Vidmar se v osnovi strinja s to Izidorjevo ugotovitvijo in pravi: »Vse to je docela zanesljivo in točno.« (1983, 183) Zmoti pa ga Izidorjeva nadaljnja trditev: »religiozno čustvo se je še poglobilo v njem in viden je porast njegovega optimizma, ki dobi transcendentalne temelje.« (183) Zdi se, da si Izidor Cankar in Josip Vidmar nista tako vsaksebi, kot se na prvi pogled zdi. Vidmar se namreč v osnovi strinja z Izidorjevo ugotovitvijo, da se je religiozno čustvo v Cankarju poglobilo, saj pravi: »Če bi ta trditev samo ugotavljala to dejstvo, ji ne bi bilo mogoče oporekati, kajti vse to se je v Cankarjevi notranjosti v onem času res godilo.« (183) Vendar pa zmoti, da je religiozna poglobitev »spravljena v vzročno zvezo z dogodkom v Sarajevu« (183). Različnost med kritikoma se torej kaže le v ugibanju, kdaj točno se pri Cankarju ta premik zgodi in iz kakšnega razloga, kar pa se z vidika religioznosti kot človekovega intimnega notranjega izkustva niti ne zdi tako pomembno.

Zdi se, da Vidmarja najbolj zmoti vtis, ki ga dobi na podlagi Izidorjevega opisa – da naj bi »dal sarajevski zakrament Cankarju veselo vero v smisel življenja za vse dni do konca« (184). Meni, da na Cankarjevo razpoloženje in snovanje v tem obdobju ni toliko vplivalo sarajevsko doživetje, pač pa »nenadna pozna ljubezen« (184), in da se zgodovina te ljubezni ujema z zgodovino pisateljevega optimizma. Cankar se je namreč poleti leta 1907 v Ljubljani močno zaljubil; sprememba v njegovem razpoloženju je vidna že iz njegovega romana, ki ga je kmalu zatem napisal na Dunaju (*Novo življenje*), pa tudi iz drugih takrat nastalih del (*Za križem*, *Kurent*).³ Čustvo zaljubljenosti naj bi v njegovo pisanje vdahnilo spremembo v smeri »optimističnega in življenje priznavajočega razpoloženja« (184–185). V zvezi s tem Vidmar Cankarjevo sarajevsko dejanje leta 1909 pojasnjuje takole:

»Novo optimistično in življenje priznavajoče razpoloženje je raslo v njem s tisto močjo, s katero je bilo prej zatirano. In v kipečem porastu teh moči je prišel pesnik v Sarajevo. »Tam ga je prevzela resnoba in vedra zbranost katoliške duhovščine, med katero se je gibal. Kaj je naravnejšega kakor to, da se je religiozno čustvo, ki se je bilo nakopičilo v njem in ki je priganjalo k dejanju, k izrazu in k umstveni razlagi, oklenilo teh spoštljivih mož in iz-

³ Vidmar s tem misli na Cankarjevo čustvo zaljubljenosti do Mici Kessler (1890–1962), hčerke matere Marije iz družine Trenz z graščine Draškovec pri Šentjernejcu ter očeta Alojzija, ljubljanskega sodnega svetnika, ki je imela še tri mlajše sestre: Ano, Vero in Slavo. Ugledna družina Kesslerjevih se je leta 1906 preselila v Ljubljano na Rimsko cesto 12. Ob novici, da je Cankar v Ljubljani, so hčerke prosile mater, naj uglednega pisatelja pisno povabi na obisk. Kot piše France Dobrovoljc, je v Cankarju že ob prvem srečanju s sedemnajstletno Mici Kessler, takrat še dijakinjo III. letnika višje dekliške šole ljubljanskega liceja, »vzplamtel ljubezenski žar« (Dobrovoljc 1972, 272). Čeprav je Mici pisatelj zelo cenila, se zanj ni ogrela – razlogi naj bi bili »neredno bohemsko življenje, starostna razlika med njima, zlasti pa skrbna materina roka« (273).

razov njihove religioznosti, ki je bila v mladosti tudi njegova.« Cankar je storil poskus, ali dejanje ga ni zadostilo; zato ga ni več ponovil. Njegova čustva so si morala poiskati čisto posebno realizacijo in čisto svojo razlago in izraz. To je vse in to je edina naravna razlaga teh Cankarjevih doživetij, ki so ga sprijaznila z življenjem, in teh njegovih dejanj, ki jim urednik nika-
kor ni dal prave osvetlitve.« (1951, 185–186)

Vidmar Cankarjevo sarajevsko dejanje razume kot kratkotrajno identifikacijo s katoliškim okoljem, ki je za trenutek potešila že dolgo prisotno, a prej zatrto religiozno čustvo in optimizem, ki se je v Cankarju vse bolj prebujal. Po njegovem mnenju je pisatelj iskal le začasno potrditev svojih notranjih občutij v znanem verskem okviru, a mu to ni nudilo trajne izpolnitve, zato dejanja ni ponovil. V nasprotju z Izidorjem, ki sarajevskemu dogodku pripisuje globlji verski pomen, Vidmar poudarja, da je Cankar potreboval bolj osebno, avtonomno izražanje in razlago svojega religioznega čutenja. Tako dogodek v Sarajevu zanj ni pomenil preloma k veri, temveč naravno, a neizpolnjujočo manifestacijo pisateljevega notranjega razvoja. Opravljena spoved in obhajilo, ki ga je Cankar prejel v Sarajevu, po Vidmarjevi presoji nista dokaz poglobljene religiozne preobrazbe, ampak kratkotrajna izraza notranjih napetosti in hrepenenja, ki nista imela dolgotrajne poveza-
ve z institucijo Katoliške cerkve. Vidmar vztraja, da se je Cankarjevo religiozno čutenje oblikovalo bolj v iskanju notranje resnice, osebne razlage smisla življenja, ne pa v skladu z dogmatičnimi strukturami katoliške vere. Čeprav tako Izidor Cankar kot tudi Josip Vidmar prepoznata Cankarjevo nagnjenje k religioznemu razmišljanju, interpretirata njegova dejanja povsem različno: za Izidorja so to izrazi religiozne zvestobe, za Vidmarja pa prehodne stopnje osebnega razvoja, ki pričajo o globlji potrebi po individualni samouresnitvi onkraj verskih institucij.

Znano je, da je Cankarjevo ljubezensko hrepenenje ostalo neizpolnjeno; res je tudi, da se Cankar po obisku v Sarajevu cerkvenih obredov ni udeleževal. Tako je verjetno ostalo vse dotlej, ko je pisatelj ob obisku pisatelja – duhovnika Frana Saleškega Finžgarja – v sobi deželne bolnišnice v Ljubljani, kjer je ležal zadnje dni pred smrtjo, opravil spoved in prejel odvezo (Finžgar 1920, 31).

Vidmar nadalje kritično presoja Izidorjevo analizo Cankarjevega svetovnega nazora. Moti ga, da se Izidor Cankar osredotoča le na marksizem in katolištvo, medtem ko v svoji analizi zanemari svobodomiselstvo – tretjo ključno idejno smer, ki jo Vidmar vidi kot pomemben kontekst za razumevanje Cankarjevega dela. Izpostavlja, da se svetovnonazorske orientacije nenehno spreminjajo, kar velja tudi za ustaljene doktrine, kot je katolištvo, in opozarja, da »celo stare in docela izdelane doktrine, kakor je katoliška, doživljajo neprestane metamorfoze, in lahko se na primer reče, da se današnje slovensko katolištvo dokaj razlikuje od katolištva predvojnih časov« (Vidmar 1951, 188).

Kot meni Vidmar, Izidor Cankar ni dovolj upošteval te dinamike sprememb, saj je svojo analizo preveč poenostavil, pri čemer se je osredotočil predvsem na doktrinarne vidike marksizma in katolištva. Meni, da je s tem Izidor »dal svoji analizi v nekem smislu morda celo trajnejše in zanesljivejše osnove« (188). Toda ne zdi

se mu upravičeno, da Izidor ni podobno storil tudi pri svobodomiselstvu, da ni tudi tu, podobno kot pri socializmu in katolištvu, predstavil njegovega bistva in Cankarjevega odnosa do njega. Ob tem poudarja:

»Kajti če pravi (Izidor Cankar, op. avt.) v III. zvezku, da je »kulturno jedro slovenskega svobodomiselstva ... obstajalo iz prave materialistične filozofije«, je jasno, da ne govori o esenci te duhovne smeri, marveč samo o njeni trenutni in konkretni slovenski spaki. Materialistična filozofija prav gotovo ni in ni bila idejna osnova svobodomiselstva, če ga namreč ne motrimo kot politično stranko jalovega slovenskega meščanstva in samo kot trenuten pojav, marveč kot idejno smer, kakor je prof. Cankar motril katolištvo in marksizem.« (188)

Po Vidmarjevi presoji bi pravo razumevanje Cankarjevega odnosa do svobodomiselstva osvetlilo njegovo misel kot protidogmatično, takšno, ki se ne more omejevati zgolj na trenutne doktrinarne okvire, ampak mora upoštevati širši kontekst idej in sprememb v Cankarjevem času. Svoj drugačni pogled na svobodomiselstvo predstavi z besedami:

»Resnična osnova svobodomiselstva je individualistična svobodoumnost, to se pravi odklanjanje dogmatizma, vseh privzgojenih in pricepljenih nedotakljivih resnic, in zavest, da ima vsak človek pravico, če ne dolžnosti, graditi si in preustvarjati svoj svetovni in religiozni nazor po zahtevah svoje narave.« (188–189)

V nadaljevanju predstavi svoj pogled na razmerje med svobodomiselstvom in religioznostjo:

»Ta svobodoumnost ne zanika religioznosti, a zanika religije, kolikor niso svobodno izbrane, ne zanika ne duha ne resnice, marveč odklanja vsako prisilno vero bodisi v duha, bodisi v materijo, zavrača enkratno razodetje in veruje v trajno vršče se razodevanje, v katerem učeštvuje vsakdo, ki svobodno in iskreno išče svojo resnico. Iz tega razloga odklanja prav tako katolištvo kakor marksizem, ki postaja dogmatičen, in priznava samo svobodo duha, strpnost in spoštovanje do vsega resničnega, iskrenega in globokega.« (188–189)

Če bi Izidor Cankar imel pred očmi bistvo svobodomiselstva, bi po Vidmarjevi presoji Cankarja opredelil bolje, kot utemeljuje: »Kajti če spoznaš njegov svojevrstni položaj v obeh dogmatičnih kulturnih krogih, med njima in nad njima, dasi se jima je nekako prišteval, ti postane jasno, da je bil v jedru ravno tipičen in čist predstavnik protidogmatične kulturne miselnosti, ki se ji le zaradi družbe, v katero bi s tem zašel, ni mogel nikoli prištevati.« (189)

Kot meni Vidmar, je bil Ivan Cankar »edinstvena človeška osebnost in si je svobodno in neodvisno ustvarjal svoj nazor; bil je svobodoumen mislec in je veroval v neodvisnost človeške pameti. Ni pa bil ne svobodomislec ne naprednjak, se pra-

vi, ne pristaš modnega filozofskega materializma – pred tem ga je obvarovala njegova apriorna religioznost.« (189) Dalje piše: »Živel je izoliran, četudi se je skušal pridružiti temu ali onemu kulturnemu gibanju; ali navzlic temu, da ga je vleklo v občestvo, ki vedno sloni na dogmah, je ostal protidogmatski. Živel je globoko vdan samo nagonu in zakonu svoje narave, ki mu je velevala in dajala pravico iskati resnico po docela osebnih potih. In manj važna je za nas njegova resnica kot taka, kakor pa gesta njegovega življenja, gesta svobodnega duha.« (189–190)

Vidmarjeva interpretacija Cankarjeve religioznosti odpira zanimiv pogled na razmerje med osebnim duhovnim čutenjem in institucionalno religioznostjo v literarnem in kulturnem kontekstu. Njegova kritika Izidorjevega opisa Cankarjeve katoliške pripadnosti je več kot le dvom o eni interpretaciji – izraža tudi Vidmarjev lastni odnos do religije in katolištva. V svojih analizah se Vidmar nagiba k poudarjanju duhovne avtonomnosti in opozarja na kompleksno in večplastno naravo Cankarjeve religioznosti, ki se upira preprostim kategorizacijam in dogmam. Zanima ga, kako lahko posameznik izrazi religiozno miselnost zunaj meja institucionalnih oblik vere, kar je za Vidmarja eden ključnih vidikov resnične duhovne svobode. Vidmar poudarja, da Cankarjevo dejanje v Sarajevu ni bilo trajen izraz verske pripadnosti, temveč trenutna potešitev osebne hrepenenja.

S tem se odpirajo ključna vprašanja: V kolikšni meri Vidmarjeva ocena Cankarja kot svobodomiselnega misleca razkriva njegovo lastno vrednotenje katolištva? Ali ga vidi kot dogmatično ali dopušča bolj odprt verski pristop? Ali pa protidogmatičnost vidi kot bistven pogoj za resnično duhovnost? Kako razume pomen obredov – ali so ti zanj lahko izraz pristne religioznosti? Ali katolištvo ocenjuje po njegovem globljem bistvu, kot ga zahteva pri drugih miselnih smereh, ali po trenutnih izrazih v Cerkvi na Slovenskem?

3. Analiza Vidmarjevih kriterijev za razumevanje katolištva

V presoji Vidmarjevega utemeljevanja njegovega lastnega pogleda na Cankarjev nazor je pomembno razjasniti, kaj je kritik razumel pod pojmom ‚katolištvo‘. V svoji oceni Izidorjeve presoje pisatelja Cankarja je Vidmar večkrat poudarjal, da je Izidor »trdovratno in ponovno« poudarjal Cankarjevo katolištvo in dajal vtis, da je katolištvo »prevladujoča smer pisateljevega življenja« (Vidmar 1951, 190). Vidmar pa meni, da Izidor ni upošteval,

»da sta marksizem in katolištvo sicer oba tako ideologija kakor politikum, da pa sta oba oboje v različni meri; da se sicer oba pojavi v svojih področjih srečujeta na isti ravnini, da pa sta oba po svojih bistvih zasidrana vendarle vsak na svoji. In isto velja za svobodoumnost. To dejstvo je treba jemati pri odgovoru na vprašanje, ki smo si ga zastavili, v poštrev. Kajti človek, ki naj ga imamo za katoličana, mora biti v drugačnem razmerju do katolištva, kakor do marksizma nekdo, ki naj ga priznamo za socialista, ali

svobodoumnik do svobodoumja. In s to mislijo, ki je urednik ni popolnoma upošteval, se lahko lotimo svojega vprašanja.« (190)

V nadaljevanju se Vidmar opredeli do trditve, da je bil Ivan Cankar »v zadnjih letih katoličan, ne sicer »cerkveno-dogmatični vernik ... marveč katoličan, ker je to forma, v kateri se religiozno izživlja naša zemlja in je tedaj njej potrebna in prava«, ki jo je »prof. Cankar prvič formuliral že leta 1926« (190–191). Poudarja, da je kritik Izidor Cankar to tezo oprl na pisateljevo izjavo: »Če bi bil Rus, bi bil pravoslaven, če bi bil Prus, bi bil protestant, ker sem Slovenec, sem katoličan.« V tej izjavi naj bi Izidor videl »ne le posebno modrost, marveč tudi Cankarjevo organsko spojenost z dušo slovenskega naroda« (191).

Vidmar je do te Cankarjeve izjave distanciran in pravi, da v njej ne vidi »ne posebne modrosti, ne bog ve kakšnih drugih velikih svojstev« (191). Sprašuje se, kaj pomeni biti katoličan in ali to ne pomeni »živeti v veri ali vsaj v volji do vere, da so nauki katoliške vere – resnica? Ali je bilo tako pri Cankarju?« (191). Kot ugotavlja, to vprašanje odločno zanika tudi Izidor Cankar, zato se sprašuje:

»Kaj je tedaj s Cankarjevim katolištvom, ki ga urednik tako trdovratno poudarja? Ali je bilo sploh kaj drugega kakor gola ugotovitev, da je to zgodovinsko dana forma za religiozno izživljanje Slovencev? Zgodovinsko dana, a ne edina, sicer bi moral sebe izločiti iz narodnega občestva? Toda ta misel o razmerju med katolištvom in Slovenci še ni katoličanstvo in še od daleč ne zadostuje, da bi smeli Cankarja kakor koli šteti med katoličane. Kajti s samim tem priznanjem še ni prav nič rečeno, da je bilo katolištvo tudi forma, v kateri se je religiozno izživljala Cankarjeva duša. /.../ In če je Ivan Cankar zatrjeval, da je katoličan, ni s tem o sebi povedal ničesar resničnega, ničesar veljavnega, ničesar do kraja premišljenega. Katoličan ni bil, katolištvo je samo priznaval kot naravno ali zgodovinsko dejstvo v življenju svojega naroda.« (191)

Vidmarjeva analiza Cankarjeve izjave o identiteti in pripadnosti katolištvu izpostavlja pomembno vprašanje razmerja med kulturno identiteto in osebno vero. Izidor Cankar namreč poudarja vidik, po katerem je pripadnost katolištvu predvsem rezultat kulturnih in zgodovinskih dejavnikov, ki oblikujejo narod. S tem odpira pogled na katolištvo kot del nacionalne identitete, ki pa ni nujno povezano z osebno religiozno izkušnjo. Vpogled v celoten zapis Izidorja Cankarja v Uvodu v XIII. zvezek Cankarjevih *Zbranih spisov* obenem pokaže, da Vidmar navaja le nekatere misli, ki ga zmotijo, ne pa še drugih, s katerimi Izidor v Uvodu razkriva Cankarjevo osebno religioznost prek vpogleda v pisateljeva dela s tematiko vesti, trpljenja, smrti in odrešenja. V Uvodu o Cankarjevem nazoru Izidor Cankar mdr. piše:

»In vračal se je vedno na novo k motivu osebne vesti, k zadnji, nezmotljivi sodnici, ki stoji izven vsake človeške zakonodaje in se ne more podrediti legislaturi nobene družbe, naj bo sedanja ali bodoča. To pesnikovo prepričanje, neštetokrat izpovedano v prejšnjih delih in obravnavano v Uvodih teh zbranih spisov, prepričanje, ki ima kali idealističnega anarhizma v sebi,

a ni bilo v ničemer sorodno marxistični filozofiji, je dobilo najradikalnejšega izraza v povesti *Sosed Luka*, ki jo objavljamo tukaj. Luka ni grešil, toda vest ga je preganjala, »kakor da bi bil greh, v mislih do konca storjen, ne izvršen z roko, bežal za njim«. Lukova zavest, da je ubil človeka, čeprav ga je ubijal le v mislih, je po Kristusovem nauk in po pesnikovih mislih etično utemeljena; ko se že vsa resnica razgrne, ko je tudi Luka docela preverjen, da ni ubijal, brani vendar ono svojo zavest kot upravičeno: »Bog sam mi je bil poslal tisto misel«, in srečen nosi pokoro, ker moreta le »kes in trpljenje« izbrisati »črni madež iz duše«. /.../« (Iz. Cankar 1932, XI–XII)

Misli o trpljenju, smrti in odrešenju prežemajo številna Cankarjeva dela od mladostne pa vse do poslednje dobe njegovega življenja. V Uvodu v trinajsti zvezek Cankarjevih *Zbranih spisov* Izidor navaja le nekatere izmed njih in o pisatelju Cankarju ndr. ugotavlja:

»V prvem delu Cankarjevega pisateljevanja prevladuje zgolj utemeljevanje tega življenjskega dejstva; trpljenje mora biti, a kje brez zmisla, ker se večno ponavlja. Tedaj pa se, vsaj leta 1908, ko izide *Novo življenje* in *Za križem*, njegov življenjski nazor bistveno dopolni: Trpljenje ima svoj zmisel, žrtve hrepenenja ne padajo zastonj; življenje je kljub vsemu življenja vredno, upanje le ni brezupno. To svojo novo vero je Ivan Cankar najprej jasno izrazil v sonetu, s katerim se končuje zbirka *Za križem*, kjer pravi:

In z roko trdno vzdignil bom svoj križ:

Bridkost je prag do večnega veselja

In smrt je če vstopnina v paradiž.

Značilno je tudi, kako je sedaj miselno fundiral uvodno črtico te zbirke, ki je bila prvotno izšla v socialističnem ljubljanskem glasilu za 1. maj 1907 pod naslovom *Kristusova procesija*; v tej novi knjigi ji je na novo dopisal stavke, ki so izraz te nove vere: »Upajte, koprneče oči! Ne kapljica plemenite krvi, iz čistega srca izlite, ni kanila brez koristi.« »Gospod je s trpljenjem svojim svet odrešil. Tako se je izpolnil ukaz, ki je bil od vekomaj.« »Preko gore trpljenja drži cesta v večno radost, preko gore smrti drži cesta v življenje.« (Iz. Cankar 1932, XIII)

Kakšno je torej Vidmarjevo razumevanje katolištva? V svoji kritiki o Cankarjevem nazoru Vidmar razlikuje med naravo »katoličanstva« in »socializma« in meni, da je »katoličanstvo predvsem religija, ki zahteva od svojih pristašev predvsem notranjih vezi«, socializem pa je

»/.../ predvsem družbeno gibanje. Kot tako je v prvi vrsti akcija. Nazor in doktrina sta tu manj važna. »Poglavitna dolžnost človeka, ki hoče biti socialist ali komunist, je dejansko sodelovanje pri pripravljanju prevrata ali preuredbe družbenega reda. Ali je poučen o teoretskih temeljih marksizma ali ne in ali se strinja z njimi ali ne, je vprašanje, ki je važno kvečjemu šele v taki fazi revolucije, kakršno preživlja danes Rusija.« (Vidmar 1951, 191–192)

Vidmar poudarja, da se je Cankar javno priznaval k socializmu, udeleževal se je življenja v socialnodemokratski stranki in je bil celo njen kandidat za državni zbor. Meni, da je Cankar s tem docela izpolnil poglobitno zahtevo socializma, zato se mu zdi malo pomembno, »ali je bil Cankar vernik historičnega materializma ali ne« (192). Kot pravi, »[z]godovina socializma pozna nešteto odličnih sodrugov Cankarjeve vrste, ki pa jih nihče ne odklanja kot nepravih socialistov. In če socializem danes Cankarja šteje za svojega, ima do tega pravico, vsekakor večjo, kakor je tista, s katero ga urednik tako trdovratno prišteva h katolištvu.« (1991, 192)

Svoj prispevek sklene z ugotavljanjem, da je Cankar

»poznal in ubogal samo glas svoje narave in mu sledil brez ozira na kakršne koli dogme in doktrine. Ta glas mu je govoril, da resnica zanj še ni ne raziskana ne razodeta in da naj jo išče sam in po svojih potih. Ravnal je tako. Bil je svobodoumen duh, svoboden do temeljev svoje narave. Taka je edino prava pripadnost k svobodoumnosti, ki je večna smer velikih duhov, pa če jo v političnem svetu razglašajo in predstavljajo še tako nevredne skupine in stranke.« (1951, 192)

V sklepu svoje polemike Vidmar pravi, da je bil Ivan Cankar kot političen človek socialist, »kot mislec in kot moralno bitje pa je bil svoboden in napreden um.« (192) O njegovi pripadnosti katolištvu pa poudarjeno zatrjuje: »Katoličan ni bil v nobeni sferi in nikakor. Bil je v najčistejšem pomenu besede napreden svobodoumnik, obdarjen s tisto prvobitno naprednostjo, ki goni kolesje človeških kultur, ki je starejša kakor sta katolištvo in marksizem in ki bo tudi oba preživela.« (193)

Z vidika Vidmarjeve analize se postavlja vprašanje, ali se svobodomiselnost in resnična vera izključujeta. Zdi se, da Vidmarjeva distanca do Cankarjeve religioznosti ne pomeni, da bi se morali identificirati le z eno od teh razsežnosti. V kontekstu Cankarjeve izjave bi lahko trdili, da je možno hkrati živeti kot katoličan v okviru kulturne identitete in imeti tudi resnično, osebno vero, ki pa se morda ne izraža vedno skozi tradicionalne dogme. Zato se postavlja vprašanje, ali bi bilo pravilno razumeti identiteto katoličana kot površno, ob zavesti, da njegova pripadnost lahko izhaja iz globljih notranjih prepričanj.

V resnici se zdi manj pomembno poskušati podrobno ugotavljati leto oz. natančnejši čas Cankarjeve ‚nove vere‘, kot je to poskušal napraviti Izidor Cankar. Celoten Cankarjev opus namreč kaže, da pisatelj vrednost trpljenja za odrešenje različno intenzivno, nihajoč med pesimizmom in optimizmom, izpoveduje v različnih obdobjih svojega življenja. Že v svoji zgodnji pesmi *V god* iz leta 1891 kot petnajstletni dijak zapiše: »/.../ 5. Kakor pesem je – življenje, / preden grob objame nas: / strast in žalost in trpljenje / stiska srce kratek čas ... // 6. V Bogu naj vam srečni dnevi / lahko v večnost se zlijo, / lahno kakor divni spevi, / ko iz prsi pevca vró. // 7. Sreča naj se v srečo zlije / tostran groba – onstran, / ko vam smrtni dan prisije, / naj vam bo vstajenja dan.« (Cankar 1968, 2:155) Prav tako vero v vrednost trpljenja izpoveduje leta 1904 v svojem romanu *Hiša Marije Pomočnice*, v katerem slika umiranje štirinajstih bolnih deklic v dunajski bolnišnici ter na koncu romana

poetično poudarja, kako bo Bog v večnosti poplačal njihovo »trdno vero«:

»Urno, urno na pot! In po širokih, neizmerno dolgih ulicah, mimo visokih hiš, skozi prašno mesto ... – mesto je bilo in ni ga več, pogreznilo se je. In zdaj polja in travniki in holmi, drug svet, novo življenje ... Sonce, sonce, sonce! Kje je tisto sonce, ki je sijalo tam doli? Ni ga več, samo upanje je bilo, samo slutnja! In tu je sonce, razgrnilo je svoje kraljevsko bogastvo po vsem širokem nebu, po vsi prostrani zemlji. Visoko je in neizmerno, vse je potopljeno v njem ... Tako je poplačal Bog trdno vero. ... Na vozovih so peli mladi glasovi, zmerom nižje se je pogrezala dolina, tam gori pa so že goreli hribi, sonce je prihajalo procesiji naproti, že so se lesketali mu lasje, iz zlatih žarkov spleteni ... Pozdravljen, Kristus, ženin, ti vdano ljubljene, tako težko pričakovani! ... Pozdravljen! ...« (Iv. Cankar 1972, 11:96–100)

Strinjati se je mogoče, da je Cankar v Sarajevu prejel zakramente spovedi in obhajila predvsem zaradi notranjega duhovnega vzgiba, kot predvideva Vidmar, in ne zaradi morebitnih vplivov cerkvenih predstavnikov. Vendar pa je verjetno, da so k tej odločitvi prispevali tudi zunanji dejavniki, kot so okolje in prisotnost oseb, ki so mu bile blizu in jim je zaupal, saj so mu olajšali ta zanj gotovo zahtevni korak. Ni dvoma, da je Cankar zakramente prejel iskreno, premišljeno in z globoko zbranostjo.

Pri vseh poskusih določanja Cankarja, bodisi za katoličana bodisi za svobodomisleca, pa se postavlja ključno vprašanje. Kaj je za Izidorja Cankarja in Josipa Vidmarja pomenilo, biti katoličan? Kaj je to pomenilo za Ivana Cankarja? Kaj pomeni za današnje katoličane? Zdi se, da je tudi Izidor sam povezoval katolištvo bolj z zunanjimi znamenji pripadnosti katoliški veri, kot pa z osebno religiozno izkušnjo. Tako je mdr. lahko v Uvodu v trinajsti zvezek Cankarjevih spisov postavljaj letnice Cankarjeve »nove vere«, kot da bi bilo religioznost mogoče meriti z zunanjimi znamenji. Tako je tudi lahko o Cankarjevem prejetju obredov zapisal:

»Dvoma ne more biti, da so bili ti »tajni obredi« izvršeni resno in mišljeni iskreno, toda prav gotovo je, da bo ni bilo »spreobrnjenec« v pravem pomenu besede, kakor je mislil sarajevski nadškof. Ivan Cankar se je sicer poslej smatral za katoličana, kakor je zatrjeval prijateljem in kakor vem iz razgovorov z njim tudi sam, toda to katolištvo ni bilo dogmatično verno in ni bilo zasidrano v organizaciji cerkve, marveč v zgodovini slovenskega naroda. /.../« (Iz. Cankar 1932, XIX)

Na podlagi tega lahko sklepamo, da je bil Cankar v svojem doživljanju vere globlji in bolj pronicljiv od svojih kritikov, ki njegovo »vernost« presojali skozi formalne in dogmatične okvire. Njegova religioznost ni temeljila na slepi zvestobi cerkveni instituciji, ampak je izhajala iz osebne, avtentičnega religioznega izkustva, prepletenega z zgodovinskim spominom in duhovnim izročilom slovenskega naroda. V tem pogledu ni postavljaj ločnice med svobodo duha in katoliško vero, temveč je zmožnost svobodne misli vključeval kot del lastne duhovne poti. Tako

je njegovo dojemanje vere presegalo zgolj institucionalne norme in razkrivalo poglobljeno razumevanje religije kot prostora za svobodno, osebno interpretacijo ter kulturno pripadnost.

Tako tudi Vidmar morda prenačljeno posplošuje, da je Cankarjeva pripadnost katolištvu izhajala le iz kulturnih in zgodovinskih dejavnikov. Cankarjeva izjava, da je Slovenec in zato katoličan, lahko odraža zavedanje o kulturnem kontekstu, hkrati pa ne izključuje možnosti, da je njegovo katolištvo vsebovalo iskrene duhovne izkušnje. Vidmar se morda preveč osredotoča na ideal svobodoumnega misleca, ne da bi upošteval kompleksnost Cankarjeve identitete. Identiteta je dinamičen proces, ki lahko vključuje tako kulturne kot tudi duhovne plati, kar bi moralo veljati tudi za Cankarja.

V svoji drobni knjižici *Ivan Cankar* (1969) Vidmar Cankarja presoja tudi po njegovi »religiji hrepenenja, ki je, mimogrede rečeno, v tako očitnem nasprotju z njegovo necerkveno vero v boga«. Označuje ga kot »moderna duha« in ga umešča med evropske ustvarjalce, ki so narode vodili k ozaveščenju o novih, vse zapletenejših odnosih sodobnega človeka do sveta, do smisla in nesmisla življenja (Vidmar 1969, 55). Razvidno je, da Vidmar bistvo krščanstva oz. cerkvene vere v Boga dojema kot pravo nasprotje hrepenenja, ki je za Cankarja tako značilno. Bistvo »vere« torej dojema kot sistem dogem, ki nimajo osnove v človekovem čustvenem svetu pričakovanja in hrepenenja. V sklepnem delu knjižice v nasprotje postavlja vero in spoštljivo pobožnost. Poudarja, da se je Cankar zavedal, da je človek dolžan življenju služiti »požrtvovalno in vdano in več kot to, s spoštljivo pobožnostjo, ki nima nobene zveze z nobeno vero« (55). Cankar naj bi z vsem svojim delom dokazal, »da je sam v sebi in v višjih odnosih do sveta živel resno, pozorno, da, kratko malo pobožno« (55).

4. Pogledi na identiteto katolika v sodobni teološki znanosti

Vidmar je Cankarjevo katolištvo ocenjeval na podlagi svojega razumevanja katolištva, kot ga je poznal »od zunaj«. Da ustrezno vrednotenje katolištva predpostavlja znanje, ki ga neteologom neredko primanjkuje, se je mdr. zavedal ugledni protestantski teolog in cerkveni zgodovinar Adolf von Harnack (1851–1930). V svojem delu *Aus Wissenschaft und Leben* (1911) je v začetku 20. stoletja z obžalovanjem ugotavljal, da je večina nekatoliških diplomantov o katolištvu nevedna. Mdr. je zapisal:

»Učenec se bo moral v življenju soočiti z različnimi veroizpovedmi. Temejlito jih mora poznati in razumeti. Vendar pa so trenutno stvari običajno precej drugačne. Dijaki, ki zapuščajo gimnazije, vedo marsikaj iz cerkvene zgodovine, večinoma (kot sem se pogosto prepričal tudi sam) povsem neskladnega in nesmiselnega – nekateri poznajo celo gnostične sisteme in razne zakotne in zanje povsem ničvredne podrobnosti –, ne vedo pa prav

ničesar o Katoliški cerkvi, največji versko-politični stvaritvi v zgodovini, in si o njej ustvarjajo precej skromne, nejasne in pogosto povsem nesmiselne predstave. Kako so nastale njene velike ustanove, kaj pomenijo v življenju Cerkve, kako zlahka jih je mogoče napačno razlagati, zakaj delujejo tako zanesljivo in impresivno – vse to je po mojih izkušnjah, razen redkih izjem, *terra incognita*.« (Von Harnack 1911, 1:97)

Za obširnejši vpogled v to, kaj je potrebno, da se nekdo lahko opredeli za katoličana, je smiselno raziskati več temeljnih virov, ki razpravljajo o tej kompleksni temi. Sodobni teologi poudarjajo, da katoliška identiteta vključuje preplet teoloških, kulturnih, duhovnih in socialnih razsežnosti. Za opredelitev za katoličana se na splošno predvidevajo vera v temeljne katoliške dogme, kot so Sveta Trojica, Jezusovo učlovečenje in odrešenje; pripadnost katoliški skupnosti in redno sodelovanje pri zakramentih, še posebej pri evharistiji; spoštovanje in uresničevanje družbenih in moralnih nauk Katoliške Cerkve, vključno s socialnim naukom, ki poudarja skrb za uboge in pravičnost; ter kulturna in zgodovinska povezanost s katoliško tradicijo, ki ne izhaja zgolj iz osebnega verovanja, ampak tudi iz širše pripadnosti skupnosti katoliških vernikov. Ti elementi se pogosto prepletajo v osebni duhovni izkušnji, ki omogoča posamezniku, da svojo katoliško identiteto dojema kot celostno in globoko povezano s svojim življenjem in poslanstvom (Rahner 1961; Dulles 1974; Lubac 1988; Katekizem katoliške Cerkve 1993; Ratzinger 2004; Cunningham 2009; O'Collins in Farrugia 2015).

Nekateri teologi poudarjajo pomen osebne religiozne izkušnje in notranjega odnosa z Bogom kot enako pomembne razsežnosti katoliške identitete. Nemški teolog Karl Rahner v svoji knjigi *Foundations of Christian Faith* mdr. zapiše: »[O] oseba, ki se odpre svoji transcendentalni izkušnji svetega misterija, doživi, da ta misterij ni zgolj neskončno oddaljeni horizont, oddaljena sodba, ki sodi od daleč ... Gre bolj za izkušnjo, da je ta sveti misterij tudi skrita bližina, odpuščajoča intimnost, njegovo resnično domovanje, da je to ljubezen, ki se podarja, nekaj znanega, čemur se lahko približa in se k temu obrne.« (Rahner 1992, 132) Njegov opis svete skrivnosti kot 'resničnega doma' in 'odpuščajoče intimnosti' odpira prostor za razumevanje katolištva, ki ne temelji zgolj na formalnih praksah, temveč tudi na globokem, osebнем duhovnem doživetju. Rahner poudarja notranjo duhovno izkušnjo in človeško potrebo po občutku varnosti v odnosu do absolutnega ter zapiše: »Ko se oseba v teoretičnem ali praktičnem vedenju ali v subjektivni aktivnosti sooči s prepadam svoje eksistence ... lahko tam doživi, da ga ta prepad sprejme kot njegovo pravo in odpuščajočo varnost.« (Rahner 1992, 133) Ta koncept je ključen za razumevanje katoliške duhovnosti. Pokaže, da katoliška identiteta ni zgolj vprašanje pripadnosti instituciji ali formalnim praksam, temveč temelji na notranji povezanosti z Bogom kot varnim zatočiščem, ki ponuja razumevanje in odpuščanje. Rahner poudarja, da je verska izkušnja lahko globoko zakoreninjena v vsakdanjem življenju, celo v dejanjih, ki niso očitno verska. To nakazuje, da ni omejena na obredne dejavnosti, temveč je povezana s splošnim življenjskim odnosom: »Izkušnja, na katero se tukaj sklicujemo, ni predvsem in ne nazadnje iz-

kušnja, ki jo človek doživi, ko se eksplicitno in odgovorno odloči za neko religiozno dejavnost, na primer molitev, obredno dejanje ali refleksivno in teoretično ukvarjanje z religioznimi temami. Gre bolj za izkušnjo, ki je dana vsakemu človeku pred takšnimi refleksivnimi religioznimi aktivnostmi in odločitvami, morda celo v obliki in pojmovnosti, ki se zdi povsem nereligiozna.« (133) Hkrati poudarja, da je religiozna izkušnja globoko povezana z medosebnimi odnosi in zgodovinskim kontekstom: »Človek vedno oblikuje svoje lastno posvetno samorazumevanje zgolj znotraj skupnosti oseb, v izkušnji zgodovine, ki je nikoli ne ustvarja sam, v dialogu in izkušnji, ki reproducira produktivno samo-interpretacijo drugih ljudi. Zato je tudi v svoji religiozni izkušnji človek vedno medosebno bitje, kar sega do najgloblje edinstvenosti njegove subjektivnosti.« (161)

Katoliška identiteta je torej lahko globlje zakoreninjena v posameznikovi notranji veri in kulturni pripadnosti, četudi se trenutni življenjski pogoji ali pretekle izkušnje odražajo v distanci od obredov. Sociologinja Michele Dillon v delu *Catholic Identity: Balancing Reason, Faith, and Power* (1999) ob tem poudarja, da katoliška identiteta presega zgolj dogmatično ali institucionalno pripadnost, pri čemer se močno naslanja na osebno religiozno izkušnjo in interpretativno avtonomijo. Temelj katoliške identitete po njenem mnenju ni nujno popolno soglašanje z vsemi cerkvenimi nauki, temveč pripravljenost na poglobljen dialog z lastnimi vrednotami in s tradicijo. Dillonova opisuje, kako številni katoličani, ki se zavzemajo za spremembe in ne sledijo vsem uradnim doktrinom, vseeno ostajajo zavezani katoliški skupnosti, ker jih k temu vodi globoka kulturna, zgodovinska in osebna povezanost z vero. Teolog Lieven Boeve pa v svojem delu *Theology at the Crossroads of University, Church, and Society: Dialogue, Difference and Catholic Identity* (2020) poudarja pomen dialoga za oblikovanje lastne katoliške identitete v pluralni družbi, kar razume kot ključni vidik vernosti v sodobnem svetu.

Vprašanje, ali lahko nekdo, ki se ne udeležuje obredov, še vedno velja za katoličana, je globoko in večplastno ter odpira širok spekter pogledov s perspektive teologije, tradicije in osebne vere. Katoliška cerkev že tradicionalno poudarja pomen zakramentov, zlasti evharistije, kot temeljnih sestavin katoliškega življenja. Redno sodelovanje pri bogoslužju, še posebej pri maši, velja za srž katoliške izkušnje, saj maša predstavlja prostor srečanja s Kristusom in občestvom. Kljub temu pa Cerkev priznava, da posameznikove življenjske okoliščine in preizkušnje lahko vplivajo na njegovo udeležbo pri obredih. Sodobni cerkveni voditelji, kot je papež Frančišek, poudarjajo, da vera presega formalna dejanja in je v svojem bistvu izražena v odnosu do Boga in ljubezni do bližnjega. V svoji apostolski spodbudi „*Evangelii Gaudium*“ poudarja, da vera ni zgolj formalno izpolnjevanje pravil, temveč živ odnos z Bogom in ljubezen do bližnjega: »Cerkve ni carinarnica; je očetova hiša, kjer je prostor za vsakogar s svojim težkim življenjem.« [*«La Chiesa non è una dogana; è la casa paterna dove c'è posto per ciascuno con la sua vita faticosa»*] (Frančišek 2013) Njegova izjava poudarja, da Cerkev ni zgolj institucija pravil, temveč prostor sprejemanja in milosti za vse. Tako lahko tudi oseba, ki se zaradi slabih izkušenj z duhovniki, kot jih v nekaterih svojih delih izpričuje tudi Cankar, oddalji od rednih obiskov obredov, vseeno ohranja katoliško identiteto, če ohranja iskrene

nost vere, zvestobo vrednotam in tradiciji. V tem kontekstu lahko oddaljenost od institucije postane del bolečega, a pristnega notranjega soočanja z vero.

Vidmarjeva analiza Cankarjeve ‚religije hrepenenja‘ in njegova označitev Cankarja za ‚moderne duha‘ sta v kontekstu njegovega dela razumljivi. S tem Vidmar želi osvetliti Cankarjevo iskanje smisla in identitete v času, ko se je tradicionalna religioznost srečevala z modernimi izzivi. Cankarja prikazuje kot avtorja, ki se ne drži le cerkvenih dogem, temveč išče osebne duhovne izkušnje, kar ga dela relevantnega v modernem kontekstu. Ugotavlja, da je Cankarjeva identiteta zapletena in da vključuje elemente kritične refleksije, kar je značilno za številne evropske mislece tistega časa. Vendar pa se postavlja vprašanje, ali ni Vidmar preveč usmerjen v idejo ‚moderne duha‘ in ali morda zanemarljivo kompleksnost Cankarjevega odnosa do katolištva in njegovih kulturnih korenin. Zdi se, da njegova interpretacija, čeprav relevantna, ne zajame v celoti bogastva Cankarjeve religioznosti in kulturne identitete, kot ju razkrivajo pisateljeva dela. Cankarjeva duhovnost lahko vsebuje tako hrepenenje po svobodi kot tudi povezavo s tradicijo, kar razkriva tako analiza njegovega literarnega dela, kot tudi esejistike, literarne kritike, pisem ter biografskih dejstev.

V Cankarjevih delih, kot so npr. *Hlapci*, se prepletata napetost med individualno svobodo in družbenimi normami ter globoko hrepenenje njegovih likov po neodvisnosti in lastni identiteti. Čeprav si želijo svobode, so pogosto ujeti v okove tradicionalnih vrednot in pričakovanj okolja. Tudi v Cankarjevem odnosu do katolištva je čutiti to dvojnost – kritiko dogmatizma spremlja zavestno vračanje k religioznim simbolom in tradiciji. Rojen v katoliški družini, ni nikoli povsem zavrnil svojih korenin; namesto tega je iskal način, kako te tradicije vključiti v svoj lastni svetovni nazor. Pisateljeve misli o religiji in veri, izražene v njegovih esejih, pismih in literarnih delih, pogosto izražajo notranji konflikt med racionalnim prepričanjem in duhovnim hrepenenjem. Cankar se zaveda tradicije, iz katere izhaja, a hkrati tudi čuti potrebo po svobodi in avtonomiji v svojem duhovnem raziskovanju. To se kaže v njegovem pisanju, v katerem se sprašuje o smiselnosti religioznih dogem in hkrati išče osebni stik z duhovnostjo. Cankarjeva dela in življenjska pot tako kažejo na kompleksno in dinamično duhovnost, ki ni enoznačno zavračanje ali sprejemanje tradicije, temveč preplet različnih vplivov, hrepenenj in notranjih konfliktov. V svojih delih pogosto kritizira družbene in cerkvene norme, vendar se vseeno vrača k religioznim simbolom in vrednotam, kar nakazuje njegovo občutljivo iskanje svobode in obenem priznavanje moči tradicije. Tako njegova duhovnost dejansko izhaja iz napetosti med uporom in sprejemanjem; ne gre za preprosto zavračanje religije, temveč za iskanje globljega osebnega odnosa do vere in tradicije.

Vidmar je katolištvo ocenjeval predvsem s stališča zunanega opazovalca, kar pomeni, da je katolištvo videl kot institucionalno in dogmatično strukturo, pri čemer je težko razlikoval med pristno duhovnostjo in kulturno-zgodovinskimi elementi Cerkve. Kritičen je bil do katolištva kot dogmatičnega sistema, ki po njegovem mnenju lahko zavira osebno versko avtonomijo in svobodo, pri tem pa je vernost pogosto povezal z institucijo in obrednostjo, namesto s posameznikovo notranjo izkušnjo vere.

Sodobni teologi, kot O'Collins, Farrugia in Cunningham in drugi, pa katolištvo opisujejo bolj celostno, s poudarkom na njegovem globokem notranjem pomenu, zgodovinskem razvoju in univerzalnem poslanstvu. O'Collins in Farrugia katolištvo vidita kot globoko duhovno izkušnjo, ki temelji na osebnem odnosu z Bogom, pri čemer je ,ključna vera', ne pa zgolj formalna pripadnost dogmam. Takšen pristop priznava kompleksnost katolištva in ga prikazuje kot dinamiko vere, ki se razvija skozi zgodovino ter ohranja versko globino, obenem pa vključuje tako institucionalne kot osebne vidike duhovnosti. Za katoliško identiteto ni nujno, da človek nikoli ne dvomi v smiselnost verovanja ali da nikoli ne izrazi občutkov, ki bi se lahko zdeli celo kot sovražnost do vere. Cunningham opozarja, da katoliška identiteta ni zgolj sociološka kategorija, temveč bogata duhovna izkušnja, ki jo oblikujejo osebni in kulturni dejavniki (Cunningham 2009, 1–2). Katoliška vera priznava človeško naravo in dejstvo, da vsak vernik skozi življenje prehaja skozi različna obdobja, ki lahko vključujejo tudi dvome, vprašanja in notranje boje. Celó v življenju svetnikov pogosto zasledimo dvome, obup in občutke oddaljenosti od Boga. Sveta Terezija iz Kalkute, ki je doživljala dolga obdobja ,temne noči' vere, je v svojem osebnem pismu, naslovljenem Jezusu, dne 3. septembra 1959 kot del svoje spovedi zapisala:

»Moj Jezus, od otroštva si me klical in ohranil zase – zdaj pa, ko sva oba ubrala isto pot – zdaj, Jezus – grem po napačni poti. Pravijo, da ljudje v peklu trpijo večne bolečine zaradi izgube Boga – trpeli bi vse to, če bi imeli le malo upanja, da bodo imeli Boga. V moji duši čutim ravno to strašno bolečino izgube – da me Bog noče – da Bog ni Bog – da Bog sploh ne obstaja (Jezus, prosim, odpusti moje bogokletnosti – povedali so mi, naj napišem vse). Ta tema, ki me obkroža z vseh strani – ne morem dvigniti svoje duše k Bogu – nobena svetloba ali navdih ne vstopi v mojo dušo. Govorim o ljubezni do duš – o nežni ljubezni do Boga – besede prehajajo čez moje ustnice – in hrepenim z globokim hrepenenjem, da bi vanje verjela. Za kaj se trudim? Če ni Boga – potem ni duše. Če ni duše, potem Jezus – tudi Ti nisi resničen. Nebo, kakšna praznina – nobena misel o Nebeškem ne vstopi v moj um – saj ni upanja. Bojim se zapisati vse tiste strašne stvari, ki se dogajajo v moji duši. Morajo Te boleti. V mojem srcu ni vere – ni ljubezni – ni zaupanja – toliko je bolečine – bolečina hrepenenja, bolečina, da nisem zaželena.« (Kolodiejchuk 2007, 192)

Dvomi so lahko del osebnega verskega procesa, ki ga številni teologi obravnavajo kot priložnost za duhovno rast. V tem smislu je bistvo katoliške identitete pogosto opredeljeno kot zvestoba veri in odprtost za dialog z Bogom, tudi če človek doživlja negotovosti. Katolištvo tako vključuje »soobstoj svetosti in grešnosti od samega začetka« (O'Collins in Farrugia 2015, xii), kar vernikom omogoča, da se soočajo s svojimi dvomi in se hkrati povezujejo z bogato tradicijo vere.

5. Sklep

Vidmar v svojih literarnokritičnih delih vztrajno poudarja, da je treba Cankarjev nazor razumeti v širšem družbenem in kulturnem kontekstu ter se izogibati poenostavljeni religiozni interpretaciji. Njegova interpretacija tako ne sledi teološkim definicijam katolištva, temveč temelji na osebni interpretativni terminologiji in razlagah. Vidmar sklene, da je bil Cankar »tipičen in čist predstavnik protidogmatične kulturne miselnosti« (1951, 189) ter »v najčistejšem pomenu besede napreden svobodoumnik« (193). Celostno dožemanje velikega Cankarjevega opusa pa kaže na meje vsake enostranske interpretacije. Razlika med kritikom Izidorjem Cankarjem in kritikom Josipom Vidmarjem je, da je prvi katolištvo videl od znotraj, saj je končal študij teologije in bil nekaj časa dejaven tudi kot katoliški duhovnik; drugi pa je katolištvo gledal od zunaj. V tej vlogi je Vidmar katolištvo in katoličane lahko preučeval kot povsem zgodovinski in ne kot duhovni pojav. Četudi je v nasprotju z njim Izidor Cankar katolištvo presojal ‚od znotraj‘, pa noben od njiju ni jasno poudaril, da je bistvo krščanstva in tudi katolištva oz. katerekoli religije osebna religiozna izkušnja. Pogled obeh kritikov zato ostaja preveč formalno-zgodovinski, medtem ko sodobni teologi, kot so O'Collins, Farrugia in Cunningham in drugi, katolištvo opredeljujejo kot celostno povezanost med naukom, bogoslužjem, družbenimi vrednotami in osebno izkušnjo vere.

Cankar je v mladostnem obdobju religijo označil celo za sovražnico človeštva, pozneje pa se je imel za katoličana, čeprav se ni udeleževal verskih obredov. Kot umetnik, bohemski človek, svobodomislec in človek globoke intuicije je pogosto poudarjal svojo osebno vero, ki da je morda celo bolj pristna od vernosti cerkvenih predstavnikov. Njegova literatura kaže, da izjemno pogosto upodablja Kristusa, pa tudi Božjo mater Marijo, ter obnavlja novozavežno misel o trpljenju, smrti in odrešenju. V črticah vzpostavlja poglobljen odnos do svetega obhajila (črtica *Sveto obhajilo*), v krščanskem smislu pa v številnih delih govori tudi o grehu, krivdi in očiščenju. Vse te krščanske teme, podobe in simbole pogosto na čisto svoj poseben način povezuje s svojim življenjem in življenjem svoje matere. Globinsko in izrazito osebno dožemanje krščanskega izročila mdr. razkriva njegovo doživljanje matere kot tiste, ki se kot Kristus žrtvuje za svoje otroke v črtici *Sveto obhajilo*. To črtico sklene z besedami: »O mati, zdaj vem: tvoje telo smo uživali in tvojo kri smo pili! Zato si šla tako zgodaj od nas! Zato ni veselja v naših srcih, ne sreče v našem nehanju! ...« (Cankar 1974, 241) V pisanju o temeljnih temah se Cankar kaže kot oseba, ki svetopisemsko sporočilo sprejema pozitivno in se ob njem navdihuje. To razkriva pisateljevo globoko osebno sprejemanje bistvenih prvin krščanske misli, ki presega zgolj formalno verovanje.

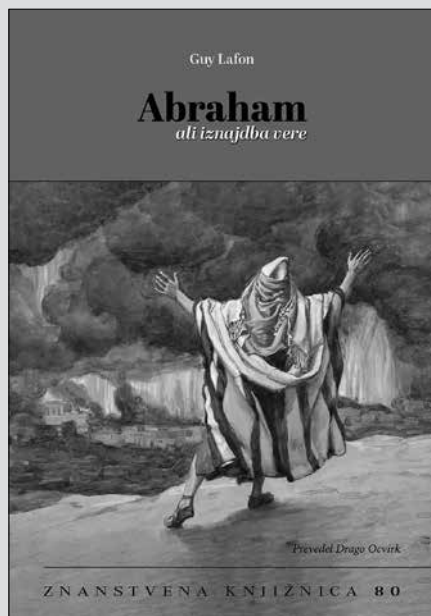
Ob presoji literarnih kritik in ocen o opusu velikega slovenskega literata pa se vendar postavlja vprašanje, zakaj bi sploh kdo želel Cankarja uokviriti ali kot ‚katoličana‘ ali kot ‚svobodomisleca‘ oz. skušati meriti trajanje in težo njegovih misli, čustev in hrepenenj. Pisateljevo delo samo odseva vrednote, iskanje resnice in občutek za smisel trpljenja. Celostna in presežna percepcija umetnosti je vedno v ‚tekmi‘ z obliko, ker duh in intuicija presegata možnosti izraza resničnosti in re-

snice. Ali se nazorske usmeritve ob velikem umetniškem delu srečujejo ali izključujejo, pa ni toliko odvisno od formalnih struktur nazorov in oblike posnemanja resničnosti v umetniškem delu, kot od ponižnosti ali samozavesti občudovalcev in razlagalcev umetniških del. Najbolj tvegano je torej razlikovanje med ‚verskim‘ ali ‚krščanskim‘ in ‚sekularnim‘ svetovnim nazorom, kot se kaže v recepciji umetnosti. Celostna in presežna narava oblike in vsebine umetniških del nas lahko prepriča, da namen vrednotenja umetniškega dela ne more biti določanje umetnikovega svetovnega nazora, temveč omogočanje, da umetniško delo izziva, postavlja pod vprašaj, oblikuje in bogati naše lastne svetovne nazore.

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Guy Lafon

Abraham ali iznajdba vere

O Abrahamovem zgodovinskem obstoju ne vemo ničesar. Toda njegovo duhovno potomstvo je ogromno in tisti, ki so povezani z njegovim imenom, »so tako številni kakor pesek na morskem obrežju«. Judje, kristjani in muslimani se sklicujejo nanj: za monoteiste je »oče vernikov«. Svetopisemske pripovedi, ki govorijo o njem, so med najbolj znanimi: odhod iz Ura na Kaldejskem v deželo, ki jo je obljubil Bog, neverjetno Izakovo rojstvo in njegovo žrtvovanje, prikazanje Boga pri Mamrejevih hrastih, pripoved o Sodomi in Gomori.

Guy Lafon poskuša torej pokazati, kako je Abraham resnično univerzalen lik. »Bralci Svetega pisma si vedno znova prilaščajo zgodbo o Abrahamu in v njeni pripovedi črpajo tisto, kar jim omogoča, da razumejo sami sebe v družbi, sredi sveta.«

Prevod Lafonove knjige Abraham ali iznajdba vere na razumljiv ter sodoben način slovenskemu bralcu razloži, kaj je Lafonova teologija, kako razume vero in kako so medčloveški odnosi povezani z vero.

Ljubljana: Teološka fakulteta in Celjska Mohorjeva založba, 2022. 124 str. ISBN 978-961-7167-02-3 (TEOF), 978-961-278-574-1 (Moh.), 15€

Knjigo lahko naročite na naslovu: **TEOF-ZALOŽBA, Poljanska 4, 1000 Ljubljana;**

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Matevž Pucer in Andrej Naterer

Duhovnost in religioznost v slovenski filmski produkciji: analiza Baze slovenskih filmov

Spirituality and Religiosity in Slovenian Film Production: An Analysis of the Slovenian Film Database

Povzetek: Prispevek se osredotoča na vsebinsko analizo dokumentarnih in igranih filmov s posebnim poudarkom na temah, vezanih na duhovnost, cerkev in religioznost. Vzorec 427 enot predstavlja celotno slovensko filmsko produkcijo med letoma 1991 in 2022, skupaj z vsebinskimi opisi in metapodatki pa je bil analiziran s pomočjo metode analize vsebine. Rezultati so pokazali, da so teme duhovnosti v primerjavi s temami cerkve in religije dominantne in kažejo naraščajoči trend. Teme duhovnosti so v tematskem polju sicer relativno periferne, vendar so pomembne, saj zagotavljajo duhovno komponento dominantnim temam, predvsem temam, vezanim na osebnost in odnose, družino, partnerstvo, delo, prijateljstvo in solidarnost. Analiza metapodatkov je pokazala tudi, da a) so teme duhovnosti disperzirane relativno enakopravno med dokumentarne in igrane filme, medtem ko se teme, vezane na religijo in cerkev, pojavljajo predominantno v igranih filmih, ter b) da so teme duhovnost in religioznosti z vidika avtorstva v domeni režiserk.

Gljučne besede: tematska analiza slovenskega filmskega arhiva, tematska analiza filma, dokumentarni in igrani filmi, slovenski filmski arhiv, duhovnost in religioznost v filmu

Abstract: This paper focuses on the analysis of Slovenian films with special emphasis on topics related to spirituality, Church, and religiosity. The sample, which includes 427 units, represents the entire Slovenian film production between 1991 and 2022, was analysed using the content analysis method of film descriptions. The results showed that the topics of spirituality compared to topics of Church and religion are dominant and show an increasing trend. The topics of spirituality are relatively peripheral in the thematic field, but are important, as they provide a spiritual component to dominant topics, especially topics related to personality, family, partnership, work, friendship, and solidarity. Metadata analysis also showed that a) themes of spirituality are dispersed relatively equally between documentaries and feature films, while themes related to religion appear predominantly in feature films, and that b) themes of

spirituality and religiosity from the point of view of authorship are in the domain of women.

Keywords: thematic analysis of the Slovenian film archive, thematic analysis of the film, documentaries and feature films, the Slovenian film archive, spirituality, and religiosity in film

1. Uvod

Filmi in njihove teme imajo izjemen vpliv na sodobne družbe in njihovo socio-kulturno, politično in duhovno realnost (Verhoeven, Coate and Zemaityte 2019; Crane 2014; Mitkus and Nedzinskaitė-Mitkė 2015). Vpliv na duhovno realnost je še posebej pomemben, saj ta predstavlja integralni del za posameznika, socialne skupine in institucije oziroma družbo kot celoto. Kljub tej pomembnosti pa so študije na tem področju maloštevilne, nesistematične in disperzirane. Ena redkih je študija Rossiterja (1999), ki obravnava vpliv filma na oblikovanje duhovnosti in identitete mladih, pri čemer začne s prepoznavanjem prodornega vpliva teh vsebin na sodobno kulturo, zlasti med mladimi. Članek obravnava načine, kako izpostavljenost medijem, posebej filmu in televiziji, vpliva na duhovni in identitetni razvoj mladih, pri čemer medijsko prikazovanje tem, vezanih na vrednote, prepričanja in življenjske sloge pomembno vpliva na gledalčevo dojemanje samih sebe in sveta. Avtor ugotavlja, da na podatkih temeljeno izobraževanje, ki združuje medijsko pismenost z duhovnim razmislekom, mlade opolnomoči, da pronicljivo in odporno krmarijo po zapletenem sodobnem medijskem svetu.

Analiza duhovnih razsežnosti pa je potrebna tudi na strani filmske produkcije, saj ta predstavlja aktivno komponento v njihovem oblikovanju in ohranjanju. Tudi tukaj so sistematične študije redke, vseeno pa lahko navedemo eno prodornejših in sicer študijo Roberta K. Johnstona (2006), ki se osredotoča na presečišče teologije in filma, ter ponuja vpogled v mehanizme, kako se filmi ukvarjajo z verskimi in duhovnimi temami. Johnston začne s predpostavko, da so teološke razsežnosti ravno tako kot v literaturi, glasbi in umetnosti prisotne tudi v filmih. Obravnava pristope pri interpretaciji filmov, vse s ciljem odkriti, kako so teološki koncepti, na primer odrešitev in greh, prikazani v izbranih filmih. Johnston predlaga, da filmi delujejo kot sodobne parabole, ki prenašajo moralne in duhovne resnice skozi pripovedovanje zgodb, ob tem pa trdi, da ima podobno kot prisposodbe iz religioznih besedil tudi film potencial zapletenih moralnih dilem in razmišljanja o etičnih vprašanjih. Knjiga ponuja pregled primerov, tem in žanrov iz svetovne kinematografije, ki se križajo s teološkimi vprašanji, kot so na primer vprašanja usmiljenja, iskanja smisla, narave zla in obstoja Boga. Poleg tega Johnson ponuja tudi napotke, kako lahko gledalci pristopijo k ogledu filma s teološkega zornega kota, ter jih spodbuja k razmisleku o duhovnih razsežnostih filma.

Pri obravnavi tem duhovnosti je treba prepoznati kompleksnost koncepta, ki je notranje strukturiran in zunanje umeščen v širše tematsko polje, kar zahteva vzpo-

stavitev inter- in intratematske perspektive. Teme, ki so v družbi tesno povezane z duhovnostjo, se običajno nanašajo na religijo in cerkev in to se kaže tudi v filmu. Eno od temeljnih del na tem področju je Wrightova (2006) knjiga *Religion and film*, ki predstavlja uvod v odkrivanje presečišča med religijo in filmom. Omenjeno delo odkriva a) kako so verske teme in motivi predstavljeni v filmu ter b) kako kinematografija deluje kot medij za raziskovanje in izražanje verskih idej. Wright oblikuje pregled zgodovinskih in teoretičnih temeljev študija religije in filma, ter ponuja pregled verskih tradicij, in načinov, kako so te prikazane v filmu. Teme in motivi, na katere se Wright osredotoča, so vezani na koncepte vere, obredja in nadnaravnega, pri tem pa posebno pozornost namenja presečišču med filmom, kulturo in družbo, ki skozi kinematografijo odražajo vpliv na družbena stališča, vrednote in identiteto.

Radovic (2023) je podobno, v kontekstu Jugoslavije, analizirala zbirko filmov, nastalih med leti 1896 in 1939, gradivo pa vsebuje teme religije in vere. Preko poglobljene metode analize vsebine ugotavlja, da tovrstna raziskava omogoča vpogled v svet filmskih ustvarjalcev tistega časa, v življenje ljudi ter v pomen vere. Sodobnejša študija Foreta (2009) se prav tako osredotoča na vlogo religije, vključuje pa prostor Evropske unije. Izsledki nakazujejo, da se v množičnih medijih vera pogosto prikazuje bodisi na stereotipen, tradicionalističen in staromodni način, bodisi kot nekaj banalnega in nepomembnega. Vseeno pa je primere dobrih praks bodočnosti mogoče najti v specializiranih kanalih in tehnologijah, ki podpirajo obstoječe verske skupnosti ali omogočajo sodobno individualizirano duhovno prakso; vendar pa te ne morejo predstavljati protiutež za upad same religijske komponente v družbi. Študija kaže, da so mediji postali prizorišče konfliktov glede verskih vprašanj, predvsem konflikta različnih interpretacij svobode in spoštovanja verske občutljivosti.

Obsežno študijo filmov in reprezentacije poklicev so opravili tudi Baruah idr. (2022). Analizirali so 136.000 filmov na podlagi celotnega besedila v filmu (podnapisov) v sedmih desetletjih (1950–2017). Glede reprezentacije religije so posebej relevantni podatki o *verskih delavcih*, ugotovitve na primer kažejo, da so me-nihi in nune pogosto predstavljeni nekoliko negativno, omembe škofov tendenčno padajo, pogostnost pastorjev in diakonov pa se dviguje. Medtem ko pogostost omembe katoliških duhovnikov pada, se tendenčno dvigujejo omembe imamov (islam), lam (budizem) in rabinov (judovstvo). Podobna metoda je bila uporabljena tudi v raziskavi Bollywoodske produkcije (Khadilkar, KhudaBukhsh in Mitchell 2022), ki zajema obsežno analizo spolnih in socialnih pristranskosti v angleških podnapisih priljubljenih Bollywoodskih filmov zadnjih 70 let, z uporabo sodobnih digitalnih programskih tehnik. Avtorji so potrdili, da v tem socio-kulturnem kontekstu vero vedno spremljajo nevtralni ali blagi izrazi, filmski dialogi v Bollywoodu pa se izogibajo uporabi skrajnih ali sovražnih izrazov v zvezi z vero (2022). Na področju reprezentacije religij ugotavljajo, da negativne besede, kot so *neusmiljen*, *brez sramu* in *izdajalec*, ki se v novejših filmih pogosteje pojavljajo v kontekstu islama, morda kažejo na versko polarizacijo; medtem ko pa rezultati niso pokazali povezanosti slednjega z besedo *terorizem*, kot so to odkrili v nekaterih drugih

raziskavah (Palakodety, KhudaBukhsh in Carbonell 2020). Avtorji so tudi kvantitativno analizirali pojavljanje religije pri filmskih likih in ugotovili naslednje: a) porazdelitev je relativno skladna z zastopanostjo religij; b) zastopanost muslimanov je v zadnjem obdobju nekoliko manjša od deleža prebivalstva (Khadiikar, KhudaBukhsh in Mitchell 2022). V zaključku ugotavljajo, da je prav nacionalni regulativni organ, Indijski odbor za potrjevanje filmov (*The Central Board of Film Certification*), v veliki meri zagotovil, da filmske vsebine ne odražajo skrajnih verskih asociacij (2022).

Kljub navedenim študijam pa raziskovanje omenjenih tem ostaja parcialno in eklektično, v sodobnem slovenskem socio-kulturnem kontekstu pa celo neobstoječe. V pregledu literature smo našli le en prispevek (Kraner 2021), ki sistematično analizira medijsko reprezentacijo Cerkve v Sloveniji na primeru člankov v medijih. Avtor študije ugotavlja, da slovenski mediji v naslovih člankov, povezanih s Cerkvijo, pogosto poudarjajo besede, kot so *zloraba*, *proti*, *kriv*, *pedofil*, *obsoditi*, *žrtev*, *stiska*, itd. Vsebinska analiza naj bi po navedbah avtorja potrdila, da pri reprezentiranju Cerkve v slovenskih medijih prevladujejo negativne konotacije, z uporabo prednostnega tematiziranja (*agenda-setting*), okvirjanja (*framing*) in vplivanja na javno mnenje s spiralo molka (*spiral of silence*). Takšne reprezentacije naj bi ustvarjale notranji odpor do Cerkve, negativna stališča in celo zapuščanje Cerkve.

Očiten deficit na področju analize filma predstavlja vodilo za ta prispevek. Izhajamo iz prepoznanja, da je raziskovanje duhovnosti in religioznosti za razumevanje nacionalne filmske produkcije nujno, svojo analitično ost pa usmerjamo v korpus slovenskih celovečernih filmov med letoma 1990 in 2022. Izhajajoč iz raziskovalnega vprašanja (RV): Kako so teme duhovnosti in religioznosti integrirane v slovensko filmsko produkcijo, so v analizi upoštevani kriteriji a) kronološkosti (dinamika teh tem skozi čas), b) tematske umeščenosti in prepletenosti, c) produkcijskega tipa (dokumentarni in igrani film) ter d) vezanosti na spolne attribute avtorjev (teme presečišč spola režiserjev). Poleg analize omenjenih tem članek prinaša tudi inovativen analitični pristop, ki ga je na ravni kategorizacijskega modela mogoče replicirati tudi na drugih, obsežnejših podatkovnih filmskih bazah.

2. Vzorec in metodologija

Raziskovalni vzorec smo definirali v skladu s parametrom *slovenske celovečerne produkcije*, torej vsa avdiovizualna (AV) dela, ki so bila proizvedena med letoma 1991 in 2022, z zadnjim ažurnim vnosom v uradni bazi. V Sloveniji je za evidentiranje filmskega gradiva pristojen Slovenski filmski arhiv (SFA), ker pa smo v fazi pilotiranja ugotovili, da je baza nepopolna, smo analizo preusmerili na Bazo slovenskih filmov (BSF). Gre za neprofitni projekt nevladne organizacije, ki je nastal leta 2020 in ga podpirata Slovenski filmski center (SFC) ter Ministrstvo za kulturo Republike Slovenije (MKRS). S svojo spletno platformo omogočajo prost dostop do celotne podatkovne baze filmov oz. AV del, ki jo dopolnjujejo s podatki iz drugih arhivov, kot so SFA in drugi manjši arhivi (spletni katalog Akademije za gledali-

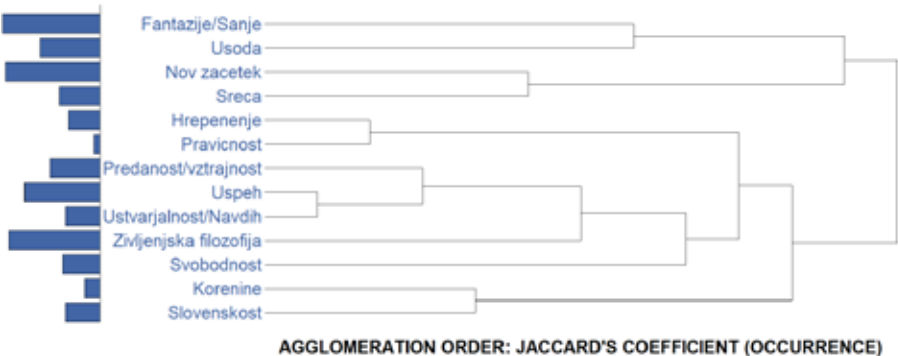
šče, radio, film in televizijo E-kumba ter arhiv Slovenske Kinoteke). Producenti in ustvarjalci lahko lastna AV dela posredujejo za objavo v bazo, če zadostujejo minimalnim kriterijem profesionalnosti. BSF zaenkrat predstavlja najbolj obsežen in ažuren arhiv AV del v Sloveniji, kar predstavlja za pričujočo študijo osnovni pogoj. Kriteriji selekcije vsebin za analizo so vključevali:

- slovensko produkcijo, pri kateri je glavni producent produkcijsko podjetje iz Slovenije,
- status celovečernega filma, ki traja 70 minut ali več,
- vsebina je bila premierno prikazana med letoma 1991 in 2022.

Zaradi sprotnega posodabljanja baze BSF je seznam filmov za leto 2022 najverjetneje nepopoln, kar je bilo upoštevano pri analizi vsebin. V primeru nepopolnih podatkov, smo te pridobili neposredno od producentov ali s spletnim iskanjem. Filme, za katere nam ni uspelo pridobiti podatkov, smo izločili iz obravnave, je pa v celotnem vzorcu teh manj kot 10. Končni vzorec analiziranih filmov zajema 427 enot, od česar je dokumentarnih 42,4 % ($n = 181$), igranih filmov pa 57,6 % ($n = 246$). Baza vsebuje kar 32 kategorij metapodatkov, ki zajemajo vse od produkcijskih in tehničnih podatkov do nominacij in nagrad. Izmed slednjih smo za pričujočo raziskavo uporabili metapodatke, vezane na tip filma, leto izida in režiserja, vsebino filma ter vrsto financiranja. Za primerjavo glede na specifikke, vezane na spol, smo dodali še kategorijo spol režiserja/ke. Podatke smo zbrali v Excelovi tabeli, analiza pa je bila opravljena s pomočjo opreme QDA Miner 6.

Osnovni analitični pristop temelji na metodi analize vsebine, ki vključuje serijo raziskovalnih tehnik za izdelavo sistematičnih, veljavnih in replikabilnih sklepov na podlagi različnih oblik vsebine, med drugim tudi AV vsebin (Drisko in Maschi 2015; Flick 2009). Metoda omogoča kvalitativno in kvantitativno obravnavo vsebine in je v sodobnih študijah zelo razširjena. Izvedba predvideva uporabo kod in kategorij za ekstrakcijo stvarnih in relevantnih informacij iz obsežnejših besedil (Flick 2009), pri čemer so kodi osnovni nosilci pomena, določajo pa se bodisi na induktivni, bodisi na deduktivni način, lahko pa tudi z izmenično uporabo obeh načinov (Drisko in Maschi 2015). V našem primeru je bil uporabljen induktivni način ustvarjanja kodov, ki je bolj primeren za situacije, kjer ni uveljavljene tipologije oziroma kategorizacijskega modela. Ta način sicer zahteva bolj podrobno analizo gradiva in je tudi bistveno bolj zamuden, prinaša pa prednost v izogibu omejenosti vnaprej definiranih deduktivnih kod.

Kodiranje vsebine je potekalo prek sistema odprtega kodiranja, ki smo ga izvedli v dveh korakih: v prvem smo oblikovali širši nabor kodov, ta pa je bil v drugem koraku ponovno revidiran, kar je bila osnova za selekcijo kodov, ki so relevantni za uporabo v analizi (na primer za kategorizacijo) oziroma nerelevantni za izključitev iz uporabe v analizi. Kodirna lista je po opravljenem uvodnem odprtem kodiranju vsebovala 549 kodov, organiziranih v 57 vsebinskih kategorij. Po opravljenem drugem koraku, torej reviziji odprtih kodov in njihovi validaciji z vidika relevantnosti v kontekstu raziskovalnega vprašanja, smo za analizo uporabili kodirno shemo s 17 kompozitnimi kodi (Priloga 1).



Graf 1: Dendrogram aglomeracij kodov znotraj kompozita duhovnost.

Kljub politematski usmerjenosti filmov smo vsebinske elemente strukturirali relativno enoten sistem, vseeno pa so se kodi ponekod prekrivali. Pri oblikovanju kompozitnih kodov smo posebno pozornost namenili kodu duhovnost, ki poleg religioznosti predstavlja jedrno kategorijo prispevka. V nasprotju z religioznostjo, ki vključuje kode, vezane na religijo, Cerkev, obrede in nadnaravna bitja, je duhovnost bistveno bolj kompleksna kategorija, saj vključuje osebnostne, psihološke, emocionalne, identitetne in druge vidike, ki za posameznika predstavljajo elemente duhovne razsežnosti. Pod kompozit religioznosti sicer nismo uvrščali vseh filmov, ki so vključevali z njo povezane pojme (duhovnik, cerkev, maša), ampak le tiste, kjer je imela religija relevanten pomen za zgodbo.

Pri temi duhovnosti smo ustvarili kompozitni kod, ki se nanaša na posameznikovo osebno dožemanje in zavest, na nematerialno resničnost in vrednote ter presega egoistično duhovnost – od bolj splošnih kodov, kot sta usoda in sreča, do zelo konkretnih (nov začetek, slovenskost).

Graf 1 prikazuje frekvenčno distribucijo kod, ki sestavljajo kompozitno kodo (stolpci levo) in njihovo povezovanje v aglomeracijsko strukturo (povezave na desni). Podrobnejši vpogled v frekvenčno distribucijo tem je prikazan v Tabeli 1.

Kod	Frekvenca teme glede na ostale teme	%	Frekvenca teme v vzorcu filmov	%
Fantazije/Sanje	31	0,9 %	31	7,2 %
Nov začetek	30	0,9 %	30	7 %
Življenjska filozofija	29	0,9 %	28	6,5 %
Uspeh	24	0,7 %	24	5,6 %
Usoda	19	0,6 %	19	4,4 %
Predanost/vztrajnost	16	0,5 %	14	3,3 %
Cerkev/Religija	14	0,4 %	14	3, %

Sreča	13	0,4 %	12	2,8 %
Svobodnost	12	0,4 %	12	2,8 %
Ustvarjalnost/Navdih	11	0,3 %	10	2,3 %
Slovenskost	11	0,3 %	11	2 %
Nadnaravna bitja	10	0,3 %	10	2 %
Hrepenenje	10	0,3 %	10	2,3 %
Korenine	5	0,1 %	5	1,2 %
Pravičnost	2	0,1 %	2	5 %

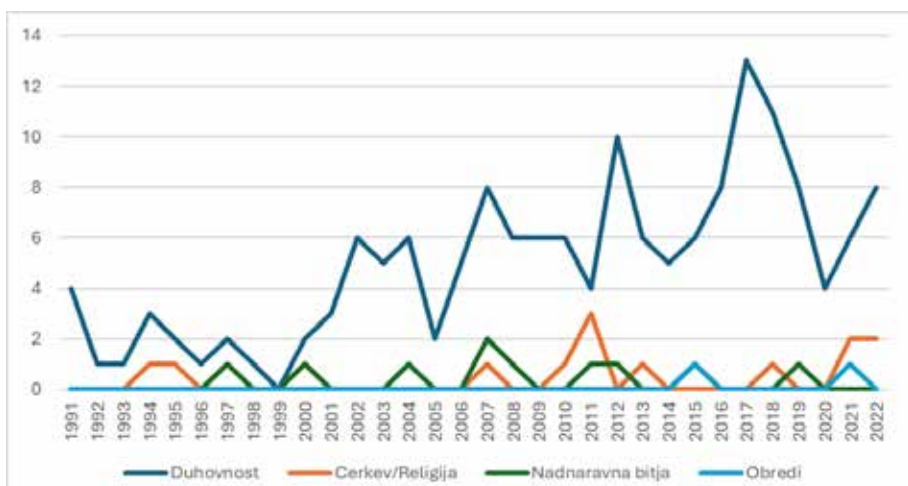
Tabela 1: Sestava kompozitnega koda Duhovnost.

V Grafu 1 je prikazana tudi aglomeracijska struktura kompozitne koda Duhovnost – strukturiran je iz dveh večjih skupin, prve z vodilnim kodom *fantazije/sanje* in *nov začetek* ter drugo z vodilnim kodom *življenjska filozofija* in *uspeh*. V nasprotju s kompozitno kodo osebnost/odnosi, ki se nanašajo na odnose med posamezniki in njihovo interakcijo v skupnosti, se duhovnost nanaša na posameznikovo osebno stanje oziroma čustvovanje.

3. Rezultati

3.1 Duhovnost in religioznost v tematskem polju

V prvem koraku te tematske analize smo opravili pregled prisotnosti tem, vezanih na duhovnost, cerkev in religijo, nadnaravna bitja in obrede v letih med 1991 in

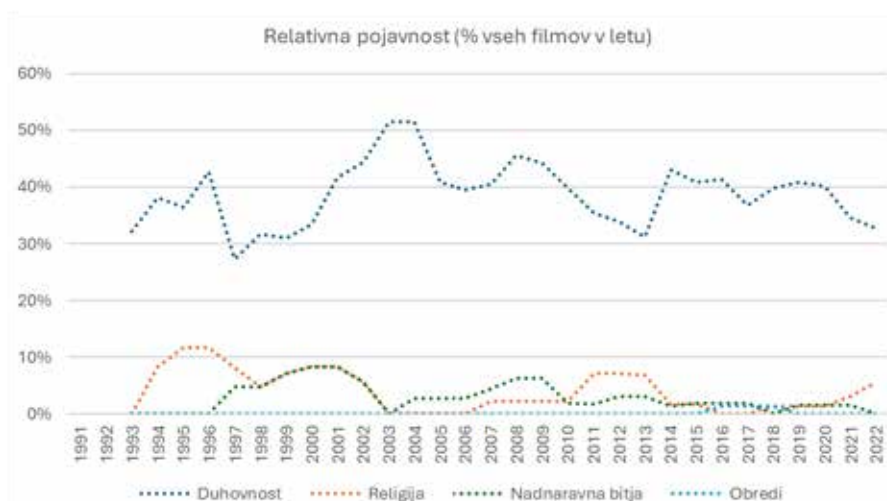


Graf 2: Absolutna prisotnost tem duhovnosti, cerkve, religije, nadnaravnih bitij ter obredov med letoma 1991 in 2022.

2022. Graf 2 prikazuje absolutno pojavnost izbranih tem znotraj slovenske produkcije celovečercjev glede na leto premiere filma.

Z grafa je razvidna kontinuirana prisotnost vseh omenjenih tem, razen teme obredov, ki se v celotnem obdobju pojavijo samo dvakrat (2015; 2021). Teme duhovnosti predstavljajo tukaj dominantno skupino in do leta 2017 izkazujejo naraščajoči trend, z vrhunci v letih 2007, 2012 in 2017, sledi padec v letu 2020, nato pa ponovno naraščanje. Vrhunec v letu 2017 je v veliki meri mogoče razložiti z ugotovitvijo, da je bilo takrat v Sloveniji tudi absolutno posnetih največ celovečernih filmov. Tema cerkve in religije izkazuje nizko frekvenco in periodično prisotnost, saj se pojavi po enkrat v letih 1994 in 1995, potem je do leta 2007 ni, vrhunec pa doseže 2011 s frekvenco 3. Nizka prisotnost vztraja vse do 2021 in 2022, ko se pojavnost dve leti zaporedoma povzpne na 2. Gre predvsem za teme iz krščanstva (8 filmov), pojavljajo pa se tudi elementi poganstva. Podobno dinamiko kot pri religiji izkazujejo tudi teme, vezane na nadnaravna bitja, ki se prvič pojavi v leta 1997, po enkrat v letih 2000 in 2004, vrhunec pa doseže leta 2007 s frekvenco 2.

Rezultate je potrebno razlagati v kontekstu absolutnega števila filmov, ki so bili posneti v posameznem letu. Generalno je od leta 2000 opaziti trend naraščanja filmov, zato je tudi pričakovano, da analizirane teme v absolutnem merilu naraščajo. Analizo po letih smo zato nadgradili z relativno pojavnostjo, ki meri odstotek pojavnosti tem v posameznem letu. Tako izračunano pojavnost smo na Grafu 3 prikazali z drsečim povprečjem (= 3 leta), ki ublaži večje skoke v številu filmov v določenem letu, ki nastanejo zaradi različnih produkcijskih okoliščin (financiranje, načrtovanje projekcije na izbranih festivalih ipd.). Relativna prisotnost teme duhovnost v slovenski produkciji je tako v začetnem času naraščala, z vrhuncem okoli leta 2003 (51 % vseh filmov tistega leta). Po tem letu je sledil počasen, am-



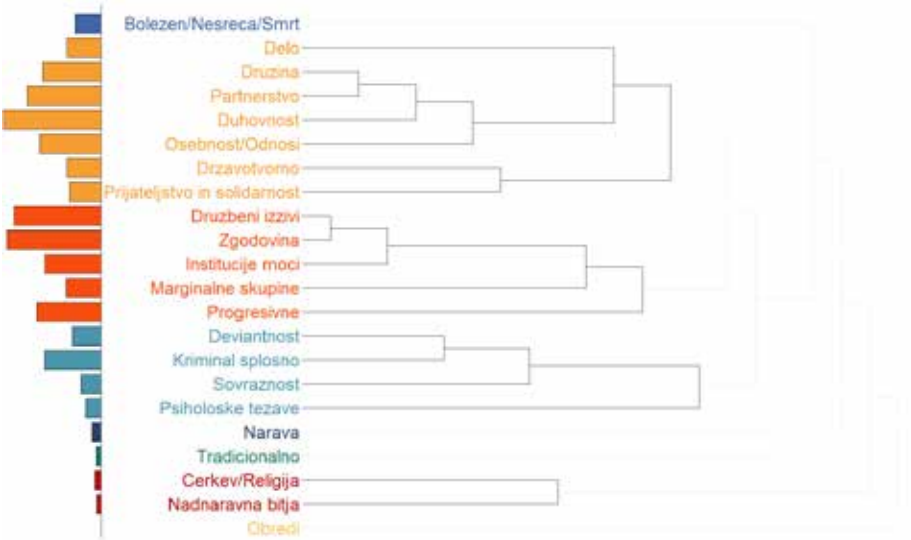
Graf 3: Prisotnost tem duhovnosti, cerkve, religije, nadnaravnih bitij ter obredov med letoma 1991 in 2022 glede na odstotek vseh filmov, posnetih v posameznem letu.

pak vztrajen padec, z minimumom v letih 2013 in 2022 (31 %). Teme religije, nadnaravnega in obredov so relativno gledano v upadu prav zaradi naraščanja števila filmov z drugimi vsebinami.

Omenjene rezultate je mogoče v veliki meri razložiti v kontekstu sekularizacije, ki predvideva zaton prisotnosti in moči religije v modernih družbah. Za razumevanje omenjenih trendov na področju filma je potrebno upoštevati še dva trenda in sicer trend *privatizacije religije* in trend *individualizacije religije*. V skladu s tezo o *privatizaciji religije* se v modernih družbah religije postopoma umika iz javne sfere, ohranja pa se v zasebni sferi in empirični podatki potrjujejo prisotnost tega trenda v Sloveniji (Lavrič in Friš 2018). Drugi trend, ki ga je potrebno upoštevati je *individualizacija religije*, ki se manifestira v individualiziranemu iskanju duhovnosti (Norris in Inglehart 2011; Lavrič 2013) ob že omenjenem zatonu moči institucionalizirane religije. V kontekstu teh tez je po eni strani mogoče razumeti preference avtorjev dokumentarnih filmov, da se pogosteje odločajo za filme, ki vključujejo duhovnost brez očitnega osredotočanja na religijo oziroma cerkev, hkrati s tem pa tudi preference publike, ki jo duhovne teme očitno zanimajo. Kljub očitno različnim dinamikom pa je mogoče na podlagi kontinuirane prisotnosti omenjenih tem sklepati, da igrajo pomembno vlogo v slovenski filmski produkciji. Ta sklep temelji na predpostavki, da AV dela, ki so bila obravnavana za potrebe te analize, niso monotematska, kar pomeni, da se teme duhovnosti, cerkve, religije, nadnaravnih bitij in obredov nujno povezujejo z drugimi temami, ki jih avtorji vgradijo v vsebino. Ob tem je potrebno poudariti tudi, da so teme, ki so relativno ekskluzivno vezane na religijo trdno zasidrane v slovenskem medijskem prostoru, in sicer v oddajah kot sta *Obzorja duha* in *Ozare* na nacionalni televiziji ter vsebinah zasebnih postaj, na primer Exodus TV.

Oris integracije omenjenih tem v širšem tematskem področju slovenske filmske produkcije smo opravili s pomočjo klasterske analize v dveh korakih. V prvem smo teme kategorizirali glede na a) najnižji vsebinski skupni imenovalac (vsebinsko združevanje), b) distinktivnost med kategorijami (združevanje istorodnih in razdruževanje raznorodnih tem) in c) relevantnost glede na teme duhovnosti in religioznosti. Te smo v drugem koraku klastirali skupaj s temami, ki se nanašajo na duhovnost in religioznost.

Glede na frekvenčno distribucijo je teme mogoče razdeliti na dominantne, je-drne in periferne. Teme, ki frekvenčno dominirajo celotno polje, so teme duhovnosti, družbenih izzivov in zgodovine (Graf 4). Sledijo jim teme prijateljstva, družine, odnosov, institucij moči, progresivne družbene dejavnosti in kriminalitete. Druge teme, med katere spadajo tudi teme cerkve in religioznosti, ostajajo frekvenčno manj zastopane. Podrobnejši vpogled v frekvenčno distribucijo je prikazan v Tabeli 2.



Graf 4: Klasterska analiza tem v slovenski filmski produkciji, relevantnih z vidika duhovnosti in religioznosti.

Tema	Frekvenca teme glede na ostale teme	%	Frekvenca teme v vzorcu filmov	%
Duhovnost	213	6,4 %	161	37,4 %
Zgodovina	206	6,2 %	121	28,10%
Družbeni izzivi	190	5,7 %	135	31,4 %
Partnerstvo	162	4,8 %	118	27,4%
Progresivne	141	4,2 %	105	24,2 %
Osebnost/Odnosi	134	4%	101	23,5%
Družina	128	3,8 %	98	22,8 %
Kriminal splošno	124	3,7 %	89	20,7.0%
Institucije moči	123	3,7 %	92	21,4.0%
Marginalne skupine	77	2,3 %	62	14,4%
Delo	75	2,2 %	62	14,4 %
Državotvorno	75	2,2 %	63	14,7 %
Prijateljstvo in solidarnost	69	2,1 %	64	14,90%
Deviantnost	63	1,9 %	57	13,3 %
Bolezen/Nesreča/Smrt	58	1,7 %	50	11,6 %
Sovražnost	45	1,3 %	43	10 %
Psihološke težave	34	1%	31	7,2 %
Narava	20	0,6 %	19	4,4 %
Cerkev/Religija	14	0,4 %	14	3,3%

Tradicionalno	11	0,3 %	11	2,6 %
Nadnaravna bitja	10	0,3 %	10	2,3 %
Obredi	1	0,05 %	1	2 %

Tabela 2: Frekvenčna distribucija tem glede na vse teme in v analiziranem vzorcu.

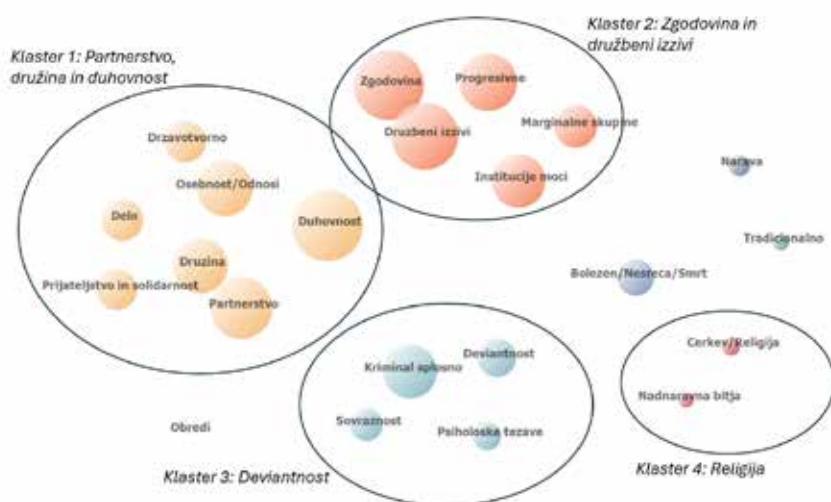
Ob frekvenčni zastopanosti tem je treba upoštevati tudi njihove povezave v aglomeracijsko strukturo. Klasterska analiza je nakazala na obstoj štirih distinktivnih klastrov s specifično notranjo strukturo:

Klaster *Partnerstvo, družina in duhovnost* (oranžne barve), ki je osrediščen okoli tem, vezanih na družino in partnerstvo, in je v tesni povezavi s frekvenčno najmočnejšo temo, in sicer temami, vezanimi na duhovnost. To trojico smo na podlagi centralne umeščenosti in frekvenčne dominantnosti obravnavali kot tematsko jedro tega klastra, na katero se navezujejo teme osebnosti in odnosov, dela, državotvornih dejavnosti ter prijateljstva in solidarnosti.

Klaster *Zgodovina in družbeni izzivi* (rdeče barve), ki je osrediščen okoli zgodovinskih in družbenih tem, na katere se navezujejo teme, vezane na institucije moči, marginalne skupine ter progresivne družbene dejavnosti.

Klaster *Deviantnost* (obarvan modro), ki je osrediščen okoli tem, vezanih na generalno kriminaliteto in deviantnost, na katere se navezujejo teme sovražnosti in psiholoških težav.

Klaster *Religija* (obarvan temno rdeče), ki vključuje teme cerkve in religije ter nadnaravna bitja.



Graf 5: Tematski načrt slovenske filmske produkcije.

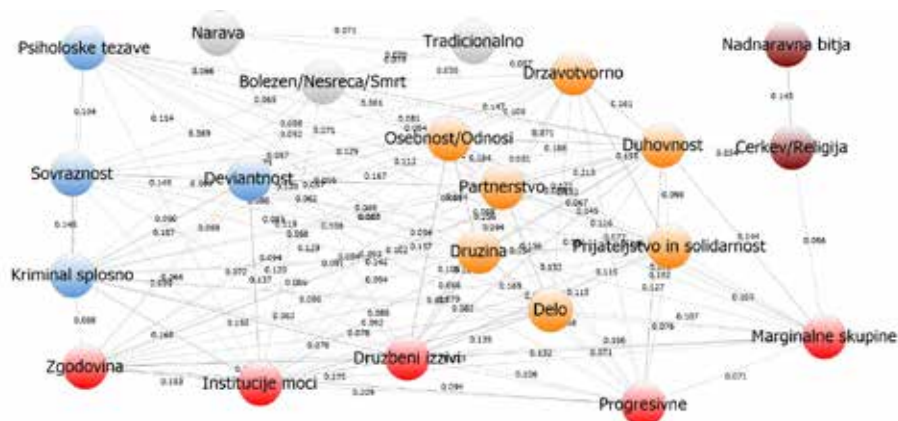
Analiza nakazuje tudi na obstoj osamelcev, kamor spadajo teme bolezni in smrti, narave, obredov in tradicionalnih dejavnosti. Pri teh osamelcih gre za teme, ki so frekvenčno šibke, poleg tega pa so tudi periferne tako z vidika strukturne povezanosti s preostalimi temami kot tudi z vidika integriranosti v tematsko polje slovenske filmske produkcije.

Na podlagi rezultatov klasterske analize smo oblikovali tematsko mapiranje vsebine slovenske filmske produkcije med letoma 1991 in 2022 (Graf 5).

V klastru 1 so tako predvsem igrani filmi, ki se lotevajo tematike odraščanja in prehoda v odraslost, preizkušnje, ki čakajo mlade pri odkrivanju sveta, ter izzivi in neuspehi ob začetku karijerne poti. V veliki meri so vključeni tudi nerazumevanje s strani družine in širše skupnosti, družbena pričakovanja in pritiski, hkrati pa tudi pokvarjenost realnega (odraslega) sveta. Tipični primeri igranih filmov v tem klastru so *Vloga za Emo* (režiser Alen Pavšar 2014), *Zapelji me* (režiser Marko Šantič 2013) in *Ukrivljanje prihodnosti* (režiser Andraž Jerič 2009). Značilno za te je predvsem, da se življenjskih tem lotevajo zelo široko, saj vključujejo vsaj pet obravnavanih kompozitnih kodov iz klastera, od duhovnosti do dela, družine, partnerstva in drugih. Dokumentarnih filmov je v tem klastru precej manj, saj so teme družine in partnerstva v primerjavi z igranimi, tukaj filmi manj zastopane. Vseeno pa lahko kot tipičen primer tovrstnega dokumentarnega filma navedemo film *Družina* (režiser Rok Biček 2017), ki se ukvarja z odraščanjem in odnosi v družini s posebnimi potrebami.

Za pričujočo razpravo je posebej pomemben Klaster 4, ki združuje teme religije in nadnaravnega, filmi pa vključujejo 1.) starodavna verovanja, poganstvo in rituale žrtvovanja – 10 filmov, 2.) vključenost religije v sodobnem svetu – 6 filmov, 3.) kritiko religije in cerkve – 5 filmov in 4.) religijo in cerkev v obdobju nekdanje države Jugoslavije – 2 filma. Rezultati so pokazali, da prva dva sklopa nosita pozitivno oziroma nevtralno konotacijo religije in cerkve, 3. sklop je do te tematike kritičen in temo obravnava predvsem negativno, 4. sklop pa temo obravnava na svojstven (celo humoren) način. Rezultati so pokazali tudi, da sta cerkev in religija običajno reprezentirani nevtralno, hkrati pa je v nekaterih filmih, bolj kot krščanstvo, izpostavljena negativna plat cerkve.

Igranih filmov s to temo je 19, tema je priljubljena predvsem v grozljivkah oziroma shrljivkah, hkrati pa pri fantazijskih dramah, ki obravnavajo različne vidike starodavne duhovnosti, kot so prekletstva in mistična bitja. Tipičen primer slednje je na primer film *Mokuš* (režiser Andrej Mlakar, 2000), ki združuje poganške demone in nadnaravne sile, pa tudi krščanstvo in njeno vključenost v sodobni svet. Gre za domišljijski film po literarni predlogi Ferija Lainščka, o katoliškem duhovniku, ki ga premestijo v zapuščeno faro, ob želji po prenovi cerkve pa se ubada s svojimi nerazčiščenimi čustvi in tamkajšnjim vraževernim prebivalstvom, ki se bojuje, da bo obnova prebudila poganške demone. Film povezuje različne vidike religije, od njene vpetosti v družbo do kontrasta med načini verovanja, česar se loteva na relativno nevtralen način. Tak način predstavljanja cerkve in religije prevladuje, čeprav je nabor filmov na temo religije premajhen, da bi lahko iz tega oblikovali trdnejše ugotovitve. Filmi, ki smo jih opredelili kot kritične do cerkve,



Graf 6: *Integriranost duhovnih in religijskih tem v tematsko polje slovenske filmske produkcije.*

pa pogosto obravnavajo tematike kot so konservativnost, povezanost cerkve z državo, celibat, patriarhat in umetno oploditev. Dva filma pa se lotevata tematike religije v obdobju nekdanje Jugoslavije: poudarjen je predvsem konflikt med cerkvijo in partijo, ki se je kazal in se še kaže v razdvojenosti slovenskega naroda.

Dokumentarni filmi o religiji so samo trije, vsi so posneti v zadnjih 12 letih: Pedro Opeka, dober prijatelj (režiser Jože Možina 2011), Odpuščanje (režiserka Marija Zidar 2021) in Duhovnica (režiserka Maja Prettner 2022). Za vse tri filme je značilno iskanje povezanosti religije s sodobno družbo, posebno pri zadnjih dveh pa tudi preizpraševanje vloge religije. Pri tem je treba omeniti, da sta oba zadnja filma režirali ženski – čemur smo se bolj posvetili v naslednjem poglavju analize. Analizo duhovnosti, cerkve in religioznosti smo poglobili z analizo povezav (*link analysis*) z izhodišči v klasteru 1 in 4. Analiza je bila opravljena na osnovi klasterske analize, s tem da so bili upoštevani tudi indeksi sopojavnosti (is) med temami, ki so se v klasterski analizi pokazale kot distinktivne (Graf 6). Takšen pristop nam je omogočil 1.) analizo povezav med temami znotraj vsakega klastera in 2.) detekcijo povezav med temami, ki so ključne za medklastersko povezovanje in nakazujejo na integriranost tematskega polja.

Z grafa 6 izhajajo štirje pomembni rezultati:

Klaster *Partnerstvo, družina in duhovnost* je notranje izjemno integriran, kar je razvidno iz relativno visokih indeksov sopojsnosti (is) med temami, ki so del tega klasterja. Najtesnejše povezave so med temami partnerstvo in duhovnost (is = 0,213), družina (is = 0,256) in odnosi (is = 0,184), visoke stopnje sopojsnosti pa so evidentne tudi med drugimi temami v klasterju (is ≥ 156). To nakazuje na sklep, da je tematsko polje izjemno močno integrirano v primerjavi z drugimi temami, ki se pojavljajo v širšem obravnavanem polju.

Klaster *Partnerstvo, družina in duhovnost* je izjemno dobro integriran v širše polje filmske produkcije, saj imajo teme tega klastra direktne ali indirektne povezave s praktično vsemi drugimi temami, tudi osamelci, z izjemo obredov:

najtesnejše so povezave s temami v klasteru *Zgodovina in družbeni izzivi*, kjer se tesno povezujejo teme duhovnost in progresivne teme ($is = 0,182$), delo in institucije moči ($is = 0,167$), osebnost/odnosi in družbeni izzivi ($is = 0,157$) ter duhovnost, prijateljstvo in solidarnost ter družbeni izzivi ($is = 156, 0,154$);

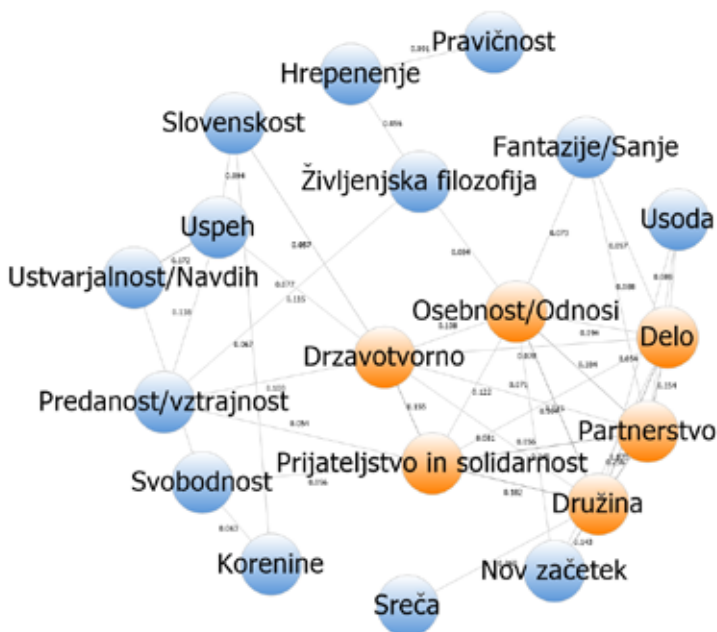
tema partnerstvo se relativno tesno povezuje s temo deviantnost ($is = 0,167$), ki je v jedru klastera deviantnost in predstavlja pomembno povezavo med obema tematskima področjema;

teme duhovnosti so neposredno in relativno tesno povezane tudi z osamelcem bolezen/nesreča/smrt ($is = 0,147$), kar predstavlja edino direktno povezavo med katerimkoli osamelcem in stabilnim tematskim področjem.

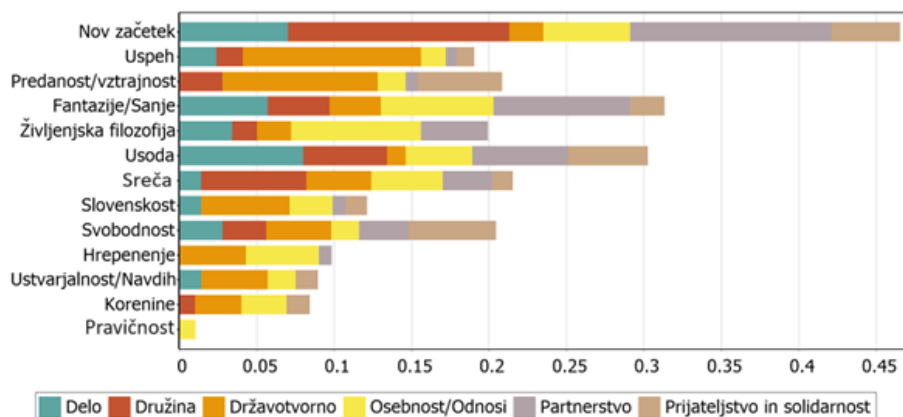
Klaster *Religija* je sicer notranje relativno homogen ($is = 0,143$), vendar ostaja na periferiji tematskega polja. Da ne gre za izolirani klaster, je mogoče argumentirati na podlagi povezave teme cerkev/religija s temo duhovnost ($is = 0,054$), ki je del klastera Partnerstvo, družina in duhovnost ter povezave s temo marginalne skupine ($is = 0,056$), ki je del klastera družbeni izzivi.

3.2 Podrobna analiza tematskega področja duhovnosti

Da bi podrobneje analizirali, kako se teme s področja duhovnosti navezujejo na druge teme, smo analizo usmerili na klaster partnerstvo, družina in duhovnost. Najprej smo kompozitno temo duhovnost razbili na njene osnovne sestavne dele, kar nam je omogočilo multidimenzionalno skaliranje (Graf 7):



Graf 7: Multidimenzionalno skaliranje klastera Partnerstvo, družina in duhovnost.



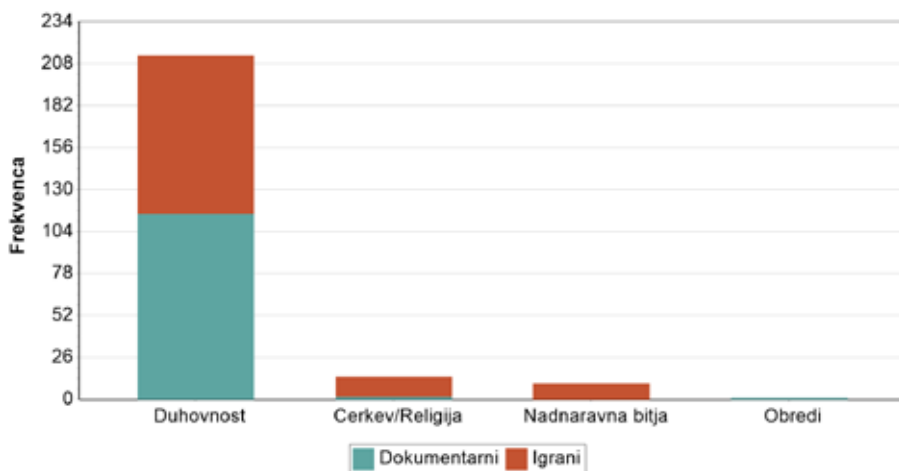
Graf 8: Proximity plot med temami duhovnosti in preostalimi temami v klastru.

Graf prikazuje rezultate multidimenzionalnega skaliranja klastra Partnerstvo, družina in duhovnost, pri čemer razdalje med nodi (temami) predstavljajo njihove indekse sopojavnosti. Teme, ki sestavljajo kompozitno temo duhovnost, generalno objemajo druge kompozitne teme v tem klastru, kar pomeni, da tem vsebinam zagotavljajo duhovno komponento. Tako je na primer razvidno, da teme sreče in novega začetka prinašajo duhovno komponento temam družine, teme slovenskosti in predanosti zagotavljajo duhovno komponento temam državotvornih dejavnosti, teme življenjske filozofije in fantazije/sanje pa duhovno komponento temam, vezanim na osebnost oziroma odnose. Da gre za odnos podpore duhovnih tem in ne dominacije, gre sklepati prek relativno nizkih indeksov sopojavnosti ter perifernega položaja v multidimenzionalnem prostoru.

Podrobnejša analiza, ki je v Grafu 8 prikazana v obliki orisa bližine (*proximity plot*), je pokazala, da je tema, ki je z vidika duhovnosti jedrnega pomena za vse druge teme, tema novega začetka, sledijo pa ji fantazije/sanje, usoda, sreča in svobodnost. Ta rezultat tako potrjuje našo ugotovitev, da prav te teme zagotavljajo duhovno komponento temam delo, družina, državotvorne dejavnosti, osebnost, partnerstvo ter prijateljstvo in solidarnost. Je pa na tej točki treba poudariti, da duhovna tema pravičnost ne predstavlja posebno pomembne komponente, saj se pojavlja izjemno redko, pa še to zgolj v povezavi s temami, vezanimi na osebnost oziroma odnose.

3.3 Teme duhovnosti in religioznosti v kontekstu metapodatkov

Da bi raziskali druge značilnosti tem, vezanih na duhovnost in religioznost, smo te obravnavali v kontekstu izbranih metapodatkov in sicer a) tip filma (dokumentarni oziroma igrani) in b) spol avtorjev. Graf 9 prikazuje razmerje dokumentarnih in igranih filmov znotraj posameznih relevantnih tem (kodov) in očitno je, da so religijske teme in teme, povezane z nadnaravnimi bitji, večinoma domena igranih

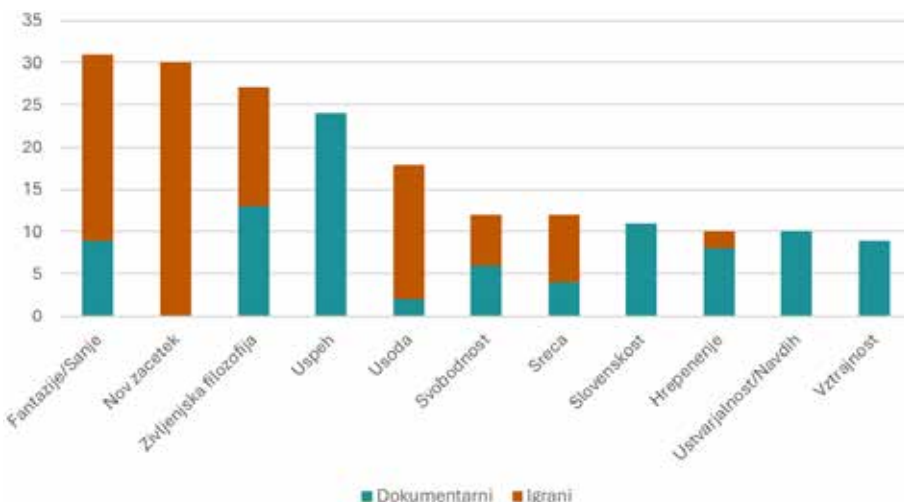


Graf 9: Teme duhovnosti in religioznosti glede na tip filma.

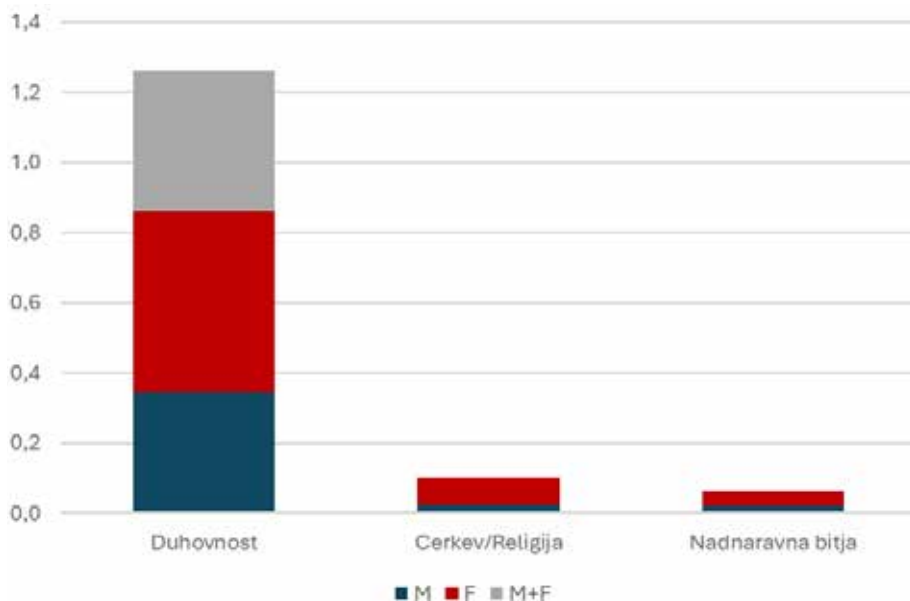
filmov, medtem ko se v dokumentarnih zelo redko pojavljajo. Tema duhovnosti pa je enakomerno prisotna tako v dokumentarnih kot igranih filmih (gledano relativno glede na število filmov pa celo bolj v dokumentarnih), se pa vsak tip filma loteva te tematike nekoliko drugače.

Kompozite smo razbili na osnovne gradnike in kode primerjali glede na tip filma. Z Grafa 10 je razvidno, da so pri igranih filmih na vrhu pojavnosti teme nov začetek, fantazije/sanje in usoda, pri dokumentarnih pa izstopa predvsem uspeh, za njim pa slovenskost in ustvarjalnost/navdih.

Pri igranih filmih so tako bolj poudarjene teme, ki predstavljajo zaplet pri glavnem junaku filma: iz začetne ujetosti filmskih junakov v usodo in sanjah o boljši



Graf 10: Najpogostejše teme znotraj kompozita Duhovnost (glede na tip filma).



Graf 11: Teme glede na spol avtorjev (relativni odstotek glede na populacijo spola).

prihodnosti sledi prelomnica – nov začetek. Duhovnost v dokumentarnih filmih se kaže predvsem pri stremljenju k uspehu, predanosti in lastnem, samosvojem pogledu na svet (življenjska filozofija).

Glede na to, da ima največjo vlogo pri usmerjanju vsebine prav režiser, smo analizo osredotočili na ta aspekt, predvsem v sled vprašanju ali obstaja povezava med izbiro teme in spolom režiserja (Graf 11).

V analiziranem vzorcu prevladujejo moški režiserji, kar je očitno pri vseh temah, saj je tudi število filmov, kjer je režiser moški ($n = 356$), veliko večje od žensk ($n = 66$) ali mešanih ekip ($n = 5$). Razvidno je, da so režiserke bolj naklonjene tako temam duhovnosti (51 % vseh filmov režiserk v primerjavi s 35 % vseh filmov režiserjev) kot tudi religije in nadnaravnih bitij¹. Spolno mešane ekipe se pojavijo samo pri temi duhovnost. Rezultati namreč kažejo, da je frekvenca te teme v spolno mešani konstelaciji nizka, pojavi se zgolj štirikrat, kar je manj kot 2 % celotne pojavnosti teme duhovnost. Da bi podrobneje analizirali duhovnost glede na spol, smo 1.) kompozit razbili na osnovne gradnike, te pa 2.) obravnavali na podlagi njihove Z-vrednosti in 3.) v dvodimenzionalnem prostoru s pomočjo multiple korendenčne analize (MCA).

Tabela prikazuje strukturo mikro tem, ki so najbolj karakteristične z vidika spola. Za moške režiserje so najbolj značilne teme, vezane na fantazije/sanje, nov začetek, uspeh in življenjsko filozofijo, za ženske pa teme, vezane na življenjsko filozofijo, nov začetek, fantazije/sanje in usodo. Pri tem je treba poudariti, da se teme fanta-

¹ Iz analize je izvzeta tema obredov, saj gre samo za eno enoto s to vsebino, pri kateri je režiser moški ($sm=1$).

Režiserji (M)	Režiserke (F)	Spolno mešane ekipe (M+F)
Fantazije/Sanje	Življenjska filozofija	Ustvarjalnost/navdih
Nov začetek	Nov začetek	Življenjska filozofija
Uspeh	Fantazije/sanje	Hrepenenje
Življenjska filozofija	Usoda	Svobodnost
Usoda	Predanost/vztrajnost	
Predanost/vztrajnost	Sreča	
Slovenskost	Svobodnost	
Sreča	Uspeh	
Ustvarjalnost/navdih	Hrepenenje	
Svobodnost	Ustvarjalnost/navdih	
Hrepenenje	Korenine	
Korenine	Slovenskost	

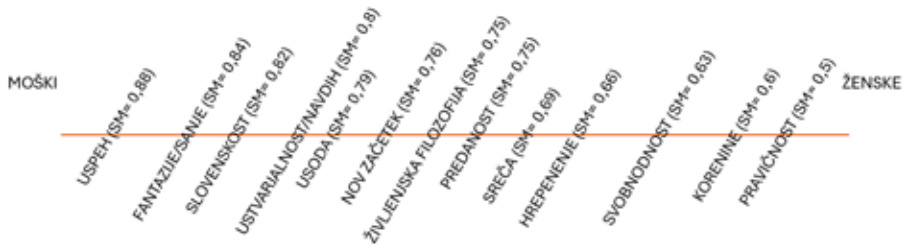
Tabela 5: Deviacijska tabela najbolj karakterističnih tem glede na spol (Z-vrednost).

zije/sanje, nov začetek in življenjska filozofija pojavljajo na vrhu karakterističnih tem pri obeh spolih, kar nakazuje na sklep, da so te teme pomembne vsem avtorjem, ne glede na spol, pomembne pa so tudi pri spolno mešanih ekipah.

Da bi poglobili analizo razumevanja teh tem skozi optiko spola, smo jih v presečišču s spolom vključili v MCA (graf 12).

Prikazan dvodimenzionalni prostor z dimenzijama spol (moški levo, ženski desno) je razporedil teme glede na njihovo stopnjo maskuliniziranosti. Z grafa je razvidno, da so v kontekstu makro teme duhovnost najbolj maskulinizirane mikro teme uspeh (sm = 0,88), fantazije/sanje (sm = 0,84), slovenskost (sm = 0,82) in ustvarjalnost/navdih (sm = 0,8), najmanj pa svobodnost (sm = 0,63), korenine (sm = 0,6) in pravičnost (sm = 0,5).

Teme duhovnost in religioznosti so torej z vidika avtorstva relativno gledano bolj v domeni žensk, saj se več kot polovica filmov režiserk (51,5 %) ukvarja s temo duhovnosti, pri moških pa je ta odstotek skoraj pol manjši (34,6 %). Pri moških dominirajo duhovne teme, uspeh, fantazije in sanje, slovenskost, ustvarjalnost, navdih in usode; pri ženskih pa pravičnost in korenine. Še bolj je opazna razlika pri kodu cerkve in religije – režiserke se kar trikrat pogosteje lotevajo religijskih tem v primerjavi z moškimi.



Graf 12: MCA glede na spol in elemente teme duhovnost.

4. Sklep

Pojavnost duhovnosti v slovenskih filmih v absolutnem merilu narašča, vrhunec je dosegla leta 2017 s 13 filmi. Glede na sopojavnost se povezuje predvsem s temami partnerstva in družine, osebnosti in medsebojnih odnosov, delno pa tudi s tematiko dela. Religioznost je po drugi strani veliko manj tematsko zastopana, posega pa na najrazličnejša področja. Največja povezava je z marginalnimi skupinami in duhovnostjo, nekoliko manj pa z nadnaravnimi bitji.

Filmi o religioznosti so večinoma usmerjeni h krščanstvu, veliko pa jih je tudi nedefiniranih, po kontekstu pa bi lahko sklepali, da gre za katoliško vero. Religija ima sicer nizko, ampak konstantno prisotnost v slovenski filmski produkciji, vendar se z leti obravnava na drugačen, sicer pogosto nevtralen način: v prvem obdobju bolj prikrito, kot posredni, ampak sestavni del zgodbe, danes pa ima (sicer v relativno malem številu filmov, ampak vselej) vedno bolj osrednjo vlogo. Predvsem se nanašamo na zadnja dva dokumentarna filma o religiji, *Odpuščanje* in *Duhovnica*, ki se poglobita v tematiko človeške duše in pomena religije v sodobni družbi. Zadnja dva filma sta pomembna tudi tako z vidika spola avtorja – obe sta režirali avtorici. Relativno gledano se za temo religioznosti bolj odločajo ženske – če upoštevamo razlike med spoloma v skupnem številu filmov, se režiserke kar trikrat pogosteje ukvarjajo s temo religioznosti.

Pričujočo vsebinsko analizo je mogoče povzeti v naslednjih ključnih ugotovitvah:

Teme duhovnosti so v primerjavi s temami, vezanimi na cerkev in religijo, dominantne in kažejo longitudinalno naraščajoči absolutni trend. Medtem ko se je pojavnost religioznosti zmanjšala v zadnjih 20 letih, je tema duhovnosti ohranila vodilni položaj in vedno beležila relativno pojavnost med 30 % in 50 %.

Teme duhovnosti se v klusterski analizi tesno povezujejo s temami osebnost in odnosi, družina, partnerstvo, delo, prijateljstvo in solidarnost, medtem ko se teme religioznosti povezujejo v klaster skupaj s cerkvijo, ta pa ostaja v širšem tematskem polju relativno izoliran.

Teme duhovnosti so v tematskem polju sicer relativno periferne, vendar so pomembne, saj zagotavljajo duhovno komponento dominantnim temam, predvsem v povezavi s temami osebnosti in odnosov, družine, partnerstva, dela, prijateljstva in solidarnosti.

Teme duhovnosti so disperzirane relativno enakopravno med dokumentarne in igrane filme, medtem ko se teme religije in cerkve pojavljajo predominantno v igranih filmih.

Teme duhovnosti in religioznosti so z vidika avtorstva v domeni žensk, pri čemer dominirajo duhovne teme, vezane na uspeh, fantazije in sanje, slovenskost, ustvarjalnost, navdih in usodo.

Ta analiza je tako z vidika tematike kot tudi uporabljene metodologije izvirna in je pomemben prispevek k razumevanju družbenega odnosa in medijskega diskurza do teh tematik, prihaja pa z nekaterimi omejitvami. Najprej je treba omeniti sistem kodiranja. Problem definicije kod oziroma njihova umestitev v kompozite je vedno predmet subjektivne presoje. Čeprav smo razdelitve podprli s kriteriji in

se pri tem opirali na sorodne raziskave, ta del predstavlja glavno empirično omejitve. Druga omejitev se nanaša na točnost podatkov, ki smo jih sicer črpali iz najbolj aktualizirane filmske baze v Sloveniji ter jih nadgradili z drugimi javno dostopnimi bazami in podatki, vseeno pa obstajajo visoko odvisni od uporabljene baze. V tem primeru je numerična nedoločljivost absolutnega vzorca zaradi velike disperziranosti produkcije ena od omejitev raziskave. Zadnja omejitev je vezana na vprašanje inkluzivnosti analiziranih tem. Globlja analiza centralnih tem, predvsem vseh oblik religije, bi sicer rezultirala v veliko večjem številu filmov, bi pa prinesla druge težave, predvsem potratnost resursov, ki so potrebni za analizo.

V prihodnje bi bilo treba analizo dodelati ob upoštevanju vseh omejitev, poleg tega pa okrepiti prisotnost elementov z drugih platform, ki so poleg filma relevantne za občinstvo v 21. stoletju. V tem kontekstu so posebej zanimive spletne platforme, ki vede ali nevede vključujejo teme duhovnosti in religije ter vplivajo na ustroj sodobne družbe in posameznika, ki v njej živi.

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Pregledni znanstveni članek/Article (1.02)

Bogoslovni vestnik/Theological Quarterly 84 (2024) 2, 305—316

Besedilo prejeto/Received:09/2023; sprejeto/Accepted:09/2024

UDK/UDC: 930.25(4-15)"15"

27-74:930.25

DOI: 10.34291/BV2024/02/Milotic

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Ivan Milotić e Ivan Obadić

Nascita degli archivi pubblici nell'intreccio tra diritto civile e canonico nel XVI secolo

Birth of Public Archives in the Intertwining of Civil and Canon Law in the 16th Century

Rojstvo javnih arhivov v prepletu civilnega in kanonskega prava v 16. stoletju

Riassunto: L'introduzione dell'obbligo nello Stato Pontificio nel 1588 con la costituzione «*Solicitudo pastoralis officii*» che ogni città debba avere un archivio pubblico non è solo un mero e immediato risultato di un atto giuridico del sommo sacerdote romano, ma un evento che ha il significato di una svolta nella storia dell'Occidente. Per il suo principio e significato concettuale e come una sorta di origine dell'attività archivistica pubblica organizzata, questo atto è rimasto pienamente attuale fino ad oggi, con molti adattamenti e cambiamenti. Questo atto riflette l'epoca in cui è stato creato e una serie di contesti (sociali, politici, economici, culturali, ecc.), ma è anche una tensione all'universalismo, alla standardizzazione, alla routinizzazione e alla definizione giuridica delle azioni archivistiche e processi al fine di preservare il materiale e come sarebbe sempre disponibile e facilmente ricercabile in caso di necessità. Questo articolo presenta un'analisi delle determinanti fondamentali della costituzione della «*Solicitudo pastoralis officii*», ma anche delle forze, delle sfide e dei contesti per i quali essa venne adottata in quel contenuto e proprio alla fine del XVI secolo. secolo come parte dell'allora cosiddetto Le riforme sistine del sommo sacerdote romano Sisto V.

Parole chiave: Sisto V, Stato Pontificio, archivi pubblici, materiale archivistico, notai, notaio di diritto romano-canonico

Abstract: The introduction of the obligation in the Papal State in 1588 by the constitution «*Solicitudo pastoralis officii*» that every city must have a public archive is not just a mere and immediate result of a legal act of the Roman pope but an event that has the significance of a turning point in the history of the West. Due to its principle and conceptual meaning and as a kind of origin of organized

public archival activity, this act will remain thoroughly present to this day, with many adjustments and changes. This act is a reflection of the time in which it was created and its social, political, economic, cultural, and other contexts as well as the drive for universalism, standardization, routinization, and legal definition of archival actions and processes in order to preserve the archival material so it would always be available and easily searchable when the need arises. This article analyses the basic determinants of the constitution of the “*Sollicitudo pastoralis officii*” and the forces, challenges, and contexts due to which it was adopted in that content and precisely at the end of the 16th century as part of the then so-called Sistine reforms of the Roman high priest Sixtus V.

Keywords: Sixtus V, Papal State, public archives, archival material, notaries, notary Roman-canonical law

Povzetek: Uvedba obveznosti, da mora vsako mesto imeti javni arhiv, s konstitucijo „*Sollicitudo pastoralis officii*“ v Papeški državi leta 1588 ni le običajna in neposredna posledica papeževega pravnega akta, temveč prelomnica v zgodovini Zahoda. S svojim načelnim in konceptualnim pomenom – kot nekakšen izvor organizirane javne arhivske dejavnosti – je ta akt (s številnimi prilagoditvami in spremembami) izrazil prisoten vse do danes. Je sicer odraz časa, v katerem je nastal, njegovega družbenega, političnega, gospodarskega, kulturnega in drugih kontekstov in težnje po univerzalnosti, standardizaciji, rutinizaciji ter pravni opredelitvi arhivskih dejanj in postopkov. Cilj je bil arhivsko gradivo ohraniti tako, da bi bilo vedno na voljo in bi bilo v njem po potrebi mogoče preprosto iskati. Prispevek analizira osnovne determinante konstituiranja „*Sollicitudo pastoralis officii*“ ter silnice, izzive in okvir, zaradi katerih je bil sprejet s tako vsebino in natanko ob koncu 16. stoletja – kot del t. i. sikstinskih reform papeža Siksta V.

Ključne besede: Sikst V., Papeška država, javni arhivi, arhivsko gradivo, notarji, rimsko kanonično notarsko pravo

1. Introduzione

La costituzione «*Sollicitudo pastoralis officii* del 1588» (Bullarum diplomatum et privilegiorum Sanctorum Romanorum Pontificum 1865; Duca e Familia 1966, 19–25) è un atto noto e ben studiato del Romano Pontefice (Grisar 1964, 251–300). Sebbene sia andata incontro a notevoli modifiche e aggiornamenti, anche subito dopo il pontificato di Sisto V che la emanò, realizzate attraverso l’edizione di numerosi *bandi* rivolti alla documentazione, il suo valore (concettuale) fondamentale e il suo significato di pietra miliare si riflettono fortemente ancora oggi (Friedrich 2011, 443–444; Pittella 2019, 1–2). Benché nel 1588 fosse in senso territoriale piuttosto ristretto e rivolto esclusivamente allo Stato Pontificio, l’imperativo della Costituzione di fondare archivi pubblici in ogni luogo e di conservare i documenti notarili istituzionali negli archivi pubblici ebbe effetti di vasta portata.

Inoltre, cosa essenziale, prescriveva il controllo sulla tenuta dei registri e degli archivi pubblici che dovevano essere fondati, prescriveva un notevole grado di standardizzazione e, infine, sanciva l'obbligo di depositare una volta all'anno il materiale archivistico negli archivi pubblici, obbligo che era rivolto ai notai locali. La Costituzione introdusse una standardizzazione delle scritture e dell'organizzazione delle procedure archivistiche che dovevano essere eseguite rigorosamente, con molta cura, abilità e routine, e quasi senza spazio per deviazioni. Pochi mesi prima, il 20 maggio 1588, Sisto V produsse anche un atto con il quale chiedeva a tutti i monasteri di inviare gli inventari e le chiese pertinenti agli archivi dei monasteri centrali di Roma (Duca e Familia 1966, 14–25).

La Costituzione è stata oggetto di numerose critiche nei secoli successivi, che hanno portato necessariamente a molti cambiamenti, adattamenti e rimodellamenti. Tuttavia, l'idea, il concetto e i principi della «*Sollicitudo pastoralis officii*» del 1588 sono rimasti inalterati e non sono mai stati svalutati. In questo articolo si vuole brevemente e precisamente analizzare non solo la Costituzione, ma anche i fattori che hanno determinato e condizionato la sua origine, e soprattutto il contesto sociale-politico e giuridico dell'epoca che ha dato l'impulso al Pontefice Romano per la sua edizione. Perciò in questo articolo prima si descrive la sostanza normativa più importante della Costituzione, e dopo si analizza il contesto sopradetto. L'intento di questa breve panoramica è quello di fornire una contestualizzazione affidabile della costituzione «*Sollicitudo pastoralis officii*» del 1588 non solo dal punto di vista delle imprese e dell'amministrazione, ma nel complesso, tenendo conto di chi fossero i notai dell'epoca e di quali fossero le sfide per la conservazione e la custodia dei materiali archivistici.

2. Problemi archivistici dell'epoca e la normativa essenziale della Costituzione «*Sollicitudo pastoralis officii*» del 1588

L'Occidente conosceva la tenuta dei registri archivistici (e degli archivi) molto prima del 1588 (*Justiniani Novellae*, No 73; *Basilicai* 22.4.7. Cowie Brown 1936, 9ff; Saradi 1999, 4–8; Amelotti 1975, 24; Meyer 2000). Sappiamo che certamente la Costituzione «*Sollicitudo pastoralis officii*» del 1588 perciò non ha inventato l'idea di archivio o di archivio notarile (Nussdorfer 2016, 71). Non ha nemmeno inventato l'idea che i documenti importanti dovessero essere conservati da un ente pubblico separato (e specifico). Sebbene la Chiesa abbia avuto un ruolo significativo nella produzione degli scritti pubblici e degli atti ufficiali nel Medioevo, il Romano Pontefice e la Curia Romana non hanno dato il dinamismo decisivo al primo sviluppo e alla diffusione dei notai in Italia e non hanno guidato un primo processo riguardante la tenuta dei registri e archivi.

La Costituzione stessa non era una necessità per la città di Roma o per le grandi e più illustri città dello Stato Pontificio dell'epoca. Le pratiche di queste città, per quanto riguarda la tenuta dei registri e degli archivi pubblici, erano già da pri-

ma abbastanza vicine alla formulazione della Costituzione. In Occidente, soprattutto nelle ex capitali imperiali romane dell'Italia settentrionale, le antiche tradizioni scritturistiche coltivavano una tradizione di scribi, compilatori, redattori, ecc. (Steinhoff 1976, 1–2; 28; 116).

Indipendentemente dai drammatici cambiamenti territoriali e politici della società occidentale, essi hanno costituito una continuità a partire dall'epoca di Giustiniano. La transizione e la coltivazione permanente delle pratiche notarili dall'antichità in queste città è un punto chiave nel lungo processo storico dello sviluppo del notariato. Molte di quelle città o dei paesi più illustri conoscevano la tenuta dei registri pubblici già prima del 1588. Tuttavia, mancavano di procedure e routine dettagliate per la gestione dei materiali d'archivio. Non sorprende che, prima del 1588, la gestione dei documenti scritti e la tenuta dei registri fosse una questione che dipendeva esclusivamente dai regimi legali locali. Inoltre, dipendeva dalla percezione delle città e dei comuni circa l'utilità (economica, politica) di avere i documenti scritti adeguatamente depositati e conservati. In alcune illustri città italiane dell'Alto Medioevo, le autorità pubbliche potevano intervenire nella tenuta dei registri perché da questa dipendeva strettamente la loro esistenza.

I centri finanziari e commerciali e i grandi porti facevano affidamento sulla certezza delle transazioni giuridiche e sulla stabilità delle loro conseguenze, che erano strettamente associate alla tenuta dei registri sicura e affidabile. Per questo introdussero la sorveglianza della tenuta dei registri da parte delle autorità pubbliche o talvolta (anche se in via eccezionale) fondarono l'archivio pubblico centrale della città. M. Freidrich sostiene che Bologna, dopo il 1265, o Trieste, dopo il 1322, ordinarono la pubblica registrazione di tutti gli atti notarili, e che le autorità genovesi nel 1304 affidarono ai notai la vigilanza sulla tenuta dei registri, oppure che le autorità stesse potessero provvedere e organizzare gli archivi dei documenti notarili (Friedrich 2011, 445; Tamba 1998, 190 [per Trieste]; 199–257 [per Bologna]; Costamagna 1990, 7–20 [per Genoa]). La Chiesa conosceva già da prima due modelli (o approcci) che in sostanza erano del tutto contrastanti pur essendo complementari. Per diversi decenni i due modelli furono applicati contemporaneamente con l'unico obiettivo di evitare che gli scritti depositati negli archivi venissero contraffatti, alterati o maltrattati (Pittella 2019, 1–2).

Le città di Roma e Bologna erano esentate dalla portata normativa della Costituzione perché all'interno dei confini delle loro città avevano già da prima un servizio pubblico di archiviazione organizzato e stabile. Poiché la Costituzione del 1588 non si rivolgeva a Roma e Bologna, ciascuna delle due città conservò un proprio (unico) archivio pubblico dove furono depositati tutti gli scritti. Entrambi questi archivi erano frammentati nella loro struttura in depositi di media e piccola entità, ciascuno appartenente a un singolo studio notarile o ad alcun compilatore presente in città. Nella città di Roma nel 1580 le leggi civili richiedevano esclusivamente forme notarili scritte di contratti o altre transazioni riguardanti beni, e che fossero annualmente riunite in un protocollo in cui ogni pagina aveva un proprio numero (Nussdorfer 2009, 85–89). Nella città di Roma fu solo nel 1625 che un pontefice romano (Urbano VIII) impose il concetto di archivio pubblico –

che denominò Archivio Urbano. In tal modo abolì le differenze tra la Curia, i Capitolini e gli altri notai dell'Urbe e i trattamenti sostanzialmente diversi che questi ultimi avevano dal punto di vista delle loro deposizioni nell'archivio e della tenuta dei loro atti (Nussdorfer 2016, 78).

Tale modello di archiviazione contrastava notevolmente con quello introdotto con la Costituzione del 1588, che prevedeva la creazione di una rete di archivi minori nei comuni provinciali al tempo stesso sottoposti all'autorità centrale. Questi dovevano essere fondati e, inoltre, standardizzati nel loro lavoro e nelle loro pratiche, e soprattutto sottoposti permanentemente al controllo centrale delle massime autorità dello Stato Pontificio (Giorgi et al. 2012, 37–122; Verdi 2005, 427–464).

La Costituzione si rivolgeva, in realtà, soprattutto ai piccoli comuni e alle città delle province, ove il lavoro notarile si svolgeva anche con notevole intensità, ma che tuttavia non avevano tutte, o almeno non avevano, pratiche e procedure adeguate per la tenuta dei registri pubblici e l'archiviazione sotto gli auspici delle autorità pubbliche. La Costituzione ha rimodellato in modo considerevole e fondamentale la natura e le funzioni di quelle esistenti nel territorio dello Stato Pontificio, e ha promosso con forza la necessità della permanenza della documentazione sotto la tutela delle autorità pubbliche e in strutture pubbliche. Questo sembra essere l'obiettivo più essenziale della Costituzione, poiché impediva la perdita degli atti che i notai conservavano nei loro depositi privati nei casi in cui gli uffici notarili cessassero d'esistere, o quando un altro notaio succedeva ad un certo notaio ed al suo ufficio, o, ancora, quando una persona abbandonava l'ufficio notarile. L'intenzione del Pontefice era quella di far fronte alle improvvisazioni ed ai modi di tenere i registri senza routine formalizzate.

Sostanzialmente, la costituzione «*Sollicitudo pastoralis officii*» del 1588 riguarda l'amministrazione e il lavoro amministrativo della documentazione ufficiale (pubblica). All'epoca, e all'interno dello Stato Pontificio, la tenuta dei registri si riferiva notevolmente (e prevalentemente) ai materiali prodotti dai notai. Il regolamento amministrativo e il linguaggio della «*Sollicitudo pastoralis officii*» non rivelano con maggiore precisione il contesto reale, i fattori e le ragioni che stavano dietro all'atto. La costituzione non rivela i fattori per i quali fu promulgata e, più specificamente, per i quali Papa Sisto V, esattamente alla fine degli anni '80 del XVI secolo, ebbe l'idea della sua promulgazione.

Le transazioni commerciali e gli interessi del commercio dell'epoca in Italia sono spesso affrontati nella letteratura come le ragioni principali e il contesto per la promulgazione delle Costituzioni. Markus Friedrich sottolinea che la politica archivistica di Sisto V fu intesa come un contributo chiave al progetto più ampio: un governo buono ed efficace richiedeva archivi ben ordinati. La capacità di garantire la giustizia e di proteggere i contratti. Aggiunge che gli archivi ostacolavano le frodi e proteggevano il «commercio» tra il popolo. Friedrich, inoltre, ha fatto un'affermazione ancor più cruciale per l'argomento di questo lavoro, dicendo che gli archivi notarili erano considerati strumenti particolarmente efficaci per proteggere i deboli, soprattutto gli «orfani», le «vedove» e la Chiesa. Con questo ci

avviciniamo al diritto, che è rilevante poiché il diritto, i negozi giuridici e, in ultima analisi, le procedure legali di quel tempo che si svolgevano nei comuni, nelle città e nei paesi italiani furono fattori decisivi che condizionarono la «*Sollicitudo pastoralis officii*» e ne costituirono il contesto (Friedrich 2011, 445–446).

3. Costituzione «*Sollicitudo pastoralis officii*» e pratiche notarili dell'epoca

Prima dell'epoca moderna, in effetti, l'Europa non conosceva un concetto universale e uniforme di notaio. Anche nel XVI secolo le pratiche notarili variavano notevolmente, il che si rifletteva nella nomenclatura, nei tipi di notai che differivano enormemente, nei diversi requisiti di formazione dei notai, nelle basi giuridiche e nelle persone che li nominavano, nelle attività che potevano svolgere e – soprattutto – nel valore probatorio dei documenti che producevano. Se si analizza la professione dal punto di vista di una scala che si estende tra due estremi concettuali – il tecnico a un'estremità e il notaio pubblico all'altra – si può concludere che ci sono molti livelli diversi in questa scala, che riflettono una notevole diversità. La diversità è modellata dai fattori precedentemente menzionati e può essere chiaramente rintracciata nel vasto numero di documenti prodotti quotidianamente a partire dal XII secolo in ogni angolo d'Europa, la maggior parte dei quali di provenienza notarile (Brundage 2008, 394; Meyer 2000, 72–86; 330, 331; 501).

I notai impiegati dalla Chiesa o dalla burocrazia imperiale non potevano produrre essi stessi un documento pubblico, poiché in entrambi i casi era necessaria la *corroboratio* d'una cancelleria. Era la *corroboratio* stessa, anziché l'attività notarile, a conferire al documento effetto legale e *fides publica*. Queste due pratiche analoghe (qui specificamente legate all'attività notarile ed evidentemente riscontrabili nella diplomazia medievale), ciascuna nel proprio ambito (spirituale e civile), hanno molto in comune con il problema delle investiture (Santifaller 1976, 29; Hunyadi 2003, 25–35).

Le città-stato dell'Europa medievale che ottennero l'autonomia comunale svilupparono spesso un concetto di notaio autonomo e autoreferenziale, che portava le caratteristiche distintive di ogni particolare località. Dal momento che non esisteva un concetto notarile uniforme e le città-stato potevano emanare autonomamente le proprie norme sui notai e concedere loro specifiche autorizzazioni notarili, i ruoli e le funzioni dei notai variavano enormemente da luogo a luogo. Nella maggior parte dei casi era una questione di disposizioni e autorizzazioni statutarie comunali se un notaio era solo un tecnico, o un notaio a tempo parziale, o un notaio pubblico autorizzato, o era insignito della (massima) autorità imperiale, o aveva poteri per i quali potesse venir qualificato come notaio pubblico (Milotić 2018, 410).

Non esclusivamente, ma nella maggior parte dei casi, il loro ruolo in queste circostanze non era altro che quello di fornire registrazioni o prove scritte e, occa-

sionalmente, di produrre un documento di un evento che sarebbe stato poi confermato dalle autorità pubbliche. Questa visione delle funzioni e dei ruoli esclusivamente «documentatori» dei notai può essere riaffermata se si analizzano gli atti ufficiali di autorizzazione e gli elenchi dei notai autorizzati (*matricula*) nelle città-stato italiane medievali che rappresentano un nucleo dell'attività notarile nel Medioevo: ad esempio, Trieste, Bologna, Milano e Piemonte (Berengo 1976–1977, 73), Padova e Lucca (Brundage 2008, 401–402), Firenze (Friedrich 2011, 445; Biscione 1994, 859–861) ecc. L'autorizzazione si riferisce esclusivamente alla produzione di documenti. Anche i requisiti ed i prerequisiti che una persona avrebbe dovuto soddisfare per ricevere tale autorizzazione notarile (conoscenza del latino, calligrafia, abilità notarile, ecc.) suggeriscono che le loro funzioni ed i loro ruoli si riferissero esclusivamente all'attività scritturistica, e a nessun'altra. Si trattava di specialisti che conoscevano le tecniche di scrittura e di composizione dei documenti.

L'importanza del documento non dipendeva da qualifiche giuridiche. Non dipendeva nemmeno dall'attività degli scribi, che quasi mai godevano a priori della *fides publica*. Nella maggior parte dei casi, dipendeva unicamente dal fatto che fosse stato redatto per iscritto (utilizzando la parola scritta) e che fosse stato realizzato su un supporto permanente. A prescindere dal contenuto e dal contesto giuridico, il valore dei documenti si basava sul puro fatto che esistessero in un mondo di analfabetismo prevalente e di sostanziale mancanza di conoscenze evolute. Anche se, trattandosi di un documento scritto, i suoi ruoli e le sue funzioni non erano istantanei. La realizzazione della loro formulazione richiedeva di solito un certo tempo, a volte anche un tempo lungo o indefinito. Alcuni documenti, ad esempio tutte le disposizioni fatte *mortis causa* (che erano tutte prodotte da notai), dovevano essere conservati da qualche parte in modo da essere adeguatamente depositati, custoditi e facilmente ritrovati al momento del decesso. La prova delle successioni universali o singolari in diverse transazioni (riguardanti contratti, possedimenti, tutti i tipi di diritti di proprietà), la successione e la continuità delle persone giuridiche dipendevano sostanzialmente dalla tenuta dei registri. In tali circostanze, la tenuta dei registri doveva essere affidabile, non doveva dipendere dalla persona di un singolo notaio e dal suo ufficio (egli poteva morire, l'ufficio poteva cessare, l'ufficio poteva essere succeduto da un'altra persona, ecc.).

4. Produzione di documenti nel XVI secolo – l'impulso essenziale per la fondazione di archivi pubblici

Diversi fattori hanno indotto un notevole aumento della produzione di documenti. Ad esempio, la transizione dal Medioevo, l'ottimismo dopo la Battaglia di Lepanto (e la certezza che essa portò per il commercio e le imprese di ogni tipo in Occidente), il passaggio permanente della popolazione dal Mediterraneo orientale prima degli Ottomani, il culmine del Rinascimento, l'affermazione della cultura della parola scritta a metà del XVI secolo, ecc.

Tutti questi eventi rappresentano il contesto in cui Sisto V promulgò la Costituzione. La politica archivistica di Sisto V dovrebbe essere intesa come parte di un programma ancora più ampio, non solo come romano pontefice in ambito spirituale, ma anche come sovrano civile dello Stato Pontificio. Una delle preoccupazioni principali di Sisto V era ottimizzare il governo e l'amministrazione, per garantire giustizia e certezza giuridica a tutti i tipi di imprese e transazioni legali. In tale agenda la fondazione degli archivi, la loro istituzionalizzazione, la previsione di procedure e compiti archivistici dovrebbero essere fortemente apprezzati in un senso molto più ampio. Gli archivi pubblici erano percepiti non solo come un obiettivo della sua politica, ma soprattutto come un mezzo per un governo regolare e giusto (Friedrich 2011, 445–446).

L'aumento è stato indotto anche dalle richieste dei tribunali, dei giudici e dei trattati di procedura che richiedevano che il materiale giudiziario fosse consegnato e le procedure eseguite e registrate in forma scritta. Il continuo aumento del numero di documenti è stato riaffermato dalla procedura romano-canonica che privilegiava la prova scritta come unico mezzo con cui un fatto rilevante avrebbe potuto essere provato in modo affidabile e inoppugnabile (*probatio plena*), e allo stesso tempo dalla diminuzione del valore della testimonianza orale (Gouron 2000, 84).

Una linea di sviluppo separata dei ruoli e delle funzioni dei notai esisteva nella burocrazia della Chiesa. Alla fine del XII secolo, Papa Alessandro III, nella sua lettera al vescovo Roger di Worcester, descrisse il fenomeno *instrumentum in formam publicam*. Egli dichiarò che i documenti prodotti dal notaio con autorità pubblica (*manum publicam*) avevano valore probatorio se erano stati preparati da lui stesso e autenticati dal suo segno personale (*sigillum authenticum*). Questo punto di vista fu riaffermato nel 1199 da Papa Innocenzo III. La dichiarazione di Alessandro III che i documenti notarili godevano di piena fiducia divenne un punto di riferimento per la dottrina. Dal punto di vista procedurale del suo valore probatorio, ciò significa che tale documento fa piena prova (*probatio plena*) e che la sua autenticità poteva essere contestata solo ricorrendo a mezzi legali e a prove che suggerissero che il suo contenuto fosse falso (Nörr 2012, 153). Il ruolo dei notai in tali circostanze non era altro che quello di fornire registrazioni o prove scritte e, occasionalmente, produrre un documento di un evento, che sarebbe poi stato corroborato dalle autorità pubbliche (G. Durantis, *Speculum iudiciale*, 1.4 *De teste* §7.2; Wolf 1976, 508–509).

Le considerazioni di Alessandro III sui notai furono espresse con riferimento ai procedimenti giudiziari e all'onere della prova. E così anche nel IV Concilio Lateranense del 1215, quando il Concilio promulgò l'importante canone processuale *Quoniam contra falsam* (canone n. 38), che evidentemente mutuava il linguaggio e le norme da precedenti decretali. Il canone prescriveva il requisito giuridicamente vincolante di redigere registrazioni scritte dei procedimenti giudiziari. Papa Innocenzo III fece dichiarazioni analoghe nella decretale dell'anno successivo (1216). Nei tribunali ecclesiastici il giudice era obbligato a tenere un registro scritto dei procedimenti giudiziari, impiegando un titolare di una carica pubblica o due uomini. Questi atti giuridici introdussero nel processo romano-canonico la figura

dello scrittore giudiziario (*scriptor*). Si trattava di un cancelliere permanente, impegnato esclusivamente nella stesura di protocolli e nella redazione di atti giudiziari. Questo notaio era pubblico, anche se operava solo all'interno delle procedure giudiziarie, il che rendeva il suo ruolo e la sua funzione chiaramente diversi da altri tipi di notai, altrimenti impiegati dalla burocrazia ecclesiastica in questioni extragiudiziali.

Ciò implicava anche che, dopo un certo periodo, la quantità crescente di atti giudiziari non avrebbe più potuto essere conservata a corte, ma sarebbe stata destinata ad essere depositata in modo sicuro altrove, perché la funzione del tribunale non consisteva nel tenere traccia degli eventi storici della corte. L'aumento del numero dei documenti dei tribunali ha fatto seguito alla professionalizzazione dei tribunali, dei giudici e della burocrazia giudiziaria che andava costantemente avanti (Milotić 2020, 183–210).

L'intero sistema di appellazione e di procedura d'appello era inimmaginabile senza registrazioni scritte della procedura istantanea inferiore, cioè senza notai in tribunale (come cancellieri). Il concetto di base dei protocolli giudiziari richiedeva la tenuta di registri. La Chiesa, in particolare lo Stato Pontificio, era il centro della procedura giudiziaria secondo il diritto romano-canonico. Verso la metà del XVI secolo (tre secoli dopo che la procedura aveva ricevuto la forma definitiva), il materiale dei tribunali ecclesiastici era notevolmente aumentato. Tutti gli altri tribunali, soprattutto nell'Occidente cattolico, ne rispecchiarono le pratiche, compresi i registri e la necessità di una cauta tenuta della documentazione.

Nella burocrazia ecclesiastica si possono rintracciare diversi tipi di notai: (1) i notai laici impiegati dalla Chiesa, che erano poi gli impiegati della Chiesa; (2) gli ecclesiastici che svolgevano funzioni notarili all'interno della gerarchia ecclesiastica – *notarii*, *protonotarii*, *vice-notarii*, ecc. Né i notai laici impiegati dalla Chiesa, né i *notarii*, *protonotarii*, *vice-notarii* stessi potevano produrre un atto pubblico della Chiesa. Erano autorizzati a produrre documenti, a registrarli nel registro (*bastardelli*, *imbreviatura*), ma il loro lavoro era solo di natura preparatoria (Milotić 2018, 408.). Ciononostante, si richiedeva la tenuta dei registri. Questo concetto era più vivo nello Stato Pontificio, inoltre fu ampiamente adottato nelle città-stato dell'Italia del tempo, ma anche in contesti territoriali molto più ampi (Pittella 2019, 10–12).

5. Conclusioni

A un certo punto del XVI secolo la raffinata attività dei notai (soprattutto in Italia), la loro quantità e il volume della loro produzione di ogni tipo di documenti, oltre al coinvolgimento di tutti i tipi di documenti notarili nell'amministrazione, nelle procedure giudiziarie e negli affari dello Stato Pontificio raggiunsero un punto critico. Deve aver raggiunto proporzioni tali che il Romano Pontefice Sisto V sentì chiaramente che, in tali circostanze, l'intero sistema sarebbe stato obsoleto e considerevolmente disfunzionale senza una registrazione affidabile sotto gli auspici

delle autorità pubbliche e senza una rigorosa standardizzazione delle procedure amministrative che considerano la registrazione. L'idea del Pontefice romano non era di per sé nuova, poiché altre città, come Firenze, la conoscevano e la applicavano già, anche se solo all'interno della città. Allo stesso tempo, era una novità assoluta che il Pontefice romano insistesse affinché ciò fosse sistematicamente e ovunque introdotto in un'area più ampia di un certo Stato e che non ci fosse alcun luogo con la produzione di documenti che non avesse un'attività di registrazione organizzata sotto gli auspici pubblici. Sembra che l'intero contesto legato alla produzione dei notai e la stretta connessione tra il loro lavoro e le procedure giudiziarie e l'amministrazione in quel momento richiedessero essenzialmente la conservazione dei documenti.

L'importanza della Costituzione e il suo valore non furono mai apprezzati solo come atto legislativo (cioè atto giuridico) di un singolo territorio, ma piuttosto nella prospettiva di un sistema archivistico e di un nuovo paradigma archivistico inventato e progettato, e quindi introdotto dal Romano Pontefice Sisto V, e attuato con il forte impegno del cardinale Caetani. La riforma Sistina degli archivi dovrebbe essere valutata innanzitutto come un approccio utilitaristico e in un senso molto più ampio – come solo un atto nell'ampio ventaglio di riforme che Sisto V fece nel campo dell'amministrazione dei suoi Stati.

Anche prima della Costituzione le città italiane ne erano pienamente consapevoli, ma nonostante i molti tentativi (alcuni dei quali molto sofisticati), nessuno è riuscito a istituire un sistema sostenibile di tenuta dei registri – uniforme, con procedure e routine standardizzate, con nessuna deviazione e, soprattutto, che andasse oltre i confini di una singola città o comune. Questo fu il motivo e la ragione per cui il Papa introdusse l'obbligo di istituire archivi generali e pubblici (*archivia generalia et publica*) in tutte le città dello Stato Pontificio, vale a dire per la creazione di una rete di archivi pubblici ovunque nello Stato Pontificio.

La riforma Sistina ha risolto il problema di un ampio spettro di redattori di documenti sostanzialmente diversi, le cui diversità hanno fortemente influenzato la tenuta dei registri in modo negativo. Sebbene all'inizio fosse rivolta esclusivamente allo Stato Pontificio, la Costituzione aveva nella sua formulazione un elemento intrinseco di universalismo perché prescriveva che ovunque sul territorio fossero istituiti archivi pubblici o generali. La Costituzione promosse l'idea di rete (o di sistema) e abbandonò fortemente le improvvisazioni solitamente associate ai singoli archivi cittadini, cioè di quelli auto progettati da un certo comune. La riforma Sistina fu in realtà una riorganizzazione di vasta portata della tenuta dei registri. La realtà della fondazione degli archivi pubblici locali nei piccoli centri fu leggermente diversa dall'entusiastica formulazione giuridica della Costituzione, perché ci volle del tempo e i fondatori dovettero superare notevoli difficoltà.

Il modello archivistico sistino è lodato per il suo successo pratico (sebbene sia stato raggiunto con molto ritardo e difficoltà), per la sua longevità e attualità concettuale dopo molti secoli, e perché ha sostituito un vecchio sistema (conservatore) caratterizzato da forti particolarismi medievali. Attraverso le sue norme, e

successivamente attraverso la sua attuazione, stimolò l'unificazione e la standardizzazione oltre i confini dei diversi comuni, territori, mentalità e costumi medievali strettamente applicati. La Costituzione rispecchia l'universalismo essenziale della Chiesa, della sua concezione, del suo funzionamento e della sua amministrazione. In questo modo la Costituzione rompe con tutti i contesti indicati in questo documento che hanno influenzato negativamente la tenuta dei registri in Occidente e che né i romani, né i medievali sono riusciti a superare.

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Izvirni znanstveni članek/Article (1.01)

Bogoslovni vestnik/Theological Quarterly 84 (2024) 2, 317—335

Besedilo prejeto/Received:01/2024; sprejeto/Accepted:09/2024

UDK/UDC: 274(091):930.85(498)"16"

DOI: 10.34291/BV2024/02/Nagy

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Reformation And/or Union: Notes on Early Seventeenth Century Romanian Reformation in Transylvania in a European Context

Reformacija in/ali Unija: zapiski o romunski reformaciji v Transilvaniji na začetku sedemnajstega stoletja v evropskem kontekstu

Abstract: The study presents some phenomena of the impact of the Reformation on Eastern Orthodoxy. In the 17th century, Eastern Orthodoxy was assailed with offers of union from both Protestants and Catholics. The Greek-Eastern Church responded to these challenges with some reforms. So, like the Protestant Reformation and the Catholic revival, we can speak of a Reformation, and revival in the Greek Orthodox Church as well. This Orthodox reform manifested itself primarily within the Patriarchate of Constantinople, and within the Romanians of the Principality of Transylvania. In our study, we present the activity of some Greek Philo-Calvinist intellectuals (Nikodemos Metaxas, Zacharia Gerganos, Metrophanes Kritopoulos). At the centre of this presentation is the Calvinist catechism of Patriarch Cyril Lucaris. We analyse the existing links between Lucaris and between the teachers and preachers of the Calvinist college in Alba Iulia (Johann Heinrich Alsted, Johann Heinrich Bisterfeld, György Csulai, István Katona Geleji). We provide new data about the translators of the New Testament of Bălgrad (1648), which is the first complete edition of the New Testament in Romanian. We present the Calvinist features of this translation, as well as the fact that in the preface of the New Testament of Bălgrad, some ideas are taken from the writings of Francis Bacon.

Keywords: Protestant Reformation, Catholic Revival, Orthodox Revival, Cyril Lucaris, New Testament of Bălgrad (1648)

Povzetek: Prispevek predstavlja nekatere vidike vpliva reformacije na vzhodno pravoslavlje. V 17. stoletju je bilo vzhodno pravoslavlje preplavljeno s pobudami za unijo, ki so izvirale tako od protestantov kot katoličanov. Vzhodna grška Cerkev se je na te izzive odzvala z nekaterimi reformami. Tako lahko – podobno kot pri protestantski reformaciji in katoliškem preporodu – o reformaciji in preporodu

govorimo tudi v Grški pravoslavni Cerkvi. Ta pravoslavna reforma je zajela predvsem konstantinopelski patriarhat in Romune v Transilvanski kneževini. V naši študiji predstavljamo delovanje nekaterih grških filokalvinističnih intelektualcev (Nikodemos Metaksas, Zaharija Gerganos, Metrofanes Kritopoulos). V ospredju predstavitve je kalvinistični katekizem patriarha Kirila Lukarisa. Analiziramo že znane povezave med Lukarisom ter učitelji in pridigarji kalvinističnega kolegija v Albi Iuliji (Johann Heinrich Alsted, Johann Heinrich Bisterfeld, György Csulai, István Katona Geleji). Navajamo tudi nove podatke o prevajalcih Nove zaveze iz Bálgrada (1648), ki je prva popolna izdaja Nove zaveze v romunščini. Prikazane so kalvinistične značilnosti tega prevoda – pa tudi dejstvo, da so v predgovoru Nove zaveze iz Bálgrada nekatere ideje povzete po spisih Francisa Bacona.

Ključne besede: Kiril Lukaris, Nova zaveza iz Bálgrada (1648), katoliški prepoved, pravoslavni prepoved

1. Introduction

In order to provide a sufficiently accurate description of the unique Transylvanian Romanian Reformation, which lasted for almost two hundred years (approx. 1540–1740), one must study this phenomenon in the context of the early seventeenth-century European dialogue between Protestants and the Greek Orthodox. In the second half of the sixteenth century, first Philipp Melancthon, then the Urach-Tübingen circle (Primož Trubar, Hans Ungnad, Stephan Gerlach, Martin Crusius) made contact with the Patriarch of Constantinople to work on a kind of union between Eastern Orthodoxy and Protestantism. Despite the fact that Patriarch Jeremias II (1536–1595) was initially ready to engage in dialogue, the initiative failed (Benga 2003). However, the situation changed dramatically at the beginning of the seventeenth century, when Greek Orthodoxy began to open up to Protestantism. This was primarily due to the activity of Greek intellectuals who, supported by Constantinople patriarch and Calvinist sympathiser Cyril Lucaris (1572–1638), went on a peregrination to the Protestant universities of Western Europe. Among them, for example, Nikodemos Metaxas (†1646), who resided in London between 1622 and 1627 (Pektaş 2015, 18). After his return to Constantinople, the French ambassador, Philippe de Harlay, count of Césy, reported that with the help of the English ambassador, Sir Thomas Roe, Lucaris and Metaxa wanted to set up a college in Alexandria, where Greek monks returning from England and the German principalities would continue their education (Olar 2019, 123). The French ambassador, and the Greek archbishop of Paronaxia, Jeremia Barbarigo (Varvarigos) spread the rumour that Metaxas' publications (Legrand 1894, 237–240) were Calvinistic in nature. However, Metaxas created a compilation from thirteenth-century Byzantine authors and from a work of the Patriarch of Alexandria, Meletios Pegas (1541–1601). In this work, Pegas challenged the ideas of Antonio Possevino (1533–1611) who wanted to achieve the union of the Eastern (Greek Rite) and the Western Catholic Church. Therefore, Metaxas' work was only anti-Catholic, but not Calvinist (Olar 2019, 124–

127; Palabyk 2020). The result of his collaboration with Lucaris was an anti-Jewish treatise published in 1627, the author of which was Lucaris (*Σύντομος πραγμαεία κατὰ Ἰουδαίων*). Metaxas also planned to publish Lucaris' Calvinist catechism, but this plan never materialised, as the janissaries confiscated Metaxas' printing house in January 1628 (Augliera 1996, 50–51; 70–72).

Metrophanes Kritopoulos (1589–1639), who studied at Oxford University between 1617 and 1624, was another student of Lucaris. He went to Helmstadt and published a Greek catechism there in 1625 with the intention to provide Greek-speaking Western European humanists with a brief summary of the basic tenets of Eastern Greek Orthodoxy (Ică 1973; Davey 1987). There are no purely Calvinistic features in the catechism, but some tenets show the influence of Protestantism. For example, the text discusses the two kinds of divine revelation: the written word and the unwritten word. The written word is the Holy Scripture inspired by the Holy Spirit, which is true, perfect, and unchangeable (Ică 1973, 317–345). The unwritten word is the tradition of the Church, for the Holy Spirit, in a mystical way, reveals itself to the Church, and does so continuously. The Scriptures teach us to live with the sacraments, but it does not advise on how to do it. This is revealed by the Holy Spirit exclusively through the Church. Similarly based on divine revelations, the ceremony and the rite hold the same value as the Holy Scriptures. On the other hand, the ceremony can be learned from the tradition. The Church is the guardian and overseer of the divine revelation (Scripture), and at the same time protects the Truth (Scripture) against those who want to change it. In addition, it is the Church who conveys the Scriptures in the appropriate way to the faithful, who, because they are not sufficiently prepared, may fail to understand or misunderstand the details of the Scriptures. At the same time, according to Kritopoulos' catechism, the recognition and practice of three sacraments (baptism, eucharist, penance) are enough for salvation, while the other four sacraments (chrismation, marriage, holy order, anointing of the sick) are only mystical ceremonies (Ică 1973, 234–256). Kritopoulos also resorted to an inventive hybrid solution in the matter of salvation through faith and good works. According to him, there are two types of justification: first, there is general redemption from the original sin, and second, there is individualized redemption from our own personal sins. In the first case, we can be absolved from the curse imposed on the entire human race due to the disobedience of Adam and Eve only through the intercession of Jesus Christ, from the free grace of God. In this domain we cannot influence God with our good works. However, good deeds come to play a role in the personal justification of each individual. According to Kritopoulos, not everyone receives the same reward in the afterlife. The better deeds a person has done, the better place he will have in heaven, since God will make a distinction among the chosen ones based on the amount of good works (Ică 1973, 441–442). Kritopoulos visited all German and Swiss Protestant universities of the time (Altdorf, Wittenberg, Geneva, Bern, Tübingen), and then returned to Alexandria. After the execution of Lucaris, he felt that his life was no longer safe either, so he fled to Wallachia in 1639, where he died under unclear circumstances (Davey 1987, 460–486).

Another student of Lucaris, Zacharias Gerganos, studied in Wittenberg, where he published a Greek catechism in 1622 (Legrand 1894, 159–170). The catechism contained two Latin prefaces: he dedicated one to John, Margrave of Thuringia, and the other to the Tsar of Russia, the Voivodes of Moldova, Wallachia, and Kiev, as well as all the bishops and priests of the Greek rite. According to Gerganos, the Holy Scriptures cover all questions of Christian theology. No external help is needed to interpret the Bible because its text interprets itself. This is the reason why the Bible can be read not only by the clergy but also by ordinary believers. Gerganos tried to construct his argument by referring only to biblical passages, pushing even the church fathers into the background. Gerganos' views reveal a clear Protestant influence. Furthermore, Gerganos accepted the real presence of Christ's body and blood in the Eucharist, and he passionately defended the communion under both kinds, but at the same time he also assigned an important role to confession, even though he condemned the Roman Catholic practice that favoured multiple communions. According to him, receiving communion three times a year is enough for believers. Gerganos' catechism was also an anti-Catholic polemic: the text contains fierce attacks against the primacy of the Pope, and its author did not accept the validity of the sacraments of the Catholic Church either. Yet, he never spoke an ill word about the Protestants (Argyriou 1990, 183–192).

2. *Confessio* of Lucaris

Compared to the cautious and ambiguous positions of his disciples, Lucaris' creed is entirely Calvinist and entirely unambiguous. Lucaris handed over the manuscript of the *Confessio Fidei* to the already mentioned Metaxas as early as 1627 to see it published in the Constantinople printing house founded by Lucaris (which was the first printing house in the Ottoman Empire). However, the Jesuits learned of the plan, and persuaded the Sultan not only to forbid the publication of the *Confessio* but also to confiscate the entire press.

In the catechism, Lucaris published not his personal creed but the articles of the entire Eastern Church (*de religione Ecclesiae Orientalis, id est Graecae*), and orthodox faith (*quid credamus videlicet sentiamus de articulis orthodoxae fidei*) with a good conscience and without pretense (*sine simulatione, sed bona conscientia*). And that is how it came to be reputed among contemporaries as well. Philipp de Harlay, Count of Césy, the well-informed French ambassador in Constantinople, in his report of May 13, 1629 – at a time when Lucaris' catechism had not yet appeared, only the Dutch ambassador, Cornelius Haga, and the preacher who worked alongside him, Antoine Léger, circulated some manuscript copies in March–April 1629 – he wrote the following:

“I know from a good source that Cyrill sent a creed to England and the Netherlands, in which he not only declares himself a heretic, but also claims that the Greek Church accepts all the tenets included in the creed (*il se*

déclare hérétique non seulement quand à sa personne, mais il dit que l'église grecque tient tous les articles contenus en ladite profession de foi), which the English and Dutch Calvinists are overjoyed with, and some copies of the creed were sent to Geneva and Sedan [where the Latin version appeared in June 1629], and it was sent to other places in Switzerland and Germany." (Paris, Bibliothèque Nationale de France, Fonds français nr. 16153, fol. 162^v)

Most of the articles explicated in the catechism did not contradict the teachings of the Greek Orthodox Church. On the other hand, Lucaris did attack the Catholics: he criticised the authority of the Pope, the doctrine of transubstantiation, and purgatory. At the same time, some of its statements were in stark contrast with the teachings of the Eastern Church. Such was, for example, the assertion of the principle of sola scriptura. Lucaris claimed that the authority of Scripture is greater than the authority of the Church (*ejus auctoritatem esse superiorem Ecclesiae auctoritate*). It is true that the head of the Church is Jesus Christ himself, and the Church is indeed permeated by the Holy Spirit, but the earthly, visible "particular" (*particulares Ecclesiae visibiles sunt*) churches are made up of people, therefore the earthly Church is liable to errors, and "can take a lie as true" (*Ecclesia in viam errare potest, falsum pro vero eligendo*). The Eastern Church, on the other hand, taught that the Holy Scriptures and the Church are equal in importance, since both are equally imbued with the Holy Spirit, and the Church is the keeper of the correct interpretation of the Holy Scriptures. I quote the Latin text of the *Confessio* from the following edition (Alsted 1630, 1661–1662).

The doctrine of predestination, which the Eastern Church firmly opposed, is discussed by Lucaris in plainly Calvinist terms: "We believe that the best and greatest God hath predestined his Elect unto glory before the beginning of the World, without any respect unto their works, and that there was no other impulsive cause to this election, but only the good will and mercy of God." (Lucaris 1629, 2) He consistently emphasised that there are only two sacraments: the baptism and the Eucharist, which again contradicted the teachings of the Eastern Church: "We believe that there be Evangelical Sacraments in the Church, which the Lord hath instituted in the Gospell, and they bee two: we have no larger number of Sacraments, because the Ordainer thereof delivered no more." (5) In his four additions to the Greek edition of 1633, he pushed his attack on the doctrines of the Eastern Church even further: he advocated the free reading and interpretation of the Bible, claiming that the text of the Holy Scripture is pure and clear, and even simple believers can understand it by invoking the Holy Spirit; therefore, the mediation of the Church in the interpretation of the Holy Scriptures is not necessary. Regarding sacred images, which had a huge cult in the Eastern Church, he claimed that they can be respected, but not worshipped (Aymon 1708, 251–253).

Lucaris used a metaphor with definite Calvinist connotations even when he discussed that faith is a means to grasp Christ: "We believe that a man is justified by Faith, and not by workes; but when we say, by Faith, we understand the correlative or object of Faith, which is the righteousness of Christ, which Faith appre-

hends [like a hand] and applyeth unto us for our Salvation.” (Lucaris 1629, 4) (The expression “like a hand” is found only in the Greek version of the Loukaris Confession. See: Conțac 2017a, 220) The irreconcilability of this metaphor with Eastern Orthodoxy is also indicated by the fact that Patriarch Dositheos of Jerusalem specifically addressed it in his refutation of Lucaris’ catechism in 1672: “We believe that man is justified not only by faith, but by the faith working in love, that is, by faith and works. And the notion that faith is like the hand that grasps the righteousness of Christ is devoid of all piety.” (Conțac 2017a, 222)

3. Lucaris and Dissimulation

There was no question that the publication of such a catechism under the name of the Patriarch of Constantinople would cause a huge scandal in contemporary Europe. But does it really mean that Lucaris became a Calvinist? There is no easy answer to this question, as navigating the world of ecclesiastical and political intrigues in Constantinople at the beginning of the seventeenth century is a challenge in itself. The status of the patriarchs was particularly unstable because no one could be a patriarch without the sultan’s authorization (*berât*). Initially, when issuing the *berât*, the patriarchs gave a particular gift to the sultan and the main officials of the seraglio. Later, this habit grew into a thriving business. “In Constantinople, the installation of a patriarch was considered only a matter of money. Dignity was simply awarded to the one who promised more,” as László Hadrovics claimed (1947, 599). This is precisely the reason why the patriarchs always suffered from a lack of money. Therefore, they tried to build good relations with the most influential foreign diplomats in order to get money and support from them. Both Protestant and Catholic propaganda quickly recognized the vulnerable position of the patriarchs and tried to use it to their advantage. In exchange for money and support, the ambassadors of Catholic (Vatican, France, and to a lesser extent, the Habsburg Monarchy) or Protestant countries (mainly the Netherlands and England, Sweden less so) asked that their protégé be sympathetic towards Catholics or Calvinists (Harai 2011).

No wonder that under such circumstances, Lucaris became a master of dissimulation. For many years he managed to make Canachio Rossi, the papal envoy who arrived in Constantinople in 1625 (who was of Greek origin, but studied at the Greek college in Rome, and became a Catholic), believe that he was ready to accept the union with Rome. In the fall of 1627, when it was discovered that the patriarch had misled Rossi, the Congregation for the Propagation of the Faith launched a total war against Lucaris. Even the French ambassador in Constantinople, the aforementioned Count de Césy, was mobilized, whose task would have been to discredit Lucaris in the seraglio and persuade the Sultan to shut down Lucaris’ printing house. (As mentioned above, this campaign was quite successful.) At their meeting on November 3, 1627, Pope Urban VIII’s most influential cardinals (Bandini, Barberini, Millini, Ludovisi, Magalotti) decided to publish a Catholic catechi-

sm in Modern Greek, in which they would refute the already mentioned Calvinist catechism of Zacharios Gerganos, and they would widely propagate the view that Lucaris was a heretical Calvinist (Olar 2013).

After Lucaris published his Calvinist confession in both Latin and Greek, the Ruthenians of Lemberg contacted him, and asked him to clarify whether he had truly become a Calvinist. Here are some excerpts from Lucaris' answer (December 4, 1634): "we have always steadfastly maintained the orthodox faith of the Eastern Church /.../ our enemies accuse us of becoming Calvinists and heretics, but they only want to cover up their own deceit and ill-will [because with this statement] they speak against God and the truth /.../ we resisted all heresies [including Calvinism]." (Papadopoulos 1906, 329) This was the patriarch's reply to the Ruthenians of Lemberg, while a few months earlier (March 15, 1634) from the island of Tenedos (where he was in exile), he wrote to Antoine Lèger:

"Se io moro, come moro Catholico Ortodoxo nella fede del Nostro Signore Jesu Cristo nella dottrina evangelica, conforme la *Confessione Belgica*, la confessione mia, e le altre delle Chiese Evangeliche, che sono tutte conformi, abhorisco li errori delli Papisti, e le superstitioni delli Greci provo et abbraccio la dottrina del Dottor meritissimo Gioanni Calvino, e di tutti quelli che sentono con lui." (Olar 2019, 237)¹

Lucaris could be considered a Proteus, a Nicodemus, a Balkan fanariot without principles, as his Western European contemporaries, from Daniel Tilenus to Hugo Grotius, have done (Olar 2019, 213–217), however, attention must be drawn to the tragedy inherent in Lucaris' fate, who lost his patriarchal seat five times, and regained it the same number of times. However, he could not survive his last replacement: on June 29, 1638, the Sultan's men strangled him on the ship that would have taken him to the place of his exile.

4. Lucaris' Catechism and the Transylvanian Romanians

It is scarcely imaginable that the waves of scandal caused by Lucaris' catechism would not have reached the Principality of Transylvania. All this naturally leads to the question whether it can be shown that Lucaris' person, and especially the views expressed in his catechism, were used by Transylvanian Hungarian Calvinist leaders to spread the ideas of the Reformation among the Romanians? Much has been written about the relationship between the Prince of Transylvania, Gábor Bethlen (1580–1629), and Lucaris (Murdock 2000, 243–249; Dumitran 2004, 132–178; Fonkič-Kalugin 2015, 67–95; Kármán 2013, 806–808; Pop 2000, 32–39; Ciure 2015, 109–115; Olar 2019, 207–213), so this issue is not discussed here. In-

¹ "If I die, as an orthodox Catholic, in the faith of our Lord Jesus Christ, and in the Lutheran doctrine, which faith is the same as the *Confessio Belgica*, my creed, and that of the other Lutheran churches; I abhor the errors of the Papists and the superstitions of the Greeks, I share and I support the teachings of the most outstanding divine, John Calvin, and those who follow him."

stead, I focus here on the question of who were familiar with Lucaris' doctrines in Transylvania, and whether they appeared in the Romanian-language Calvinist works published at the time.

Johann Heinrich Alsted left his university in Herborn for the college in Gyulafehérvár in the summer/autumn of 1629, at the invitation of Prince Gábor Bethlen. It is probably no coincidence that Alsted promptly republished the Latin version of Lucaris' confession in his *Encyclopaedia* published in Herborn in 1630. The encyclopaedia's section on religious debates (*Peroratio Theologiae Polemicae*) includes Lucaris' writing with the recommendation that Calvinist preachers involved in debates with Catholics can draw good arguments from the patriarch's creed. Alsted even dedicated his *Trifolium Propheticum* (written three years later but not published until 1640) to Lucaris. The work offered an interpretation of the Song of Songs, the book of the prophet Daniel, and the Book of Revelation from the point of view of the approaching universal reformation. In the *Trifolium*, Alsted used complex logical and combinatorial operations to prove that the second coming of Christ is imminent. Of course, before that, everyone would convert to the Calvinist faith: first the Greeks, then the Turks, and finally the Jews. The united reformed hosts will also overthrow the power of the Antichrist (the Pope). We know that around this time Alsted was invited not only to Transylvania, but also to the Netherlands (Hotson 2000, 65; 75). Could the presence of Romanians following the Greek religion in Transylvania have influenced his decision to choose Transylvania instead of the Netherlands (especially considering that in Alsted's view, the Greek rites were the first to convert to Calvinism)? Howard Hotson thought so, although he suspected that instead of Lucaris the strangely named and still unidentified Stephanus Pannonius Belogradensis might have given the main impetus for Alsted's decision.

Stephanus Pannonius published his brief millenarian work *De Circulo Operum et Judiciorum Dei* in 1609. In Pannonius' view, before the end of the world, a universal reformation will take place on earth. Only those who believe in the Holy Trinity will be entitled to belong to the reformed world empire. The ruler of the empire, who is also the conqueror of the Turks, can only be someone who respects religious freedom: "Neminem vere Augustum Imperatorem Christianum fieri posse, nec Turcas gentes debellare posse, sive is fit Pontificae, sive Evangelicae Religionis, nisi concessa Christianis, qui nomen S. S. Trinitatis veris illius Dei invocant, religionis libertate." (Pannonius 1609, 11) The day of Christ's justice (*Cursus Soli Justitiae Christi*), i.e. the universal reformation, moves from east to west. In other words, the history of humanity begins with the Jews who crucified Christ, and the course of those who will then accept Christ (i.e. the Reformation), will return there. Hungary will play a special role in the spread of the evangelical religion in the East, which will first reform the Greeks and then the Jews: "Zelum religionis evangelicae in Hungaria esse prodromus zeli orientis et meridiei, et apud ipsos etiam Venetos in cineribus igniculos zeli Dei non extinctos, sed ad tempus latitantes." (3)

Pannonius' pamphlet had a strong influence on Alsted's millenarian ideas. Pannonius' circulus, which shows the course of the day of Christ's righteousness, was republished by Alsted in two of his fundamental works on chiliasm, even before his

arrival in Transylvania: *Praecognita Theologica* (1614) and *Diatrobe de Mille Annis Apocalypticis* (1627). Based on these records, Howard Hotson believed that it was under the influence of Pannonius's work that Alsted decided to go to the college in Gyulafehérvár instead of Holland, since Pannonius cast Hungary a distinguished role in the universal reformation (Hotson 2000, 65; 75). However, Pál Ács and Mihály Balázs used convincing arguments to suggest that Hotson's hypothesis was weak. First, Pannonius only talks about Hungary, and he never mentions that the Transylvanian Principality would play any role in the universal reformation – however, the Romanians following the Greek rite lived there. On the other hand, Pannonius' comments about the future tolerant reforming ruler clearly referred to Archduke Matthias, who ascended the throne in 1608 after Rudolf II's death. In short, Pannonius' pamphlet was strongly pro-Habsburg, while Alsted's fervently anti-Habsburg position is widely known (Balázs 2011, 542–550; Ács 2014, 287–299). In my opinion, this lends additional probability to the idea that Alsted might have been influenced to some extent by Lucaris' Philo-Calvinism, and especially by his catechism, which was written in a Calvinist spirit through and through. For it was easy to interpret Lucaris' relevant discussions as the beginning of the reformation of the Greek Rites.

Another teacher from Herborn, Johann Heinrich Bisterfeld, who also happened to be the husband of Alsted's daughter, arrived with Alsted in Transylvania in 1629 (Menk 1979, 29–63; Viskolcz 2009, 201–214). It is known that Bisterfeld corresponded with Lucaris, despite the fact that these letters have not yet been found (Legrand 1896, 464). Bisterfeld even had a Romanian student at the college in Gyulafehérvár, a certain *Petrus S. Karansebesi Walachus*, who completed his disputation with him in August–November 1651 (Bisterfeld 1651).

The views of Alsted and Bisterfeld on the union between the Greek and Calvinist churches were formulated during the synod held in Gyulafehérvár in 1634. At the beginning of 1634, John Dury (Duraeus) wrote a letter from the meeting of the German Estates' Assembly in Frankfurt, and asked the Calvinist bishop of Transylvania, István Geleji Katona (1589–1649) to explain his position regarding the union of the Calvinists and the Lutherans. In response to this, Geleji convened a synod in Gyulafehérvár on February 7, 1634, which discussed Dury's questions and outlined an answer. The answer was also printed in Latin with the following title: *Concordiae inter Evangelicos Querendae Consilia*. The professors from Herborn (in addition to Alsted and Bisterfeld, Johann Ludwig Piscator) also participated in the council, and signed the resolution. According to this, the only differences between Calvinists and those of the Greek Rite are found in the area of adiaphora, i.e. something neither forbidden nor commanded by scripture, that is, those elements of faith, which are not absolutely necessary for salvation (*fundamentum salutis directe non concernentibus*). Within the adiaphoras belong, for example, the church ceremonies, superstitions and the cult of holy images. The synod commented on the ceremonies in the following manner:

“Ordinances are indifferent things [in regard to salvation], not founded on the command or ordinance of Christ; within the church these are human provisi-

ons. Those in which papist idolatry can be detected or which do not serve the edification or embellishment of the church can be deleted or changed. Those which seem to serve this purpose, may be established or preserved, according to the diversity of churches, nations, places, adversaries, and other circumstances. It is not mandatory that these be the same in all churches or at all times, but they must be adapted to the practice and era of the church. /.../ And if there is a [ceremony] that is useful and seems to serve the edification of the church, it should be observed. /.../ The bottom line is this: it is not right to act violently on indifferent things. For we see that even the apostles in their own churches could not achieve what they wanted all at once and forever. Love must therefore be kept in mind, and we should never attempt to change the ceremonies, only after we have understood the reason for the change.”²

Regarding the synod’s decision on superstition, it is important to point out that in their interpretation, the word *superstitiones* did not refer to folk customs and beliefs existing in popular religiosity outside the official church, but to certain elements of church life and ceremonies (holy water, fasting, etc.). Obviously, these were essential components of Eastern church ritual and customs. According to the synod decision, only those who are weak in their faith keep them, because they believe that they are absolutely necessary for salvation.

“Those said to be strong and firm in faith are sufficiently prepared both in teaching and in Christian freedom. Therefore, those who have not yet sufficiently mastered the teaching and understood the nature of Christian freedom are considered weak. /.../ They are said to be strong who believe that they are free to live with indifferent things, and that they can either keep them or discard them with a clear conscience and without injury to conscience. The weak or the feeble believe that they cannot live freely with them, but must either keep them, because they are obligatory, or turn away from them, because they are forbidden (Romans 14:2 and 23). Such people can very easily stumble or fail, unless the strong - in possession of knowledge, love and wisdom - take exception to them, strengthen and guide them. Love is needed in both cases, so that neither the strong give any occasion to offend the weak, nor look down on them because they do not yet understand these things, nor that they be judged by those who have received more Christian strength [faith], and gained more knowledge for themselves. The apostle speaks of both in Romans 14:13.”³

² “Ceremoniae adiaphorae sunt, quae non nituntur praecepto, aut institutione Christi, sed sunt ordinationes humanae in ecclesia. Et in his tolli et mutare oportet, quae idololatriam papisticam sapiunt, aut aedificationi ecclesiae, illiusve decoro non serviunt. /.../ Si quid autem utile et commodum videtur aedificationi id retineri potest. /.../ Summa: in adiaphoris non sunt probanda fortia consilia. Videmus enim apostolos, non semel, neque subito, in suis ecclesiis obtinere, quae voluerunt. Dilectio itaque ob oculos est habenda, et mutatio ceremonialiarum, sine intellectis causis mutationum, nunquam est tentanda.” (Buzogány et al. 2016, 86)

³ “Robusti et firmi in fide dicuntur, qui vel doctrinam, vel libertatem christianam probe sunt docti. Itaque infirmi censentur, qui vel doctrinam, vel libertatem christianam, ejusque naturam, nondum probe per-

It is not difficult for us to guess that, based on the quoted criteria set by the synod, the Transylvanian Romanians belonged to the category of those with weak faith (*infirmi seu debiles*). Weakness and feebleness in faith actually meant ignorance, i.e. the lack of knowledge of basic Christian teachings, which directly led to the lack of ability to comprehend the nature of Christian freedom. It is not by chance that the synodal text refers to the parts of the apostle Paul's letter to the Romans that were almost obligatorily mentioned in the debates about fasting in the age: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." (Rom 14:1-3 [KJV]) In a paraphrase of Paul's text, the synod stated that fasting belongs to adiaphoric things, i.e. it is neutral from the point of view of salvation: it is completely indifferent whether someone lives with it or not. Those who are strong in faith know this and are therefore free to decide whether to fast or not. Those who are weak in faith, on the other hand, believe that fasting is obligatory (i.e. essential for salvation), so they cannot freely choose between keeping it or ignoring it. Christian freedom is, therefore, nothing more than the knowledge that only the universal branches of faith (*articuli catholici*) must be known and kept (which are the faith in Jesus Christ, the Ten Commandments, the Apostles' Creed, the Lord's Prayer and the two sacraments: baptism and the Lord's Supper), and a person strong in faith can freely decide whether to keep or discard adiaphoric things.

5. The New Testament of Bălgrad (Alba Iulia, 1648) and the Reformation

The synod's answers to Dury's question reveal that in terms of the *fundamentalia* there are no differences whatsoever between the Protestant and the Eastern Greek churches. The differences (the ceremony, the veneration of sacred images, the doctrine of the origin of the Holy Spirit) do not belong to the fundamental branches of faith, therefore a union with the Eastern Church is not impossible, because they also belong to the Church of Christ, in contrast to the Catholics who are members of the Church of the Antichrist. According to the idea of the Transylvanian Calvinist intellectuals (Alsted, Bisterfeld, Geleji), the Protestant union should be realized not only for the sake of the fight against Rome, but also because if the Greeks of the East see that there is agreement between the Protestants, then they too will be encouraged to unite with the Protestants. Violence

ceperunt. /.../ Robusti dicuntur, qui rerum adiaphorarum usum liberum esse credunt, et illas salva tranquilliaque conscientia vel observant, vel omittunt. Infirmi seu debiles, qui usum illarum liberum non credunt, sed eas observant tanquam necessariis, vel reformidant tanquam illicitas, Rom, 14 v. 2, 23. Hi tales facile offendi et labi possunt, nisi firmiorum scinentia, charitate et prudentia excipiantur, fulciantur, dirigantur. Magna utrobique charitas requiritur, ut nimirum nec firmiores infirmioribus causam scandali praebeant, aut rerum illarum, quas necdum intelligunt, causa eos despiciant, nec contra hi illos damnent, qui plus christianarum virium, plusve scientiae acquisiverunt. /.../ Rom 14, 1, 2, 3." (Buzogány et al. 2016, 88–89.)

is neither necessary nor useful, because if the Greeks also have the opportunity to learn the word of God (the Bible) and the basic teachings of the Christian religion (the catechism), then the Holy Spirit will begin to work in them, and thus the faithful will recognize the truth on their own. That is why Geleji considered it a particularly important task to put the Bible in the hands of the Romanians. Thanks to his efforts, two representative Romanian publications of the seventeenth century were published in the Prince's printing house in Alba Iulia (Bălgrad, Gyulafehérvár): the New Testament in 1648 and the Book of Psalms in 1651. In what follows, I provide more details about the Calvinist characteristics of the text of the Romanian New Testament of Bălgrad.

Initially, Geleji commissioned the translation to monk Silvestru from the Govora monastery in Wallachia. Silvestru died in 1646, so he could not finish the translation. Besides, Geleji found multiple errors in the translation, so he charged György Csulai with the completion of the translation and the amendment of Silvestru's text. Coming from a Romanian family near Hátaszeg (Hațeg) in Southern Transylvania, Csulai enrolled in the theological faculty of the University of Heidelberg on August 12, 1618, and then on February 24, 1621, in Altdorf. He returned to Transylvania in July 1621, where he taught at the college in Gyulafehérvár (Heltai 2006). After the death of István Geleji (December 12, 1649), he became the bishop of Transylvania. He talks about the translation of the Romanian New Testament in a letter sent from Gyulafehérvár to János Kemény, Chief Captain of Fogaras, on December 24, 1646:

"The priest János Illyei [his official Romanian name today is Ilia], who is also a deacon /.../ as he is an intelligent young man /.../ he writes elegant Hungarian and understands all Hungarian books, *he is my penman and coadjutor in the translation of the New Testament, I showed him the controversial loci during the translation*, and now he has a greater foundation in religio [that is, he is more and more erudite in matters of religion]." (National Archives of Romania, Cluj-Napoca, col. József Kemény, nr. 528)⁴

This letter proves that in 1646 it was Csulai who reviewed and amended the Romanian translation of the New Testament prepared by Silvestru. All we know about Csulai's penman, dean János, is that in August 1643, in accordance with Geleji's decree, he accompanied the newly appointed Romanian bishop of Transylvania, Simion Ștefan (d. 1656) to visit the Transylvanian Romanian deans in order to ask them for the tax of one forint that Geleji spent on printing the Romanian New Testament (Koncz 1887, 329).

In the New Testament of Bălgrad, each book of the New Testament is preceded by lengthy prefaces which contain the most important information about the given New Testament book: its author, the date of its composition, its content (Conțac 2012, 178). The textual explorations presented in the prefaces testify that their author was a particularly skilled theologian who was also able to clearly and

⁴ (My emphasis – NL).

comprehensibly summarize the most important points about each book of the New Testament. These extensive prefaces (they make up 55 pages out of the 330 pages of text in the book) reveal the most powerful Protestant features (Conțac 2017b). Of these, here I only mention the one which was also present in the already analysed *Confessio of Lucaris*. This is the “Faith is the hand of the soul with which we grasp Christ” metaphor, which the author brings up twice in the New Testament of Bălgrad (in the prefaces to the letters of James and Paul).

“James speaks of dead faith, the fruits of which are not good works, and he says that with that [dead faith] we will not be justified before God, because it is without good works, therefore it is not true, but a dead faith. He speaks a second time about justification [which arises from this dead faith], but it is not before God, but only [justification] before men, and shows that Abraham was indeed justified by good works, but only before men and not before God. The Apostle Paul speaks of true faith, which continually results in good works and by which we are justified before God. This faith is the hand of the Christian man’s soul, which he reaches out to grasp Christ, with all his goods, and makes Him his own /.../ That is why [Paul] says that man is justified only by faith, for true faith is the hand of the Christian man, by which he reaches out to grasp Christ. And good works are the fruit of faith, which we give to our neighbors.” (NTB, 365, 409; Conțac 2017a, 229)

The metaphor can be traced back to Calvin, due to whose influence it spread rapidly in Calvinist theological literature as early as the end of the sixteenth century. “The power of justifying which belongs to faith consists not in its worth as a work. Our justification depends entirely on the mercy of God and the merits of Christ: when faith apprehends these, it is said to justify” – as Calvin said in *Institutio*, III. 18. 8 (Calvin 1845, 691–692). This metaphor is particularly abundant in William Perkins’s work *A Reformed Catholike*, published in 1598. Some relevant quotes:

“So likewise in the soule there is a faith, which is both hand, mouth, and stomacke to apprehend, receiue, and apply Christ and all his merits for the nourishment of the soule. /... / Nowe as the propertie of apprehending and applying of Christ belongeth to faith, so it agreeth not to hope, loue, confidence, of any other gift or grace of God. But first by faith we must apprehend Christ, and apply him to our selues, before we can haue any hope or confidence in him. /... / Faith must be considered two waies: first, as a worke, quality, or vertue: secondly as an Instrument, or an hand reaching out it selfe to receiue Christs merit. And we are iustified by faith, not as it is a worke, vertue, or qualitie; but as it is an instrument to receiue and apply that thing whereby we are iustified. And therefore it is a figurative speech to say.” (Perkins 1598, 48; 108)

The works of Calvin and Perkins were already well known in Hungary and the Principality of Transylvania in the seventeenth century (Ősz 2023, 32–36). Calvin’s

Institution was translated into Hungarian by Albert Szenci Molnár (1574–1634) and published in Frankfurt am Main in 1624 in the printing house of Aubrius Daniel and David, under the title *Az keresztyéni religióra és igaz hitre való tanítás, melyet deákul írt Calvinus János*. Perkins's work was translated to Hungarian by János C. Kecskeméti (d. around 1627) as *Catholicus református*. Szenci and Kecskeméti studied at the most prominent Protestant universities of the time: Wittenberg, Heidelberg, Dresden and Strassburg. Between 1590 and 1624 Szenci lived in Amberg, Frankfurt am Main, Altdorf, Marburg, Oppenheim, Heidelberg and Hanau. It is completely reasonable that in such a context György Csulai added the metaphor "faith is the hand of the soul with which we grasp Christ" to the text of the New Testament of Bălgrad. For Lucaris' Confession could legitimise this Calvinist metaphor even for Romanians.

The preface to the reader of the New Testament of Bălgrad contains another frequently quoted passage about the language question:

"We also ask you to remember that Romanians do not speak the same way in different countries, they speak not even the same way within one country. Therefore, it is difficult for someone to write in a way that everyone can understand, some people say the same thing in one way, others in another way, either the jar, or the robe, or many other things are not named in the same way. We very well know that words must be like coins, for only those coins are good which are current in all countries, and so are words which are good when everybody understands them. For this very reason, we strove to translate as much as we could in such a way that everyone could understand, and if not everyone understands, it is not our fault, but the fault of the one who scattered the Romanians to different countries, so that their words were mixed with other languages, so they don't speak the same way." (NTB, 116)

The question raised by the author of the preface had a great career later in Romanian critical literature, as it was generally interpreted as the author discussing the need to create a unified Romanian literary language (Dimitrescu 1988, 79; Nicolae 2010, 72). Ambrus Miskolczy even wrote that "the historical relevance of the quoted passage lies in the fact that the demand for a philological revolution turned into some kind of cosmic rebellion" (1994, 82). Undoubtedly, this passage can be interpreted as including the issue of responsibility. Who is to blame for the fact that the Romanians do not speak the same language, i.e. there is no unified literary language? Perhaps the prince? The powers that be? Who is responsible for this? The answer is: those who scattered the Romanians to different countries. However, these were not named by the author of the preface. It is questionable whether he intended to name a specific person at all. Of course, it is also questionable to what extent we can talk about a cosmic rebellion in the case of the New Testament of Bălgrad. Did Ambrus Miskolczy really think that the author would not blame the injustice of fate, but directly God, for the lack of a unified Romanian language? I do not think so. All the more so because the pas-

sage quoted above is an inventive rewriting of an ancient *topos*. In my opinion the author of the preface used the saying attributed to Aristotle, *Verba valent sicut pecunia*, or *Verba valent in usu sicut pecunia* (words are like money, or the use value of words is like money) to characterize his translation method. His procedure is particularly important because at the beginning of the seventeenth century, this metaphorical saying also appeared in Francis Bacon's theoretical expositions of language. According to Bacon, one of the imperfections of natural languages is that the relationship between words and things is arbitrary (*ad placitum*). That is, a word can denote several things, just as one thing can be expressed with several words, since when creating the meaning of words, it is not "reason that commands the words", but rather "the creation of words is mostly adapted to the intellectual capacity of the majority (*ex captu vulgi induntur*) and it touches reality along the lines most conspicuous to the common sense" (Bacon 1778, 241). In short, the meaning of words is based on general agreement. Like the meaning of words, the value of money (coins) is also arbitrary and based only on public agreement.

"Words are like money," Bacon wrote, "they reflect the prevailing public opinion." Words put together and take apart meanings about things according to popular opinion, which is usually wrong and vague. Unfortunately, children are also forced to learn these meanings full of mistakes, as if unconsciously, when they learn to speak. Scientists try to free themselves from this servitude and invent new words and definitions (meanings), but they still find it difficult to shake off this yoke.

"Verba enim certe tanquam numismata esse, quae vulgi imaginem et principatum representent. Illa siquidem secundum populares notiones et rerum acceptiones (quae maxima ex parte erronae sunt confusissima) omnia componere et dividere; ut etiam infantes cum loqui discant, infelicem errorum cabalam haurire et imbiberre cognatur. Ac licet sapientiores et doctiores se variis artibus ab hac servitute vindicare conentur; nova vocabula fingendo, quod durum, et definitiones interponendo, quod molestum est; nullis tamen viribus jugum excutere posse." (Bacon 1879, 112–113)

In another place, where Bacon discusses the division of iconic (*ex congruo*) and arbitrary (*ad placitum*) signs (words), he again uses the words-money metaphor. In the case of iconic signs (e.g. hieroglyphs, gestures, sign language) there is always some kind of similarity, emblematic relationship between the signifier and the signified (*hieroglyphica et gestus semper cum re significata similitudinis habere; et emblemata quaedam esse*). However, real (linguistic) signs do not have any properties based on the similarity of the signified and the signifier (*at characteres reales nihil habent ex emblemate*) (Bacon 1778, 145). In addition, words do not directly denote things, but concepts (meanings) about things (hence the errors mentioned in the quote above). Words are therefore not signs of things, but of concepts: *verba notionum tesserae sunt* (128). (In ancient times, the *tessera* was a square-shaped stone or piece of wood that served as an admission ticket for

theatre and circus performances.)

“Words are like coins with a marketable value. The things of the mind (concepts) can be expressed not only in words and letters, just as coins are not cast only in gold and silver. /.../ The real, i.e. non-nominal signs [such as words] do not refer to letters and words, but to the thing or concept that is meant.”⁵

Just as the value of a coin is not determined by the gold or silver in it, so the value of words is not determined by the thing it represents. A given coin is only worth as much as people agree; therefore, the circulation value of money is just as arbitrary and consensus-based as the meaning of words. The purpose of Bacon’s linguistic investigations was to eliminate the fraudulent and deceptive nature of language. He did not want to reinforce analogical thinking by making words recall the image of things or reveal their nature. He primarily wanted to stabilize the market value of words, i.e. the concepts denoted by words (*notiones*), ultimately the meaning. He would have left the words as conventional and arbitrary signs, but in such a way that they preferably refer to a concept, i.e. have a meaning that everyone understands. The author of the preface to the Romanian New Testament argued in a similar spirit when he ingeniously transformed Bacon’s linguistic theoretical questions into a technical method of translation. That is why, in my opinion, the writer of the foreword was not talking about the lack of a unified Romanian national language in the passage in question. The need to create a Romanian literary language does not fit into the linguistic context of the mid-seventeenth century at all. The translator simply stood on the fundamentals of Baconian linguistic theory: like Bacon, he also wanted each word to have, if possible, only one meaning that everyone understood, i.e. use only one word to denote a concept. Therefore, during the translation, just as the traveller sets out with money with which he can pay in many places, so the translator preferred those good and valuable words that many people understand, i.e. which, like good money, are accepted by many.

In mid-seventeenth century Transylvania, Francis Bacon was not among the most widely read authors. So, who could the Romanian-speaking author be, who was aware of Bacon’s linguistic explanations, and how did he acquire this information? The most obvious candidate is Bisterfeld. We know for sure that he was a connoisseur and enthusiastic promoter of Bacon’s works. “Verulamius is the standard of everything for me, I have never seen anything like him” (“Verulamius mihi est instar omnium: hactenus neminem vidi et parem”, quoted in Viskolcz 2003, 84), as Bisterfeld wrote to Samuel Hartlib in the fall of 1638. In 1649, he recommended Zsigmond Rákóczi, the son of II. Transylvanian prince György Rákóczi II. to read *De augmentis scientiarum*, in which, as we saw above, Bacon repeatedly recalled the metaphor “words are like coins”: “Siquid otii suppetat Excellentiae Vestrae, percurrat Verulamium de Augmentis [sic!] Scientiarum: plurima

⁵ “Tractamus enim hic, veluti numismata rerum intellectualium: nec abs re fuerit nosse, quod sicut nummi possint confici ex alia materia, praeter aurum et argentum, ita et notae rerum aliae possint cudi, praeter verba et literas. /.../ Characteres quidam reales, non nominales; qui scilicet nec literas, nec verba, sed res et notiones exprimunt.” (Bacon 1778, 145)

habet eximia.” (Bisterfeld’s letter to Zsigmond Rákóczi, December 19, 1649: Szilágyi 1888, 108–109).

Based on the above, I believe that the passages referring to Bacon’s concept of language were included in the unsigned preface of the Romanian New Testament for readers through the mediation of Bisterfeld, Csulai, or the mentioned Bisterfeld student Simon Péter from Karánsebes.

6. Conclusions

Based on the above, it is fruitful to compare the situation of the Eastern and Western churches in the era of the formation of denominations. While in the West the “universal” and one existing church split into several denominations, in the East the Orthodox Church based around the concept of autocephaly remained united. The Principality of Transylvania, which relative to Rome, Wittenberg, and Constantinople is equally peripheral, was a particularly interesting area because their Eastern Orthodoxy could have split into several denominations, however, Reformation was not able to fully realize this. Only the Catholic union in the 18th century would bring about a true sectarian split in the lives of Transylvanian Romanians. At the same time, it is worth noting that in Eastern Orthodoxy, the dynamics of institutionalization and the compulsion to modernize occur precisely when the influence of Western confessionalization reached not only Gyulafehérvár, but Constantinople as well. The fate of Cyrill Lucaris clearly proves that Eastern Orthodoxy had to respond in some form to the Catholic and Protestant union offers, and this response really started a kind of Orthodox renewal.

Abbreviation

NTB – Emilian bishop of Alba-Iulia 1988 [*Noul Testament de la Bălgrad (1648)*].

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National Archives of Romania, Cluj-Napoca, col. József Kemény.

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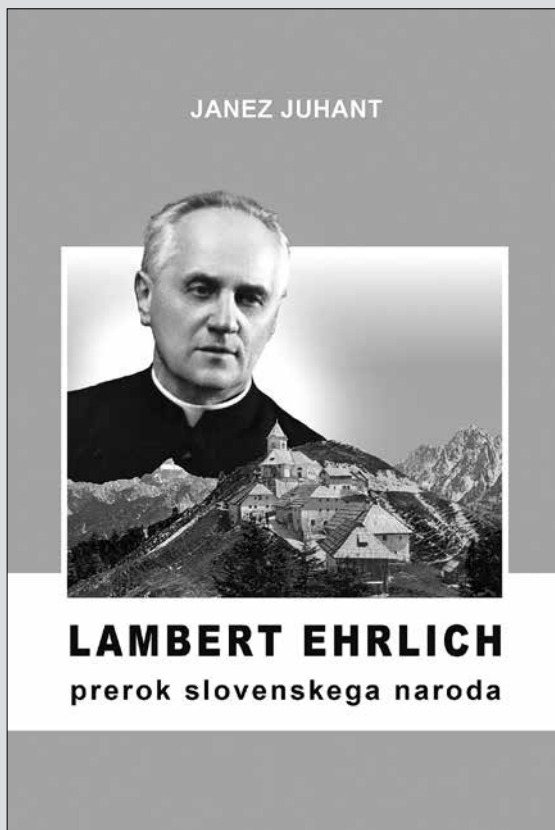
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Janez Juhant

Lambert Ehrlich, prerok slovenskega naroda

Knjiga je celovit prikaz osebnosti Lamberta Ehrlicha (1878–1942) ter njegovega vsestransko bogatega delovanja v Cerkvi in družbi na Koroškem in v Sloveniji. Deloval je kot duhovnik, profesor, veroslovec, misijonar, socialni in narodno-politični delavec. Odlikujejo ga izjemna sposobnost, treznost, preudarnost in človeška bližina pri presoji problemov ter zmožnost vključevanja različnih ljudi pri iskanju najprimernejših rešitev za narod in Cerkev.

Ljubljana: Teološka fakulteta, Mohorjeva družba in Društvo ob Lipi sprave, 2022. 640 str. ISBN 978-961-7167-03-0 (TEOF), 42€

Knjigo lahko naročite na naslovu: **TEOF-ZALOŽBA, Poljanska 4, 1000 Ljubljana;**

e-naslov: **zalozba@teof.uni-lj.si**

Izvirni znanstveni članek/Article (1.01)

Bogoslovni vestnik/Theological Quarterly 84 (2024) 2, 337—350

Besedilo prejeto/Received:08/2022; sprejeto/Accepted:10/2024

UDK/UDC: 27-4:316.344.7(439)

DOI: 10.34291/BV2024/02/Zsolt

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Csutak Zsolt

An Overview of the Special Nexus Between Progressivist Theorems and Mainline Christian Churches in Hungary

Pregled posebne povezave med progresivističnimi teorijami in glavnimi krščanskimi Cerkvami na Madžarskem

Abstract: The so-called Christian conservative political turn and allegedly anti-LGBTQ legislative measures in governmental politics in Hungary have affected the mainline Christian churches, as well. Critical Western progressive theoreticians and opinion leaders claim that the churches tend to legitimize and merely serve the objectives of politics, particularly in Hungary. The study analyzes the various clerical doctrines and statements concerning the new, progressive challenges, particularly the gender-related topics and the issue of church recognition blessing of same-sex marriage. It also demonstrates the biblical fundamentals and doctrinal rigor that the mainline Christian churches in the West, and, especially in Hungary formulate and tend to base their dissenting stance in these highly controversial matters.

Key words: progressivism, secularism, traditionalism, LGBTQ issues, Christianity, Hungary

Povzetek: Tako imenovani krščansko-konservativni politični obrat in domnevno proti LGBTQ usmerjeni zakonodajni ukrepi vladne politike na Madžarskem zadevajo tudi osrednje krščanske Cerkve. Zahodni progresivni teoretiki in predstavniki javnega mnenja so do Cerkve kritični, češ da se nagiba k legitimizaciji teh sprememb in služenju ciljem politike, zlasti na Madžarskem. Prispevek analizira različne klerikalne doktrine in izjave v zvezi z novimi, progresivnimi izzivi, zlasti temami, povezanimi z vprašanjem spola in cerkvenega priznanja blagoslova istospolnih porok. Prikazuje tudi svetopisemske temelje in doktrinarno strogost, ki jih glavne krščanske Cerkve na Zahodu in zlasti na Madžarskem izpričujejo in na katerih svoje odklonilno stališče v teh izrazito polemičnih zadevah običajno utemeljujejo.

Ključne besede: progresivizem, sekularizem, tradicionalizem, vprašanja LGBTQ, krščanstvo, Madžarska

1. Introduction

It is a commonly shared political wisdom that ideas and interests rule the world, since the impact of ideas lasts longer and tends to be more persistently influential on the fabric of society, culture, and policy-makers, as well. The post-Cold war period of the late 20th century resulted in the realm of secularism, liberalism and postmodernism, as far as the mainline Western civilization has been concerned. In the era of the digital post-postmodern age (Nealon 2012) we could also experience the so-called revenge of God or the revisionism of classic and new forms of theism and religious revivalism, a strive for transcendental experiences among the alienated consumerist individuals of the Western and post-communist European countries. The rather gloomy instances of over-politicized religions as per the effect of *la revanche de Dieu* (Kepel 1991) as well as the plethora of pseudo-religious forms of faiths, would immediately remind us of the various controversial violent manifestations inspired and generated by religious hatred and different types of harms carried out in the name of God. The relativizing paradigm aligned with natural sciences and liberal progressive political theories tends to constitute the major challenges of transcendental faith and biblical moral fundamentals in the postmodern Western world (Molnár 1987).

This paper, on the one hand tends to highlight the main premises of the so-called 21st century secular, progressive pseudo-religions, heralded by such much-cited iconic terms as gender identity theories or the co-related LGBTQI+ policies. Furthermore, it also aims to provide an insight into the seemingly paradigm-changing impact, cultural, political challenges of the new theories and trends posed by various Christian churches and denominations in Hungary.

The hypothesis claims that the mainline Christian churches and denominations in Hungary tend to reject the adoption of new progressive ideas on biblical and doctrinal fundamentals and much less on direct political impact from conservative (governmental) policy-makers.

The study is going to provide a brief outline of the responses given by the chosen churches examined, concerning their attitude and standpoints related to highly controversial issues, like same-sex marriage, deconstruction of heteronormativity or the enforcement of recently elaborated and adopted LGBTQI+ rights and policies.

The methods applied through this paper rely on analytical content analyses of the available primary resources in the matter, including direct responses of clergymen, doctrinal documents, synod proclamations issued and decisions made concerning the subject of the paper.

2. Clash of paradigms in the West

“The sad duty of politics is to establish justice in a sinful world”

Reinhold Niebuhr

As the common pious Christian wisdom says times and morals are changing, thou the word of God and the example of his Son and apostles do not. Nevertheless, not rarely in the last centuries, from time to time the secular earthly challenges, like totalitarian ideologies, do pose serious hazards and intellectual, spiritual experiments, time and need for reconsideration for the church leaders and common believers alike.

The Christian churches and denominations following the biblical heritage of Jesus Christ and his apostles have often been regarded since the Enlightenment by several intellectual, secular decision-makers and ideologues as rather weird unworldly features. Christians have been considered almost outsiders or rather not belonging to the significantly different social system and habits of the mind and hearts of modern, secular societies. However, the mission and spiritual message of both parties, namely the Christian churches and the new progressive, secular cluster of ideas, paradigm share some distant resemblance.

On one hand, Christians cherish the idea of another perfect world fulfilling either the words and promises of the Gospel in a sinful, imperfect human environment. While on the other hand, the progressivists await and urge the accomplishment of a visionary utopian dreamland where everyone would be equal without restrictions, with an abundance of individual identities and self-achieving zeal for pursuing the ultimate self-reflective materialistic joy of life (Molnár 2022, 26).

The ideological framework behind the latter ideas can be directly related to postmodernism, post-liberalism, which are meant to be integral components of neo-Marxist critical theories as some sort of distorted new manifestations of Western secular religion, also known as woke progressivism (Malik 2022). The intellectual roots of these trends and theoretical discourses have been embedded in the liberal arts and social studies milieu of Western academia ever since the 1970s.

The commonly shared postmodern theorem on the new technology and gender-driven social, cultural trends, basically re-affirm the necessity and inevitability of deconstructing both the collective historical memories and religious, spiritual frameworks, still prevailing in the West. The intellectual masterminds behind the new progressive discourses emerged more than half a century ago overseas, and were primarily heralded by European philosophers established in America, like Michel Foucault and Jacques Derrida (Derrida 1995, 9–63). The seeds of their thoughts have turned into full grown trees and their ideas seem to be paramounting these days among Western liberal academia. The American campus culture nourished by the new disciplines of deconstructionism and postmodernism has been also featured by the emergence of radical Leftist feminism, queer and minority studies, critical race theory (Rufo 2021), inter-sectionalism (CIJ 2020), as well as other co-related highly controversial theories. The new paradigm and unfinished anthropological revolution gained momentum in academia and liberal think tanks, particularly during the unipolar moment of American hegemony following the fall of the Soviet Union at the demise of the bipolar world order in 1991.

The former communist Soviet bloc countries of Central and East Europe, like Hungary, too, regarded the West, and especially the United States of President Reagan and George H.W. Bush as the awe-inspiring land of freedom and a role model for all the oppressed people of the East. The rather nihilistic, atheistic, secularized and ideologically indoctrinated post-communist societies swiftly turned into a somewhat more pious, nationalistic medley of groups of citizens who have been eagerly willing to incorporate any new input, spiritual, and intellectual trend and ideas coming from the West (Krastev and Holmes 2019). Christian revivalist movements and new style of pseudo-transcendentalist pseudo-church organizations, like the controversial Scientology movement of L. Ron Hubbard (Scientology 2010) have sprung into life accompanied by the secular trends of covert neo-Marxist theories and their social, cultural and political manifestations. In the post-communist European countries, the LGBTQ movements and their various civil rights activist organizations emerged in the 1990s, as part of the famous belatedness of the entire region depicted by Ivan Krastev and Stephen Holmes.

The intellectual offsprings of the 1968 new-Leftists revolutionaries, aligned with the new scholarship and disciplines of the Frankfurt School overtook the social studies institutes of several Western universities, elaborated not only a new, covertly Marxist paradigm, but a highly individualistic philosophy, a radical revolutionary anthropologic attitude. It also resulted in a marking new position or *raison d'être* for the forthcoming post-war generations with an eager appetite for something strikingly new and revolutionary during the Cold war apathy. The key terms and principles, which are commonly used nowadays in the mainstream media and political narratives, were denoted by much revered liberal thinkers, most notably Jacques Derrida, John Mooney, Herbert Marcuse, Michel Foucault, or Judith Butler. More recently law professors like Kimberley Crenshaw, Cheryl Harris, Bradley Mason (Lamb's Reign 2020) and their numerous influential disciples within American academia, like Ibram X. Kendi, as the primary trend-setter progressive intellectuals (Saad 2020).

Their primary premises revolve around ideas like: deconstructionism, structuralism, gender, new morality, anti-transcendentalism, anti-traditionalism, post-heteronormativity, and social constructivism. These considerably Leftist, revisited neo-Gramscian concepts have also been supplemented with the controversial theory of structural racism, white privilege status and oppressive Christianity generally prevailing within the Western societies (Lindsay 2021).

Peter Boghossian, an American atheist philosopher and a career-victim of progressivist cancelled cultural campaigns together with Rod Dreher, American Orthodox Christian author and journalist on a conference panel discussion in Budapest, ascertained and consented with the recognition that the new secular progressive cluster of theories, or wokism is basically a new pseudo-religious ideology (MCC 2022). Similarly to the logical pattern of Gramsci's Marxist concept of religion — as the most complex utopian ideology in human history (Gramsci 1970, 154), — the postmodern progressivist theorem can also be considered a totalitarian neo-Marxist paradigm, a new type of social and cultural anthropology with effective political implications.

The recently elaborated set of norms had been properly and quite incomprehensibly wrapped into the paradigm of new Western post-Christian morality, based on the cult of liberated self, redefined and deconstructed post-binary gender roles and principles of unchained sexual desire as driving force of history, culture and even of progressive political acts (Murray 2019).

The Western Christian churches, primarily the Roman Catholic and mainline protestant churches and denominations have traditionally adopted a very reserved, cautious positioning concerning the new, so-called progressive postmodern ideas and theories, until recently. Although the various church teachings and biblical fundaments provide useful and practical guidelines they can adopt in most cases some Protestant denominations as it emerged in the controversies of the Church of England (House of Bishops 2019) and Church of Scotland (CoS 2022), or the Scandinavian Evangelical Lutherans tend to take into account and even embrace the new paradigms related to marriage norms and gender issues.

The Eastern Orthodox churches (Orthodox Europe 2021) have expressed their firm opposition and dismissal of the new spiritual and socio-cultural challenges (namely, on abortion, same-sex marriage and transgenderism) relying on their dogmatic biblical fundaments from the very beginning (Couretas 2019). Both organizations share the universalist conservative conceptuality echoed by the Roman Catholic firm stance, which claims that the role and mission of the Church *ex initium ad finem*¹ is to fulfil God's will on Earth and serve the salvation of true believers and not to adopt and align with the ephemeral human visions and sinful profane misconceptions. The recognition and blessing of the marriage of same-sex couples is considered a repellent notion both for Eastern Orthodox Christian, Roman Catholic Church principals and even for the traditionalist, Orthodox Judaic Jewish congregations' council of rabbis in the US, as well as in Europe (Dreher 2021).

3. The position of the Roman Catholic Church in Hungary

During the previous decade the moderately socially conservative Christian Democratic government of Hungary, led and defined by the personality of prime minister Viktor Orbán, has been forced into a considerably defensive position from various sides by progressive pressure groups. The Hungarian Roman Catholic Church, along with many other Christian denominations have been indirectly involved in an intellectual row, so-called culture war since the controversies affect such core institutions and concepts as family, marriage and the anthropologic status of men and women. The local progressive pressure groups, NGOs belonging to the designated international networks in the matter, as well as diplomatic corps and European institutions altogether have defiantly expressed their dissent and outrage on the religiously affected, so-called discriminatory Christian conservative

¹ from the beginning to the end.

legislation practices of the Hungarian Parliament, and particularly by the decrees and amendments approved related to the Fundamental Law of Hungary since 2011, (practically, the new redefined constitution of Hungary).

Nevertheless, the new amendment to the Hungarian Child Protection Act of 1997, adopted by the National Assembly (Parliament) of Hungary in August 2021 caused the biggest uproar and international wave of objections resulting in few good points and much more, rather gloomy implications for Hungary. The new Child protection act no. LXXIX/ 2021, also labelled as the notorious law on banning the dissemination of LGBTQ topics in schools for minors raised serious concerns for both major confronting groups not only in Hungary but abroad, as well. The Hungarian conservatives, including the mainline Christian churches overwhelmingly supported the initiative of legally barring the spread of subversive pseudo-scientific gender-based ideas in Hungarian schools (Reuters-CNN 2021).

The law and the national referendum on this issue in 2022 have altogether demonstrated the enormous influence and soft power outreach of the progressive groups and the indoctrination level of LGBTQ-issues in common political discourse and media narratives. American and European conservatives from Florida to Cracow cheered for the Hungarian stance and defiant opposition against the new progressive norms in politics, sports (The Athletic 2020) and education, though the global anti-Hungarian sentiments and progressive media campaigns overshadowed the gains in this respect (Loustau 2021). In Hungary, also several anti-clerical and Christophobic cases caused an uproar, like the scandalous initiative of an atheist activist called Gáspár Békés. Mr. Békés used to be one of the young city clerk officials of the newly elected progressive liberal mayor of Budapest Gergely Karácsony, and he wished to decorate the Budapest Statue of Liberty with light-painted LGTBQ rainbow colours. Previously, Békés had several anti-Christian and bluntly defamatory remarks on religious faith and practices including the idea of banning child baptism, too. The scandalous remarks ultimately led to nationwide public uproar and his dismissal from the city hall office (Horváth 2021).

The dark shadows cast by the alleged paedophile scandals of some members of the clergy also had their counterproductive negative effects on the church and the religious life of Hungary. Furthermore, some domestic catholic theologian critiques also raised their voices, which resulted in more harm than benefit for the stale reputation and popularity of the Roman Catholic church, which is in palpable decline in Hungary similarly to many post-communist countries in the region. Most remarkably the rather controversial activity of Ms. Rita Perintfalvi must be mentioned and taken into account. She tends to be acting both as a media influencer and a feminist Catholic, liberation theologian (MTÖE 2022), arguably a sort of progressive Catholic spearhead and opinion-shaper of the church against the Catholic Church itself. Perintfalvi is a teacher of religious studies and post-doc lecturer at the Theology Faculty, Old Testament Studies Departement of the University of Graz, Austria, and she has become the most vocal critique and well-known, pro-LGBTQ reformist theologian of and against the Hungarian Roman Catholic Church. She also wrote a rather controversial, bestseller book on the

allegedly concealed misdemeanours, and paedophile crimes committed by various members of the clergy in the previous decades (Perintfalvi 2021).

On the opposite spectrum, we may find various think-thanks, young Christian conservative scholars in Hungary and academic organizations, research groups, which tend to deal with the protection of traditional religious norms and raise awareness on various hazards posed by new secular progressive phenomena. Mr. Gergely Szilvay was practically the first Catholic conservative historian, a journalist in Hungary who indulged himself in the critical analysis of gender and other progressive studies, writing his PhD dissertation on the political implications of same-sex marriage, moreover, he also elaborated a popular book entitled *Critique of gender theory* (Szilvay 2021).

For the Hungarian church leaders and conservative policy-makers the thematic activity and public awareness-raising of Szilvay, and a few young scholars have considerably contributed to legislative as well as to intellectual responses, and defensive measures facing the new-Leftist, progressive secular challenges.

The Hungarian Roman Catholic Church joined the universal initiative of the Holy See to tackle the ardent problem of sinful paedophilia cases that allegedly might affect a significant ratio of clergy members (with several unofficial and non-verified estimates circulating). Following the global outcry amplified by the rather hostile, defamatory liberal media and a few benevolent critiques, too, the church simply cannot be deaf, dumb and blind anymore over the horrendous cases stretching from Canada through France and even to Hungary (Rodriguez 2021).

A special international conference was organized by the Holy See in Warsaw, Poland in September 2021 for the Church delegates from all the Central East European countries, solely dedicated to this inner disturbance and, especially for the protection of minors and people in need within the reach of the church. The keynote speaker and one of the main contributors of the conference Father Lombardi S.J. from the Vatican Press Office both through his speech and in his written article as well emphasized all the extensive and emphatic efforts carried out by Pope Francis and the Holy See through the last decade to tackle this endemic problem of the church (Magyar Kurír 2021).

As Father Federico Lombardi S.J., also mentioned, the progressive challenges along with the paedophile scandals within the clergy are sinful diabolic acts that hinder and jeopardize the church from fulfilling its role and mission in the world.

To dismiss one of these claims and implicit volatile accusations concerning the covert acceptance of homosexuality, Pope Francis issued a rare doctrinal policy statement in 2021, which overtly declared the sanctity of solely heterosexual marriage. The note from the Vatican, which was approved by both Pope Francis and the Prefect of the Congregation for the Doctrine of the Faith, Luis Francisco Ladaria Ferrer, stated that “it is not licit to impart a blessing on relationships, or partnerships, even stable, that involve sexual activity outside of marriage (i.e., outside the indissoluble union of a man and a woman open in itself to the transmission of life), as is the case of the unions between persons of the same sex” (ProLife 2021).

As reverend László Gájer, a young scholar of Péter Pázmány Catholic University, Budapest asserted, the Hungarian Catholic Church evidently fully undertakes and follows the concerning pontifical guidelines which evidently comply with the corresponding Social Teaching of the Church (RKE 2022) in this important matter. The two millennia-old tradition and wisdom of the Church possesses clear-cut guidelines in all important matters, insinuating the fact that homosexuals (and people with diverse, non-binary sexual identities) are also sinful human beings, just like anyone else, worth being salvaged by faith in Christ, no matter of their gender identities, unless they convert their identities into deliberately sinful activities.

Though the pontiff's letter mentioned above also declares *expressis verbis* on biblical grounds that "God neither blesses nor can He bless sin" adding, "for the aforementioned reasons, the Church does not have, nor can it dispose of, the power to bless unions of persons of the same sex in the sense understood above" (ProLife 2021).

In 2019 Hungarian bishop András Veres (Hungary Today 2022), on behalf of the Hungarian Bishop's Conference also expressed their unanimous and amicable support towards their Polish Catholic brothers, who encountered a vicious discrediting campaign for their anti-LGBTQ stance from various European institutions, also reinforced by progressive global pressure groups and vocal anticlerical NGOs.

4. The Position of the Calvinist Reformed Church in Hungary

The Reformed Church in Hungary (Hungarian acronym MRE) has taken an observing, distance-keeping position in the context of the progressive ideas and the intellectual, spiritual, cultural challenge posed by the postmodern phenomena. Nevertheless, the congregation leaders and bishops have expressed their consent and support for the constitutional and legislative changes initiated and adopted by the Parliament of Hungary in recent years. The common declaration of the mainline, so-called historic churches of Hungary on the protection of the tradition and norm of heterosexual marriage and against the blessing of homosexual relationship, has also been coincidentally signed by the MRE on December 9, 2021 (Pécsi Egyházmegye 2021). The undersigned churches and denominations commonly expressed their commitment and belief in the biblical fundament revealed in Genesis 1:27-28 as follows "So, God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them: Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

Among many other Hungarian Calvinist ministers took an active part in a supportive demonstration on February 14, 2022, organized for a Finnish Christian democratic politician, wife of a Lutheran pastor, dr. Paivi Raisanen. She had been

put on trial allegedly for her consecutive public arguments denoted to be anti-gay, anti-minority hate crimes. Ms. Raisanen also had to face an intensive and violent smear-campaign for her firm remarks against LGBTQ and gay Pride campaigns (Lee 2021) purely on biblical grounds, amplified and vilified by the Finnish progressives and state authorities (Visegrád Post 2022). Interestingly enough, many Finnish Lutheran priests and common believers, too failed to support Ms. Raisanen publicly in her ordeal and legal battle for her biblical views, freedom of speech and religious belief. For many conservative pious people all around Europe as well as in Hungary, her legal case significantly demonstrated the power of the progressive media and persuasive sensitivity campaigns which, indirectly may as well result in self-censorship and fear of public humiliation for conservative dissenters. Ultimately, all the charges against Ms. Raisanen were dismissed by the Helsinki Central Court of Appeals in March 2022.

5. The Position of the Evangelical Lutheran Church in Hungary

The Hungarian Evangelic Lutheran Church has found itself in a delicate situation regarding its attitude and nexus with the new progressive ideas, which have been partly adapted by sister congregations in Finland, Sweden and other Western countries, too (Evangelical Focus 2021). Evidently, it has caused considerable tension and conflict, almost a domestic schism among the pious believers and some more progressive clergy members and leaders of the various Lutheran congregations involved.

In Hungary some young Protestant pastors (Lutherans, Calvinists, Pentecostals, Baptists, free Christians alike) established a strictly biblical fundamentalist group a few years ago, also labelled as Protestant Orthodoxy or “Evangelicals”, presided by Calvinist pastor Tamás András Márkus (Evangelikalizmus 2020). One of the most vocal and fierce counter-LGBTQ activists in this clerical group is a Lutheran Evangelical pastor Máté Kiss. He proved to be one of the initiators and co-author of the famous “November Proclamation” of Hungarian churches on the protection of traditional families and heterosexual marriage, in the turbulent year of 2021 (Kiss 2021).

Pastor Kiss and the Evangelical Group deliberately and clearly expressed in their manifesto that their proclamation is not against people with diverse gender identities and sexual orientation, rather the evangelical clergy and community demonstrate their firm stand on biblical fundamentals against sinful acts, such as homosexuality, changing biological sexual identity and condition of humans and the controversial idea of same-sex marriage.

The last point of their proclamation means to be really significant and exemplary for many other clergymen and women around the world who must face the challenges of postmodern progressive lure and temptations. As priests and pa-

stors, all of them have received clear attainment and duty from their congregations to have exemplary life conducts as well as to show the way and light for the common believers of their congregations strictly on biblical fundamentals, and not on the new trends of the ephemeral secular world. Basically, it confirms the reiterated classic Christian wisdom claiming that the true disciples of Christ are those who follow their creed on biblical teachings following God's will and grace against or despite the wishes and prerequisites of the external world. Pastor Máté Kiss also expressed his fear and concerns about the distressing volatile secular trends and postmodern liberal ideological challenges approaching the clergy and sneaking into his church. Thus, the Hungarian Christian believers and the Lutherans must prepare and brace themselves with good faith, too, as Christ preached "be wise as serpents and harmless as doves" (Elek 2022).

6. Other Denominations' Standpoints

Among the smaller denominations, Christian churches actively present in Hungary the Evangelical Trinity Church (Szentháromság 2021) shares the thoughts of his pastor Attila Hajdú from the Diósd congregation fully rejecting the legitimacy of so-called progressive ideas and practices (e.g. abortion and homosexual relationships, trans-gender identities) as merely sinful acts. He referred among others to the biblical teaching proclaimed in the New Testament by apostle Paul as in Rome 1,18-32: ".../ thus God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men, and received in themselves the due penalty for their error /.../."

The most dynamically growing and developing protestant revivalist small church in Hungary is the Congregation of Faith (H.Gy 2022). It has been operating in Hungary and in Romania as well, half illegally, underground since the early 1980s, founded and still led by chief pastor Sándor Németh. They are an American-style revivalist, a charismatic Pentecostal denomination, with around 70 thousand active believers and a significantly influential educational, charity and media organizational portfolio in and around Hungary.

The popular media outlets of the church, notably the periodical *Hetek* (*Weeks*) and *Hit Rádió* (*Radio Faith*), also consider the new progressive trends considerably dangerous and vicious (HitRádió 2020) contradicting the biblical teachings and the charismatic churches' doctrines as well as basic universal Christian values. Pastor Sándor Németh considers the promotion of same-sex marriage and denial of hetero-normativity as the wicked instances of earthly temptations the faithful must cope with extreme caution. These had been also proclaimed in the Book of Revelations by the apostle John and are nothing more than warning signs for the apocalyptic times and the approaching second return of Jesus Christ for the true believers (Hit Rádió 2021).

On the other hand, in relatively sharp contrast to the biblical conservative clerical responses presented above, the only Hungarian-founded historic church, the Hungarian Unitarian Church (Unitárius 2022) also headquartered in Kolozsvár-Cluj, Transylvania, Romania since the mid-16th century, seemingly tend to reconcile with the existence let alone the legitimacy of homosexual marriages, similarly to the right of women to perform abortion in extremely urgent cases. Chief notary of the Transylvanian Unitarian Church, pastor Dávid Gyerő in his individual proclamation claimed that his church should manifest a tolerant and more inclusive attitude towards homosexual relationships and same-sex marriage, taking that the Scriptures also express quite controversial, contradictory ideas in the matter of marriage (Oborocea 2016). In this matter, the unitarian protestant ethics is centered around the sanctity and value of human existence, adoration of life and all living creatures as well as the Creator of life, as also proclaimed in the Sermon of the Mount by Christ (Matt 5–7). All the same, contrary to reverend Gyerő's stance, the chief custodian of the Hungarian Unitarian Church, Mr. Elekes Botond expressed their total dissent concerning the inclusion and recognition of same-sex relationships within and by the Unitarian Church (FŐTér 2017) despite the written request of their sister-congregations from the United States, affirmed by the American Universalist Unitarians (Universalist Unitarians 2021).

The almost schismatic domestic conflict among Unitarian clergymen and Church leaders ultimately led to the Unitarian Church Synod sentence, issued on 28 October 2017. The statement reiterated and reaffirmed the legitimacy and conservative norm of solely heterosexual marriage, rejecting the inclusion and recognition of Unitarian LGBTQ-people status (Unitarius 2021).

Nevertheless, the Hungarian unitarians refrained from signing the common declaration of churches in 2021 on the protection of traditional marriage and various secular LGBTQ-challenges. Along these controversial and distinct standpoints, the Unitarians still can be considered one of the most inclusive, pliant, so-called liberal protestant churches among the mainline historical denominations serving in Hungary, Romania and in the United States.

Furthermore, it is noteworthy the case of a famous intellectual, non-clerical individual, an acclaimed Hungarian neurosurgeon, prof András Csóky, who is a well-known and also notoriously devout Christian medic for many of his colleagues in academic circles. He has been facing serious attacks, vilifying smear campaigns against his person and professional career, based on his proclaimed faith in Christ and traditionalist, anti-LGBTQ and transgender principles, too (Csóky 2021).

7. Conclusion

As it has been revealed from the findings presented in the study, the great majority of the Hungarian mainline churches and denominations from the Roman Catholic Church to the revivalist Congregation of Faith do not embrace the new progressi-

ve gender-based theories and identity policies in any form, as it being considered contradictory to fundamental biblical doctrines and teachings of Christ. Even the non-Christian Judaism and Islam, as part of the Abrahamic religions, share the same stance and protesting attitude versus the new-Leftist, liberal, postmodern discourses and pseudo-religious ideas. The majority of the Hungarian society can be considered to be culturally Christian, with a slow but continuously shrinking ratio of believers among the members of under-40, Z and millennial generation (Balogh 2017). The ratio of regular churchgoers, and devout practitioners of faith is less than 10% among the Hungarian adult population (Csepreghy 2022), who non-surprisingly reject the new gender-related ideas and practices in education and in society in general. However, the 2022 April referendum on child protection — rather unique and exemplary in the entire world in this matter — ultimately turned out to be invalid, 95% of the respondents (3.3 million people) also expressed their full dissent with LGBTQI+ awareness raising curricular programs in education for Hungarian minors (Magyar Hírlap 2022).

As the findings have demonstrated in the previous pages, the primary aim of the study has been fulfilled. Namely, to examine and highlight the various responses and reactions of the major Hungarian Christian Churches and denominations concerning the new secular, pseudo-religious progressive ideas and gender-based identity theories. The ascertained results provide a clear-cut response, seemingly reactionary conservative, biblically fundamentalist attitude, which cannot be reconciled or harmonized with the “new songs of the new times” as a Hungarian protestant poet Endre Ady would famously recite. The Hungarian religious conservative people and institutions do seem to share the martyr poetic proclamation of renowned Transylvanian Evangelic poet Sándor Reményik from 1925 that “do not abandon your church, the church and the school” (Reményik 2019, 289).

Most of the pious believers of the examined Christian churches find comfort and confidence in withstanding the new secular progressive challenges, also recalling the teaching of Jesus, transmitted by apostle John that “I have given [my disciples] your word. And the world hates them because they do not belong to the world, just as I do not belong to the world. I’m not asking you to take them out of the world, but to keep them safe from the evil one” (John 17:14-16).

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Stanislav Slatinek

Disforija spola in pravica do pravnega priznanja spola oz. do spremembe spola: dileme kanonskega prava

Gender Dysphoria and the Right to Legal Recognition of Sex or Gender Reassignment: Dilemmas of Canon Law

Povzetek: V zadnjih letih se je po vsem svetu povečal pojav motenj spolne identitete (disforija) med mladimi. Trpljenje mladih je veliko, vzroki za ta trend pa so nejasni in sprožajo težka vprašanja kako se odzvati sočutno, etično in učinkovito. Mnogi želijo uveljaviti pravico do pravnega priznanja spola oz. do spremembe spola, kar povzroča številne dileme kanonskega prava. Strokovne študije priporočajo pozorno čakanje skupaj s svetovanjem, nekateri avtorji pa trdijo, da so medicinski postopki nujni in da je treba spoštovati pravico do pravnega priznanja spola oz. do spremembe spola. Močan porast uporabe hormonov in operacij spola pri mladih je zato v središču burnih razprav, ki povzročajo negotovost med pravniki, kanonisti, starši in zdravniki o tem, kaj je najboljše. Prispevek želi predstaviti najbolj pereče dileme kanonskega prava glede disforije spola.

Ključne besede: disforija spola, pravica do pravnega priznanja spola, pravica do spremembe spola, dileme kanonskega prava

Abstract: In recent years, the incidence of gender identity disorder (gender dysphoria) among young people has increased worldwide. The suffering of young people is great, but the causes of this trend are unclear and raise difficult questions about how to respond compassionately, ethically and effectively. Many wish to assert their right to legal recognition of their gender or to gender reassignment, which creates many dilemmas for canon law. Expert studies recommend watchful waiting together with counselling, while some authors argue that medical procedures are necessary and that the right to legal recognition of sex or gender reassignment must be respected. The sharp rise in the use of hormones and sex operations in young people is therefore at the centre of a heated debate, causing uncertainty among lawyers, canonists, parents and doctors about what is best. This article aims to present the most pressing dilemmas of canon law regarding gender dysphoria.

Keywords: gender dysphoria, right to legal recognition of gender, right to gender reassignment, canon law dilemmas

1. Uvod

V zadnjih desetih letih se je po vsem svetu povečal pojav motenj spolne identitete (disforija)¹ med mladimi. Trpljenje tovrstnih mladih je veliko, vzroki za ta trend pa so nejasni in sprožajo zahtevna vprašanja – kako se odzvati sočutno, etično in učinkovito. Nekatere strokovne študije (Roy 2020) priporočajo pozorno čakanje skupaj s svetovanjem, spet druge trdijo, da so rešitev medicinski postopki. Močan porast uporabe hormonov in operacij spola pri mladih je v središču burnih razprav, ki med kanonisti, starši in zdravniki povzročajo negotovost, kaj bi bilo najbolje storiti (Slatinek 2022, 675).

V večini primerov strokovne študije (Singal 2018) sicer hitrih medicinskih posegov pri mladih ne priporočajo, saj so raziskave, ki naj bi dokazovale pozitivne učinke hormonov ali kirurških posegov na področju spola, metodološko pomanjkljive in znanstveno niso zanesljive – gre za pomanjkanje kontrolnih skupin, vzorci so premajhni, nabori pomanjkljivi, predvsem pa časi spremljanja niso dovolj dolgi. Po drugi strani obstajajo strokovne študije (American Psychiatric Association 2019), ki ugotavljajo pozitivne posledice medicinskih posegov.² Zdi se, da je v tem trenutku najbolj priporočljivo pozorno čakanje, kot svetujejo katoliški avtorji (Moia 2019).

2. Samoodločba za hormonsko zdravljenje

Število otrok z motnjo spolne identitete narašča tako po svetu kot pri nas v Sloveniji. Ali otrok, ki trpi zaradi spolne disforije, izpolnjuje vse pogoje za hormonsko zdravljenje – če njegov osebni zdravnik meni, da je otrok glede na svojo intelektualno zrelost, stanje in starost o sebi in o svojem zdravljenju sposoben odločati –, običajno ugotavlja posebna ekipa zdravnikov, ki zagotovi da je takšno zdravljenje v otrokovo največjo korist. V takem primeru soglasje staršev ni potrebno, saj za hormonsko zdravljenje zadostuje otrokova samoodločba. Številni zdravniki so prepričani, da otroci in mladostniki še niso sposobni dati zares veljavnega soglasja, saj mladi pacienti težko razumejo, kakšni so resnični učinki takšnih posegov za vse življenje; zaradi neredke zdravstvene nepismenosti pa podobno velja tudi za starše. Ko govorimo o samoodločbi za hormonsko zdravljenje, številne raziskave še vedno dokazujejo, da so posamezni otroci, ki so dali soglasje, trpeli za shizofrenijo ali hudo motnjo identitete, drugi pa so to storili v fazi obupa. Kljub temu nekateri strokovnjaki (Rosenthal 2021, 581–591) zagovarjajo tezo, naj se – ko otrok doseže

¹ Spolna disforija (*gender dysphoria*) se opredeljuje kot kratkoročno ali dolgoročno doživljanje tesnobe, nezadovoljstva in stisk zaradi neujemanja lastne spolne identitete s spolom, ki je bil osebi pripisan ob rojstvu (Štajnpihler Božič idr. 2017, 23). Za poglobitev glej „Dichiarazione Dignitas Infinita circa la Dignità Umana“ (*Teoria del gender*, tč. 55–59 in *Cambio di sesso*, tč. 60), ki jo je leta 2024 objavil Dikasterij za nauk vere.

² Kirurška sprememba spola vključuje medicinske posege, kot so orhidektomija, penektomija in vaginoplastika (iz moškega v žensko) oziroma penoplastika (in vstavev penilne proteze), skrotoplastika in mastektomija, pogosto pa tudi histerektomija in ovarektomija (Štajnpihler Božič idr. 2017, 21).

zadostno stopnjo razumevanja in inteligence, da je v konkretni zadevi sposoben oblikovati svojo odločitev – starševska pravica podredi pravici otroka do samostojne odločitve. Gre za pomemben medicinski poseg z nepovratnimi posledicami. Ne glede na mnenje stroke številni zdravniki običajno zahtevajo soglasje obeh staršev, saj si tega, ali je mladoletnik pomen in dolgoročne posledice konkretnega zdravljenja zares sposoben razumeti v celoti, ne upajo ocenjevati sami. Zavedajo se, da kirurški posegi predstavljajo najgloblji terapevtski poseg v osebnostno integriteto in s tem v zapleteno fiziologijo človekovega telesa (Dežman 1994, 10). Tudi mednarodni dokumenti zagovarjajo pravico otrok, da se o svojem zdravju odločajo brez soglasja staršev. Otroci, ki so sposobni razumevanja, lahko podajo lastno in svobodno soglasje h kateremukoli zdravljenju – ne glede na to, ali je soglasje staršev predvideno ali ne. Nekatere (bolj redke) raziskave trdijo, da svoje zdravstveno stanje lahko razumejo celo sedemletniki – in k določenemu medicinskemu posegu podajo soglasje. Samo če otrok v medicinski poseg sam ni sposoben privoliti, se ta sme opraviti le ob dovoljenju njegovih staršev ali skrbnikov. Izrecno se šteje, da je otrok ob dopolnjenem 15 letu starosti privolitve sposoben, razen če njegov osebni zdravnik – glede na otrokovo zrelost – oceni, da to ne drži. Z nastopom otrokove sposobnosti, da samostojno privoli v medicinski poseg, preneha tudi obveznost in pravica staršev odločati o tem. Samo kadar eden od staršev takšnemu zdravljenju nasprotuje, se v sporu pridobi odločba sodišča (Cohn 2022, 599–615; Slatinek 2022, 652–654).

V Sloveniji otroci z motnjo spolne identitete ob starosti 15 let pridobijo pravico dostopa do hormonske terapije. Razsodna mladoletna oseba, ki je dosegla popolno poslovno sposobnost, lahko v Sloveniji o lastnem zdravljenju odloča sama. Zdravniška komisija v takem primeru starše za mnenje zgolj vpraša. Prav tako lahko mladoletna oseba zahteva kirurški poseg v svoje telo. Zdravstvena organizacija o takem posegu starše oziroma skrbnika le obvesti. Iz omenjenih določil torej izhaja, da pri zdravstvenih posegih na mladoletnikih, ki na otrokovo prihodnost nedvomno pomembno vplivajo, soglasje staršev ni zahtevano. V ta sklop spada tudi pravica do pravnega priznanja lastne spolne identitete kot temeljne človekove pravice (Štajnpihler Božič idr. 2017).³

3. Predmet globokih razhajanj je razkorak med biološko in pravno identiteto

Priznanje nebinarnosti spola je omogočeno že v petih državah članicah EU.⁴ Mnogi ljudje z disforijo spola zahtevajo, da se v njihovem rojstnem listu izraz ‚moški spol‘ ali ‚ženski spol‘ nadomesti z izrazom ‚nevtralni spol‘. Države članice EU imajo pozitivno obveznost, da svojim državljanom zagotavljajo učinkovito spoštovanje zasebnega življenja. Države članice uživajo določeno polje proste presoje – vsaka

³ Temeljne človekove pravice navaja S. Valentan. Za poglobitev glej Valentan 2020, 610–613.

⁴ Tretji spol priznavajo Avstrija, Nemčija, Islandija, Nizozemska.

država se sama odloči, v kakšnem ritmu in obsegu se bo na zahteve medspolnih oseb glede zadev civilnega statusa odzvala (ustrezno upošteva njihovo težavno situacijo v zvezi s pravico do spoštovanja zasebnega življenja in še posebej upošteva neskladje med pravnim okvirom in njihovo biološko resničnostjo). Pravica do spolne identitete predstavlja enega od temeljnih vidikov pravice do spoštovanja zasebnega življenja, kar polje proste presoje zelo zoži.

Sodno pripoznanje ‚nevtralnega spola‘ – če temelji na binarnosti spolov – bi za pravo mnogih držav članic EU imelo globoke posledice, saj bi zahtevalo številne zakonodajne spremembe. Mali senat Evropskega sodišča za človekove pravice je pred časom odločil, da Francija ni kršila 8. člena EKČP, ko pritožniku, ki je medspolna oseba, ni omogočila, da bi v rojstnem listu pri označbi spola izraz ‚moški spol‘ nadomestil z izrazom ‚nevtralni spol‘. Zavrnitev priznanja ‚tretjega spola‘ po mnenju sodišča EU ne predstavlja kršitve 8. člena EKČP (Vlačić 2023, 29–31). Legalizacija nemoškega in neženskega biološkega spola v Republiki Sloveniji še ni v obravnavi.⁵ Lahko pa potreba po vpisu tretjih spolov v uradne slovenske evidence nastopi v prihodnosti – ZMatR-UPB2 in Pravilnik ne določata, katere oblike spola je v register edino mogoče vpisati, tako da slovenska zakonodaja vpis morebitne nove vrste spola sama po sebi omogoča.

4. Pravica do pravnega priznanja spola

Pravno priznanje spola je postopek spremembe tako imena kot podatkov o spolu v uradnih dokumentih in registrih z namenom priznanja nove spolne identitete (Štajnpihler Božič idr. 2017, 27). Izraz pravno priznanje spola (*legal gender recognition*) je uporabljen v resoluciji 2048 parlamentarne skupščine Sveta Evrope, sprejeti 22. aprila 2015. Številni strokovnjaki opozarjajo, da je sprememba spola termin, ki se naj mu v diskurzih, ki so do transspolnih oseb spoštljivi, izogibamo. Slovenska pravna terminologija izraza pravno priznanje spola ne pozna – in še vedno uporablja izraz sprememba spola.⁶ Konotacija termina namreč sporoča, da osebi spol spremeni genitalna operacija, čemur pa zagovorniki transspolnih oseb nasprotujejo. Za marsikatero transspolno osebo so postopki telesne potrditve spola (hormonska terapija in/ali operacija) zelo pomembni – niso pa tisti, ki spolno identiteto osebe oblikujejo ali določajo. Ta je vedno oblikovana na osnovi samoidentifikacije (ang. *self-determination*) ali samoodločbe.

Gre za eno od temeljnih človekovih pravic: da si lahko človek spol, v katerem se najboljše počuti, določi sam. To je teza, ki jo zagovarjajo transspolne osebe: spol, ki jim je bil pripisan ob rojstvu, se s spolno identiteto, s katero se identificirajo, ne ujema. Transspolne osebe torej doživljajo neujemanje med lastno spolno identiteto in

⁵ ZCRP-UPB1 in ZDeb določa strukturo EMŠA ter interval števil za moške in ženske, zato bi uvedba morebitne nove vrste spola zahtevala spremembo tega zakona.

⁶ Upravno-pravna praksa pojem ‚sprememba spola‘ razlaga kot biološko oz. kirurško spremembo spola, medtem ko izraz ‚pravna sprememba spola‘ označuje spremembo v pravnih aktih (Štajnpihler Božič idr. 2017, 20).

tisto, ki jim je bila določena ob rojstvu – in ne pristajajo na to, da bi se morala lastna spolna identiteta ujemati z zunanjimi biološkimi spolnimi znaki (Slatinek 2022, 653).

Sodišče v Trentu je 24. novembra 2022 izdalo prvo pravnomočno sodbo v zvezi z mladoletno transspolno deklico in spremembo njenega imena v registru ter dovoljenje za spremembo spola (Zamattio 2023). Gre za prvo sodbo za pravno priznanje spola v Italiji. Sodišče je v sodbi motnjo spolne identitete, diagnosticirano v javnem centru, specializiranem za otroško spolno disforijo, priznalo in upoštevalo že aktivirano pot prehoda spola iz moškega v žensko s pomočjo hormonskega zdravljenja. Sodišče je še ugotovilo, da je do razkritja in priznanja pravnega spola prišlo na vseh družbenih področjih – vključno s šolo in družbenimi omrežji –, ter zahtevo po spremembi imena in morebitno možnost operativnega posega za dokončno pravno priznanje spola nazadnje priznalo. V sodbi je poudarjen pomen pravice do spolne identitete ter pravice do zdravja in osebnostnih pravic, ki imajo ustavno zaščito. Deklica lahko zaprosi za spremembo imena na občini svojega prebivališča. V skladu z odločbo sodišča bo moral biti na njeni osebni izkaznici namesto ženskega naveden moški spol, prav tako bo mladenka v prihodnosti lahko opravljala vse medicinsko-kirurške posege, ki se ji bodo zdeli potrebni.

5. Stališče Svetega sedeža in posameznih škofij do spremembe spola

Sveti sedež glede dopustnosti 'kirurške spremembe spola' še ni podal nobenih pozitivnih ali negativnih sodb. Gre za vprašanja, ki vključujejo anatomske, psihične in vedenjske vidike in tudi od Cerkve zahtevajo resen premislek, zlasti ker psihološka spremljava in nato psihoterapija osebam, ki so kirurško spremenile spol, v večini primerov nudita odločilno pomoč.

Papež Frančišek v času svojega pontifikata ne skriva naklonjenosti do oseb s homoseksualnimi nagnjenji – poudarja, da je od cerkvenega učiteljstva zaman pričakovati, da bo do vseh vprašanj, ki se pojavljajo znotraj »doktrinskih, moralnih ali pastoralnih razprav« (AL, 3; Slatinek 2022, 656–657), zavzelo uradno stališče. Papež meni, da je treba v nekaterih primerih zadevo presojati z upoštevanjem rešitev, izdanih za podobne stvari, ter splošno in ustaljeno mnenje stroke. Na poti v Lizbono je novinarjem odgovarjal, da je v Cerkvi dovolj prostora za vse in da je Cerkev odprta za vsakogar; da je mati, ki sprejme vsakogar – in da si lahko v Cerkvi vsakdo utira svojo pot: bolni in zdravi, stari in mladi, grdi in lepi, dobri in slabi in tudi homoseksualci (Frančišek 2023).

Številne škofije po svetu (npr. Bergamo) so v želji, da cerkvene skupnosti postanejo prostor odprtosti brez znakov homofobije, v podporo LGBTQ-osebam začele uvajati molitvene večere (vigilije). Spet druge temu odločno nasprotujejo – in organizirajo molitvena bdenja za žrtve spremembe spola, za fante in dekleta, ki so po njihovem mnenju zavedeni z ideologijo LGBTQ in so se podvrgli procesu kirurške spremembe spola.

Največ sprememb si želi Katoliška Cerkev v Nemčiji. Razširjeno gibanje *Synodaler Weg*, ki združuje laike in klerike, poziva k posvetitvi žensk v duhovnice, odpravi celibata za duhovnike in k večji odprtosti do istospolnih parov. Vatikan je s posebno izjavo 22. februarja 2021 dopustil podeljevanje blagoslova posameznikom s homoseksualnimi nagnjenji, ki izkazujejo voljo za življenje v zvestobi razodetim Božjim načrtom, kot jih predlaga cerkveni nauk. Hkrati pa je pojasnil, da ni dovoljeno blagoslavljanje odnosov ali stabilnih partnerstev, ki vključujejo spolno prakso zunaj zakonske zveze, to je zunaj neločljive zveze moškega in ženske, ki je sama po sebi odprta za prenos življenja, kar v primeru istospolnih skupnosti zaradi naravnih danosti ne drži (DDF 2021).⁷

Zavezanost Katoliške cerkve, da varuje dostojanstvo vseh oseb – zlasti ranljivih in mladih –, pomeni, da se za trpeče otroke s spolno disforijo resno zavzema. Člani Papeške akademije za življenje, med njimi prof. Laura Palazzani (ki je tudi podpredsednica nacionalnega odbora za bioetiko v Italiji), zdaj razmišljajo o možnosti odobritve začasne uporabe zdravila za zaviranje pubertete, da bi tako mladostnikom, pri katerih zaradi njihovega stanja obstaja resna nevarnost samopoškodovanja ali samomora, pridobili več časa. Katoliški bioetiki ob uporabi triptorelina (Trp), zdravila, ki se uporablja za vsak primer posebej in ima stranski učinek zamika pubertete, staršem priporočajo, naj sodelujejo s specialističnimi ekipami – z endokrinologi, razvojnimi psihiatri, psihologi in etiki –, da skrbno spremljajo življenje, dostojanstvo, duševno in telesno zdravje obravnavanega otroka. Upanje je, da se z zagotavljanjem podaljšanega obdobja pred puberteto lahko ponudi dodatno zdravljenje, spremstvo in duhovno razločevanje, da bi tako otroku preprečili, da se samopoškoduje – pa tudi, da se ga pripravi na morebitno puberteto, ki jo bo spremljala spolna disforija (Aquilino 2019).

Zdravljenje otrok in odraslih se običajno začne z zdravniškim svetovanjem in psihoterapijo. Če se terapija izkaže za neučinkovito in disforija ostaja, se po postavitvi klinične diagnoze uporabi hormonska terapija ali zaviranje pubertete – in priprava na kirurško operacijo spola. Cilj je obvladovanje psihološke napetosti pacienta s fizično prilagoditvijo telesa, da bo bolje ustrezalo spolu, ki ga čuti v sebi. Vsi ljudje spolne disforije ne doživljajo na enak način. Prav tako si vsi transspolni posamezniki operacije za spremembo spola ne želijo. Za nekatere bi bilo dovolj že to, da se jim omogoči pravno priznanje spola. Za Katoliško cerkev je ključno vprašanje, kako mladim, ki trpijo zaradi disforije spola, razložiti, da telesa, v katerih živijo, niso napačna – in niso grešna. Pravno priznanje spola, pa tudi kirurške spremembe spola znotraj Katoliške cerkve že ustvarjajo bioetični diskurz, katerega cilj je izboljšati in obogatiti življenjsko izkušnjo ter pot k zdravju pri transspolnih osebah.

⁷ Za poglobitev glej *Dichiarazione Fiducia supplicans* (tč. 31), ki jo je leta 2023 objavil Dikasterij za nauke vere.

6. Pravno priznanje spola oz. sprememba spola in dileme kanonskega prava

ZMatR-UPB2 v RS določa, koliko časa je ob rojstvu otroka na voljo za določitev spola. V matični register za državljane RS se vpisujejo (med drugim) podatki o rojstvu – priimek in ime, spol, dan, mesec, leto, ura in kraj rojstva, državljanstvo in EMŠO ter podatki o otrokovih starših (ZMatR-UPB2, čl. 4). Rojstvo otroka vpiše matičar pristojnega organa, na območju katerega je kraj, kjer se je otrok rodil na podlagi prijave rojstva (ZMatR-UPB2, čl. 6). Določitev spola v 15 dneh po rojstvu je vezana na EMŠO – ta je namreč po pojasnilih informacijskega pooblaščenca enolični identifikacijski znak, ki posameznika nedvoumno določa in razkriva tudi dan rojstva, starost in spol. Do težav pride, kadar v tem časovnem roku ni opredeljenih znakov spola, ki bi se pojavili dovolj zgodaj in bi omogočali kategorizacijo, ki bi bila popolnoma zanesljiva (da je oseba moški ali ženska) in prava (brez tveganja, da je napačna). Tukaj so morda zametki tega, da oseba – ker ji je bil v tem kratkem času določen napačen spol – pozneje želi spremembo spola.

Na podlagi ZMatR-UPB2 se v Sloveniji v matični register vpisuje tudi podatek o spremembi spola (ZMatR-UPB2, čl. 4). Pravilnik o izvrševanju zakona o matičnem registru (2004) določa, da se sprememba spola vpiše na podlagi odločbe pristojnega organa o spremembi vpisanega podatka. Podlaga za izdajo odločbe je potrdilo pristojne zdravstvene ustanove ali zdravnika, iz katerega je razvidno, da je oseba spremenila spol. Pred vpisom spremembe spola v register mora matičar zahtevati določitev nove enotne matične številke (EMŠO). Izpisek iz matičnega registra o rojstvu se izda s podatkom o novem spolu – a brez zaznamka o spremembi spola (čl. 37).⁸ Oseba torej velja za pripadnika spremenjenega spola, kar je kasneje izhodišče za odmero starostne pokojnine (Weber 2018, 39–40).

Če je bila oseba ob rojstvu v matični register vpisana kot ženska, je po spremembi spola v uradnih dokumentih moški. Osebi so izdani novi osebni (identifikacijski) dokumenti. Oseba sedaj živi v svojstvu moškega. Uradni zaznamek o spremembi spola je mogoče najti samo v razširjeni obliki njegovega rojstnega lista – v krajšem izpisku te navedbe ni, saj vsebuje zgolj njegovo novo ime in navedbo že spremenjenega spola. V skoraj vseh vsakodnevni življenjskih situacijah lahko tako oseba svojo identiteto izkaže na podlagi (novih) osebnih dokumentov ali z že omenjenim krajšim izpiskom iz rojstnega lista. Rojstni listi v svoji razširjeni obliki niso javno dostopni, saj ima pravico do celovitega vpogleda vanje le omejen krog ljudi in ustanov.⁹

⁸ Osebe, ki so uveljavile pravno spremembo spola, si prizadevajo, da ostane njihova identiteta zakrita (Štajnpihler Božič in dr. 2017, 77).

⁹ Posameznim upravnim enotam največ težav povzroča interpretacija termina ‚sprememba spola‘. Nekatere za spremembo spola štejejo že hormonsko terapijo, druge šele kirurško operacijo. Zaradi nepoznavanja materije v praksi prihaja do različnih interpretacij in tudi zamud pri izdaji dokumentov o pravni spremembi spola (Štajnpihler Božič in dr. 2017, 29–30).

6.1 Sprememba spola pred krstom

Pravno priznanje spola pred krstom postaja za kanonsko pravo in za Katoliško cerkev velik problem. Gre za dilemo, kako ravnati v primeru, ko odraslo dekle, ki je po spremembi spola postalo moški in je s pravnim priznanjem spola dobilo nov rojstni list, v katerem je zapisan njen spremenjen spol, izrazi željo po krstu. Spremembe njenega spola so nastale pred krstom. Če krstitelj predhodnega dogajanja ne pozna, bo po krstu v krstno knjigo zabeležil krst dečka, kar pa ne bo ustrezalo njegovemu biološkemu spolu. Ali bo torej Katoliška Cerkev zaradi sprememb v družbi morala odslej od vseh odraslih katehumenov zahtevati, da pred krstom krstitelju pokažejo rojstni list v razširjeni obliki? Če gre za osebo, ki je pred krstom spremenila spol iz ženske v moškega, bo po prejetem krstu v krstno knjigo vpisana zgolj na podlagi novih osebnih dokumentov in imela odprt dostop do zakonske zveze – celo do prejema svetega reda diakonata in prezbiterata. Zdi se, da bi vpogled v rojstni list v razširjeni obliki zaradi zagotovitve pristnosti (biološkega) spola utegnil biti nujno potreben, čeprav bi ta zahteva marsikomu lahko povzročila določeno nelagodje (Skubic 2022, 29–31).

Katoliška cerkev kljub temu krstu transseksualnih oseb ne nasprotuje. Dikasterij za nauk vere je namreč pred kratkim pojasnil, da lahko tudi transseksualec, ki je bil hormonsko zdravljen in je prestal operacijo za spremembo spola, prejme krst pod enakimi pogoji kot drugi verniki – če ni situacij, kjer bi to lahko povzročilo javni škandal ali dezorientacijo med verniki. Prav tako se lahko krstijo otroci in mladostniki z disforijo spola, če so dobro pripravljeni in voljni (DDF 2013). Čeprav dikasterij v tem primeru ni pojasnil, kako se naj tak krst vpiše v matične knjige, sklepamo, da se pod opombo vpiše, da se je krstila oseba, ki je prestala operacijo za spremembo spola. Še vedno ostaja odprto vprašanje, kako ravnati, če je pravna sprememba spola prikrita – in je prosilec za krst sam od sebe krstitelju ne razode-ne. Zaradi novih situacij bodo vsekakor potrebna bolj jasna pastoralna navodila.

Če bi ženska pred krstom spol spremenila pravno in po krstu svojo biološko naravo prikrila, bi lahko prejela celo sveti red prezbiterata. Velja pojasniti, da se pri prejemu zakramenta svetega reda za veljavnost še vedno zahteva spoštovanje materije – da je prejemnik zakramenta moški (kan. 1024). Vsaka samovoljna sprememba te zahteve namreč ogroža učinkovito podeljevanje zakramentalne milosti in Cerkvi očitno škoduje. Vsak resna sprememba materije (če prejemnik zakramenta svetega reda biološko ni moški) sproža dvom o resničnem namenu prejemnika in s tem veljavnost zakramenta razveljavlja. Spreminjanje materije zakramenta na lastno pobudo ne pomeni zgolj preproste liturgične zlorabe kot prestopka pozitivne norme, ampak je hkrati škoda, povzročena cerkvenemu občestvu in prepoznavnosti Kristusovega delovanja – kar v najhujših primerih zakrament naredi neveljaven. Vsaka sprememba materije zakramenta je vedno hudo nezakonito dejanje (DDF 2024a, tč. 13–19).

6.2 Sprememba spola po krstu

Odrasla ženska, ki je spremenila spol (in postala moški) po krstu, bo v primeru, da izrazi željo po prejemu svetega reda ali vstopu v moško redovno skupnost, tr-

čila ob oviro, da je v krstni knjigi zapisan njen biološki spol, da je biološko ženska – tega ni mogoče spremeniti, popraviti ali izbrisati. Zapisi v krstnih knjigah Katoliške cerkve imajo namreč v skladu z ZVDAGA (čl. 52) lastnosti arhivskega gradiva, zanj pa veljata načeli trajnosti in celovitosti. Zato oseba s sklicevanjem na pravico do izbrisa (pravica do pozabe) ali popravka (Evropski parlament in Svet evropske unije 2016, čl. 17) izbriša ali popravi svojih osebnih podatkov v krstni knjigi, ki jo upravlja Katoliška cerkev, ne more doseči. Tako stališče zagovarja tudi Upravno sodišče RS (Kovačič 2021, 5), ki je v nekem konkretnem primeru presodilo, da zapisi v krstnih knjigah Katoliške cerkve za Republiko Slovenijo predstavljajo pomemben del njene kulturne dediščine – in tožnikovo zahtevo za izbris osebnih podatkov iz matične krstne knjige zavrnilo (US RS 2021). Italijanska škofovsko konferenca je v zvezi s to občutljivo temo duhovnike že obvestila, da v matičnih knjigah ni dovoljeno spreminjati nobenih podatkov, razen v primeru napak pri prepisovanju (CEI 2003). Podobno odločitev je sprejela tudi Slovenska škofovsko konferenca. V delovni osnutek posebnih zakonov za slovenske škofije je tako zapisala: »Kan. 877 § 1: V primerih, ko verniki spremenijo svojo identiteto, ki je opredeljena ob rojstvu, v župnijskih matičnih knjigah niso dovoljene nobene spremembe osebnih podatkov. Podatek o spremembi se vpiše v opombo.« (SŠK 2024) Omenjeni predlog je že na listi posebnih zakonov za SŠK, vendar ga Sveti sedež še ni potrdil. Ko bo potrjen, bo za pastoralne delavce, ki so pogosto v dilemi (ker ne vedo, kako v primerih, povezanih s spremembo spola, ravnati), zelo koristen.

6.3 Sprememba spola po prejemu svetega reda

Lahko se zgodi, da bo v prihodnosti željo po spremembi spola izrazil tudi kakšen že posvečen diakon ali duhovnik (ali škof). V takih primerih bo to izziv za škofa škofije, v katero je klerik, ki je spremenil spol, inkardiniran. Diakon ali duhovnik, ki je po spremembi spola postal ženska, svoje službe ne bo mogel več opravljati, čeprav je glede na svoj biološki spol še vedno veljavno posvečen klerik (diakon oz. duhovnik). Sama sprememba spola – zahteva po pravnem priznanju spola ali kirurška sprememba spola – pri osebi sproži iregularnost za prejem svetega reda in preprosti zadržek za opravljanje službe (kan. 1041, tč. 1 in 1044 § 2, tč. 2). Krajevni škof mora v takih primerih kleriku, ki je uveljavljal pravico do pravnega priznanja spola oz. se je podvrgel kirurški spremembi spola, naložiti zdravilno kazen suspenza – da tako prepreči pohujšanje med verniki –, za nadaljnja pojasnila pa se mora obrniti na Dikasterij za kler.

6.4 Sprememba spola in sklenitev zakonske zveze

V skladu z veljavnimi državnimi zakoni v RS lahko oseba, ki je uveljavila pravico do pravnega priznanja spremembe spola, po določbah DZ (čl. 3–4) veljavno sklene zakonsko zvezo z osebo nasprotnega spola, živi z njo v zunajzakonski skupnosti ali pa svojo skupnost registrira po ZPZ (čl. 2). Ustavno sodišče je 16. 6. 2022 odločilo, da je prvi odstavek 3. člena DZ v delu, kjer je določal, da je zakonska zveza življenjska skupnost moža in žene, v neskladju z Ustavo – in zato Državnemu zboru naložilo, naj ugotovljeno neskladnost z Ustavo odpravi v roku šestih mesecev po objavi te

odločbe v Uradnem listu RS. V skladu s to odločbo Ustavnega sodišča RS imajo istospolni pari za formalno potrditev obstoja svoje življenjske skupnosti odslej na voljo dva instituta, in sicer možnost sklenitve zakonske zveze po DZ in partnerske zveze po ZPZ (Ustavno sodišče RS 2022).

Če torej eden od zakoncev oziroma partnerjev v zunajzakonski skupnosti spremeni spol, sta v tem pravnem razmerju po opravljeni spremembi spola osebi istega spola, v istospolni partnerski skupnosti pa osebi nasprotnega spola. Razveljavitev zakonske zveze za nazaj ni mogoča.

Obstaja pa tudi druga možnost za prenehanje zakonske zveze, zunajzakonske skupnosti ali registracije – če eden od partnerjev s spremenjenim spolom svojega partnerja ni zadovoljen. Pri zunajzakonski skupnosti je najlažje, saj lahko partner preprosto odide, razmerja do (morebitnih) otrok pa se rešujejo v sodnem postopku. Nekoliko zahtevnejše je to pri zakonski zvezi, saj mora zakonec vložiti tožbo za razvezo zakonske zveze (na primer zaradi nevzdržnosti), partner pa poda vlogo za prenehanje skupnosti. Ne morejo pa prenehanja zakonske zveze, zunajzakonske skupnosti ali tudi istospolne partnerske zveze zaradi spremembe spola enega od zakoncev oz. partnerjev zahtevati tretji (Weber 2012, 18).

Kanonsko pravo se s spremenjenimi poročnimi praksami¹⁰ in primeri, ko osebe, ki so uveljavile pravico do pravnega priznanja spola oz. so se podvrgle kirurški spremembi spola, želijo skleniti tudi cerkveno poroko (Slatinek 2022, 659–662) ali pa uveljavljajo pravico do tožbe za ničnost zakonske zveze, intenzivno sooča. Vseh težav, ki jih kanonsko pravo v zvezi s tem že zaznava, smernice SŠK za pripravo na zakon še ne omenjajo. Zato je treba toliko bolj poudariti zahtevo, naj se vprašanja pravice do pravnega priznanja spola oz. do spremembe spola nujno vključijo v sam program priprave na zakon. Za kanonsko pravo so velikega pomena naslednja vprašanja: Naj Katoliška Cerkev od zaročencev sedaj zahteva podatek, ali so se morda podvrgli kirurški spremembi spola? Bodo ta vprašanja v trenutku izpolnjevanja zapisnika pred poroko obvezna za vse zaročence? Za kanonsko pravo bo velik problem, če ta vprašanja po državni zakonodaji postanejo nedopustna. S to problematiko se bodo morali škofje resno soočiti in pripraviti jasna pastoralna navodila – morda celo osnutek posebne izjave, da spol zaročencev, ki je zapisan v njihovih uradnih dokumentih, ustreza biološkemu spolu in je identičen s spolom, ki se jim je določil ob rojstvu. Če bo SŠK tako odločitev sprejela, bodo zaročenci posebno izjavo o spolni identiteti dolžni podpisati pred samo sklenitvijo zakonske zveze.

7. Sklep

Med pomembnejšimi akti na področju uveljavljanja pravice do pravnega priznanja spola sta zagotovo resolucija št. 2048 (2015) parlamentarne skupščine Sveta Evrope z dne 22. aprila 2015 o diskriminaciji transspolnih oseb v Evropi (Parliamentary Assembly 2015) in priporočila Odbora ministrov Sveta Evrope državam članicam z

¹⁰ A. Saje opisuje poročne prakse v prvih stoletjih Cerkve (2023, 239–242).

dne 31. marca 2010 o ukrepih za boj proti diskriminaciji na podlagi spolne usmerjenosti ali spolne identitete (Council of Europe 2010).

Komisarka Sveta Evrope za človekove pravice Dunja Mijatović je 16. 2. 2023 države članice pozvala, naj o uporabi metod za spremembo spola resno premislijo. Nekatere članice (Malta 2016, Francija in Grčija 2022) so že sprejele prepoved izvajanja terapij za spremembo spola pri mladoletnih in ranljivih odraslih osebah. O tej temi še razpravljajo vlade v Belgiji, na Cipru, Finskem, Irskem, Nizozemskem, Norveškem, v Španiji, Švici in Združenem kraljestvu. Ta trend je prisoten tudi na svetovni ravni, saj je več držav po svetu že sprejelo zakonodajo, ki te prakse prepoveduje. Ameriški republikanci (ang. *Log Cabin Republicans*) terapij, ki vključujejo spremembo spola za mlajše od 18 let, prav tako ne odobravajo. Napredek ni enosmeren, saj so nekatere predlagane prepovedi že zastale. Mladoletni, ki so se podvrgli spremembi spola, trpijo, saj je vsaka sprememba škodljiva in diskriminatorna.

Pri tem imajo lahko pomembno vlogo tudi uradne izjave predstavnikov oblasti, kampanje za osveščanje javnosti in celovita spolna vzgoja v šolah. Velik prispevek pri osveščanju javnosti imajo tudi izjave Svetega sedeža in posameznih škofovskih konferenc – še posebej v zvezi z dilemami, ki se v zvezi s pravnim priznanjem spola oz. samo spremembo spola odpirajo na področju kanonskega prava. Znanstveno utemeljene informacije o spolni usmerjenosti in spolni identiteti ter o vplivu praks spremembe spola bi bilo treba vključiti tudi v izobraževanje in usposabljanje strokovnjakov s področja duševnega zdravja in drugih ustreznih zdravnikov.

Kljub temu različnih spolnih usmerjenosti in spolnih identitet ali izrazov ne smemo zatirati ali spreminjati. So izraz bogate raznolikosti človeških bitij. Vsi si moramo še naprej prizadevati za svet brez diskriminacije in predsodkov do oseb LGBTQ – čeprav odkrito povemo, da so prakse spremembe spola škodljive za katerokoli osebo, še posebej pa tedaj, ko gre za mladoletne osebe in otroke.

Kratice

- AL** – Frančišek 2016 [*Amoris laetitia*].
- DDF** – Dicasterium pro Doctrina Fidei.
- DZ** – Družinski zakonik 2017.
- EKČP** – Evropska konvencija o varstvu človekovih pravic.
- Pravilnik** – Pravilnik o spremembah in dopolnitvah Pravilnika o izvrševanju zakona o matičnem registru 2022.
- SŠK** – Slovenska škofovska konferenca.
- ZCRP-UPB1** – Zakon o centralnem registru prebivalstva 2006.
- ZDeb** – Zakon o debirokratizaciji 2022.
- ZMatR-UPB2** – Zakon o matičnem registru 2011.
- ZPZ** – Zakon o partnerski zvezi 2016.
- ZVDAGA** – Zakon o varstvu dokumentarnega in arhivskega gradiva ter arhivih 2006.
- ZVDAGA-A** – Zakon o spremembah in dopolnitvah Zakona o varstvu dokumentarnega in arhivskega gradiva ter arhivih 2014.

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Marjan Turnšek (ur.)

Stoletni sadovi

Člani katedre za dogmatično teologijo v jubilejnem letu z zbornikom predstavljajo »dogmatične sadove« na »stoletnem drevesu« TEOF v okviru UL. Prvi del z naslovom »Sadovi preteklosti« s hvaležnostjo predstavlja delo njenih rajnih profesorjev. Kako katedra živi ob stoletnici svojo sedanjost in gleda v prihodnost z upanjem, predstavljajo prispevki živčih članov katedre v drugem delu pod naslovom »Sadovi sedanjosti«. Tretji del ponuja »Podarjene sadove«, ki so jih ob jubileju poklonili nekateri pomembni teologi iz tujine, ki so povezani z našo fakulteto (zaslužni papež Benedikt XVI., Hans Urs von Balthasar, Jürgen Moltmann, Bruno Forte, Marino Qualizza in Marko I. Rupnik).

Ljubljana: Teološka fakulteta, 2019. 476 str. ISBN 978-961-6844-81-9, 20€.

Knjigo lahko naročite na naslovu: **TEOF-ZALOŽBA, Poljanska 4, 1000 Ljubljana;**

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Voluntary Termination of Life and Conscientious Objection: A Comparative Review within the European Union and Slovenia

Prostovoljna prekinitev življenja in ugovor vesti: primerjalni pregled v Evropski uniji in Sloveniji

Abstract: This review analyses euthanasia and physician-assisted death across the European Union (EU) to examine their legal parameters and ethical concerns. Ultimately, it compares Slovenia's legal framework to that of EU member states in various regions.

Only a few western EU member states legally allow euthanasia or physician-assisted suicide. Notable examples include Belgium, the Netherlands, Luxembourg, and Spain. Physician-assisted suicide, specifically, is legal in Switzerland, Germany, and Austria, while Portugal is also progressing toward legalizing euthanasia. These countries have enacted laws either permitting euthanasia in specific cases or allowing assisted suicide under strict conditions.

On the other hand, southeastern and northern EU members, such as Finland, Bulgaria, and Slovenia, remain opposed to euthanasia and assisted suicide. Their opposition stems from historical and cultural factors, along with prevailing beliefs regarding the sanctity of life and the role of medicine in end-of-life care.

The populations of these countries are witnessing increased debate over the issue, particularly among those advocating for terminally ill patients' right to die with dignity. However, the legal framework in most of these countries remains unchanged, with no significant legal provisions for euthanasia or physician-assisted suicide.

The current generations in countries where euthanasia is debated are beginning to show growing support for the practice. This shift reflects evolving views on patient autonomy and suffering at the end of life. Ethical concerns, however, persist across the EU, with divergent views on the legality and morality of such practices. The four bioethical principles – autonomy, beneficence, non-maleficence, and justice – provide a framework for assessing these issues. Nevertheless, the ultimate decision on whether to implement such practices in Slovenia will rest with its legislature, which is responsible for drafting healthcare-related laws and regulations.

Keywords: euthanasia, physician-assisted death, conscientious objection, Slovenia, EU law, bioethics

Povzetek: Prispevek obravnava evtanazijo in pomoč pri prostovoljnem končanju življenja v Evropski uniji (EU) ter proučuje z njima povezane pravne okvire in etične pomisleke. Primerja tudi slovenski pravni okvir s tistim v državah članicah EU iz različnih regij. Le nekaj zahodnih držav članic EU evtanazijo ali pomoč pri prostovoljnem končanju življenja dovoljuje v okviru zakonodaje. Gre za države Beneluksa (Belgijo, Nizozemsko, Luksemburg) in Španijo. Pomoč pri prostovoljnem končanju življenja je uzakonjena v Švici (ni članica EU), Nemčiji in Avstriji; k njeni legalizaciji se pomika tudi Portugalska. Zakonodaja teh držav v specifičnih primerih bodisi dovoljuje evtanazijo bodisi omogoča pomoč pri prostovoljnem končanju življenja pod strogimi pogoji.

Po drugi strani jugovzhodne in severne članice EU – kot so Finska, Bolgarija in Slovenija – evtanaziji, pa tudi pomoči pri prostovoljnem končanju življenja še vedno nasprotujejo. Njihovo nasprotovanje izhaja iz zgodovinskih in kulturnih dejavnikov ter prevladujočih prepričanj o svetosti življenja in vlogi medicine pri oskrbi ob koncu življenja.

Prebivalci teh držav so priča intenzivnim razpravam o tej temi, zlasti med tistimi, ki zagovarjajo pravico terminalno bolnih pacientov do dostojne smrti. Pravni okvir v večini teh držav ostaja nespremenjen, tj. brez bistvenih pravnih dolečil v prid evtanaziji ali pomoči pri prostovoljnem končanju življenja. Generacije v državah, kjer se o evtanaziji razpravlja, tej praksi začenjajo izkazovati podporo, ki narašča. Ta sprememba odraža spreminjajoče se poglede na avtonomijo pacientov in trpljenje ob koncu življenja. Vendar pa etični pomisleki po vsej EU ostajajo, saj glede zakonitosti in moralnosti takšnih praks obstajajo različni pogledi. Okvir za ocenjevanje teh vprašanj nudijo štiri bioetična načela – avtonomija, dobrobit, neškodovanje in pravičnost. Kljub temu bo končna odločitev o tem, ali takšne prakse v Sloveniji uvesti, prepuščena njenemu zakonodajalcu, ki je odgovoren za oblikovanje zakonov in predpisov s področja zdravstvenega varstva.

Ključne besede: evtanazija, pomoč pri prostovoljnem končanju življenja, zavračanje pomoči, Slovenija, pravo EU, bioetika

1. Introduction

The topic of voluntary termination of life, commonly referred to as euthanasia, is a sensitive issue that elicits opposing views across various cultural and legal contexts. Euthanasia is defined as the intentional ending of a person's life by a medical practitioner—predominantly physicians—at the explicit request of the patient. The primary rationale behind this practice is to alleviate unbearable suffering experienced by patients in critical conditions with no prospect of improvement (Van den Berg et al. 2022).

In line with the bioethical principle of autonomy, Cambra-Badii et al. (2021) emphasize that euthanasia is morally justified as it empowers patients to determine their fate, particularly during times of immense suffering. This approach aligns with the principle of beneficence, which encourages healthcare providers to make decisions that maximize patient welfare (Morrison and Aird 2020). While the procedure can relieve patients of pain, it may inadvertently cause suffering for their loved ones, thus raising concerns related to the bioethical principle of nonmaleficence, which requires healthcare strategies to avoid harming patients and their families (2020). The mental health impacts on friends and families of patients who choose assisted death further complicate this ethical landscape.

Moreover, this discussion must also incorporate the principle of justice, as it highlights the need for equitable access to euthanasia and the potential disparities in how different countries implement these laws. The conflicting bioethical principles often lead to ethical dilemmas in clinical settings. Despite these concerns, voluntary termination of life is increasingly recognized and applied, particularly in western countries. Euthanasia practices have been integrated into healthcare systems in Europe, Australia, and North America, although Fontalis et al. (2018) note significant variations in how these practices are treated across nations. Richardson (2023) raises additional concerns regarding inconsistencies in nursing policies and guidelines, suggesting a lack of clear procedures.

This article aims to provide a comprehensive understanding of euthanasia, its application, and the legal frameworks governing it on an international scale, with a focus on European countries. It will analyse the implementation of euthanasia within the European Union (EU) and offer a comparative review between Slovenia and other EU member states. This comparison will enable an assessment of the effectiveness of various euthanasia frameworks in Europe, potentially serving as benchmarks for Slovenia to develop appropriate and effective policies on this sensitive issue in the future.

The moral dilemma surrounding euthanasia often leads to the provision for conscientious objection, allowing practitioners to refuse to perform specific duties based on personal beliefs. De Londras et al. (2023) define conscientious objection as the refusal to carry out legally sanctioned roles and responsibilities that conflict with one's ethical principles. For example, some physicians may view voluntary termination of life as incompatible with their ethical values, cultural norms, or worldview, leading them to decline participation in such procedures.

A code of ethics, such as the International Code of Ethics for Nurses (ICN), allows healthcare professionals to withdraw from care if a proposed action violates their moral integrity (Grace et al. 2023). Legal frameworks also support conscientious objection in nursing, protecting the ethical principles of healthcare workers. However, balancing respect for healthcare providers' moral beliefs with ensuring patient access to legally available medical services is important.

Thus, stakeholders must advocate for a more inclusive approach that encourages greater nurse participation in the decision-making process while striving for

consistency in the application of euthanasia across European countries. This would enhance the ethical and legal clarity of euthanasia practices, emphasizing that systems with more efficient euthanasia processes are not inherently superior. The goal should be to ensure consistency, compassion, and ethical integrity in the application of euthanasia laws across different nations.

2. Methodology

The literature search will be systematic and comprehensive to ensure that the study incorporates credible, recent, and relevant sources to understand the phenomenon. The study will focus on peer-reviewed journal articles and government records (websites) to gather key premises to understand the application of euthanasia and conscientious objection. It prefers peer-reviewed sources because they are credible. Concisely, peer review allows scholars to evaluate their colleagues' scholarly work to ensure that they meet the prerequisites to be published and consumed in schools and professional settings (Haffar et al. 2019). The government records also present credible data, including census and medical information, which could be used in the review. When information is scarce, considering that not many peer-reviewed articles talk about the procedure in Slovenia, the researcher will use credible websites, especially from news agencies. In addition, the review will target sources that are not more than eight years old. The plan is to have most of the sources published three years ago to offer the latest evidence about the phenomenon under study. Furthermore, the review will only target sources written in English. Articles written in foreign languages would require translation, which could be tedious and time-consuming. The researcher could also lose the original text's meaning through translation due to omission and commission. The criteria will ensure that the review uses credible sources.

The search strategy in the databases will be specific to ensure that the review gets relevant sources. The research will obtain most of the scholarly work from Scopus Preview and its associates like Elsevier Publication. The researcher will use keywords and phrases while searching the journals in the databases, which Table 1 highlights. Some of the notable keywords are euthanasia, voluntary termination of life, conscientious objection, EU countries, and Slovenia. The researcher will use Boolean operators like and, or, and not to combine the keywords to form phrases that would yield complete outcomes (the most relevant sources). The researcher will scan the sources to remove those that are too general to address the review's objective adequately. Following this approach will increase the reliability of the sources.

Keywords	Key Phrases
Euthanasia	Applications of euthanasia
Voluntary termination of life	The ethical principles of voluntary termination of life
Conscientious objection	Ethical dilemmas that arise from euthanasia
EU countries	The application of conscientious objection

Slovenia	The implementation of conscientious objection in EU countries
Efficacy	The implementation of conscientious objection in Slovenia
Euthanasia laws/legislation	The EU laws and regulations of euthanasia
Voluntary termination of life law/legislation	Slovenia laws and regulations of euthanasia and conscientious objection

3. European Union Framework

3.1 Legislation Overview

Some EU member states have legalized euthanasia and physician-assisted suicide, suggesting that the concept has gained acceptance in certain healthcare systems. However, this acceptance is not universal across all EU countries. While Emanuel et al. (2016) indicate that there has been growing support for euthanasia, particularly in western Europe, this view requires more nuance. It is important to note that Scandinavian countries, despite having some of the most advanced and socially conscious healthcare systems in Europe, are firmly opposed to euthanasia. This opposition in Scandinavia demonstrates that the resistance to euthanasia is not exclusive to Central and Eastern European countries, where ethical and cultural values may also play a significant role.

The claim that most EU states do not support physician-assisted suicide is incorrect. In reality, where euthanasia is legalized, physician-assisted suicide is often legalized as well. Countries like Belgium, Luxembourg, the Netherlands, and Spain have laws that permit both practices (Shenouda et al. 2024). Switzerland is not part of the EU, though it allows physician-assisted suicide under its own legislation. While Emanuel et al. (2016) report that over 60% of euthanasia cases in the Netherlands and more than 50% in Belgium involve physician-assisted suicide, the procedure is primarily conducted for terminally ill patients, particularly those with cancer (Cheung et al. 2020). However, this does not necessarily imply that most western EU countries fully embrace euthanasia, as ethical debates and legal restrictions continue to shape its application.

Several EU member states have introduced legislation to regulate euthanasia under specific conditions. According to a 2017 report by the European Parliament, euthanasia laws differ across EU countries. At that time, euthanasia was illegal in Italy, where it was punishable under Articles 579 and 580 of the Constitution (European Parliament 2017; Marrone et al. 2022). However, countries such as the Netherlands, Belgium, and Luxembourg have already legalized active euthanasia (European Parliament 2017). On the other hand, nations like Germany, Sweden, and Spain allowed the withdrawal of life-sustaining treatments—a practice that is often referred to as passive euthanasia but is ethically distinct from euthanasia.

The term “passive euthanasia” is problematic and should be avoided. Ethicists like Prof. Trontelj (2011) have argued that this term unjustifiably includes ethically acceptable actions, such as discontinuing treatment at the end of life. These

practices are fundamentally different from euthanasia, where the intention is to actively end a patient's life.

Variations in national policies on euthanasia arise partly due to Article 2 of the EU Charter of Fundamental Rights, which guarantees the right to life but includes provisions that allow flexibility in member states' legislation on euthanasia, particularly in the context of degenerative illnesses (European Parliament 2017). Legal cases in some European countries have set precedents for permitting assisted deaths under strict conditions. For example, in Italy, sentence 242/2019 from the Constitutional Court allows citizens to request medically assisted suicide under stringent requirements, such as having an irreversible and painful long-term condition while retaining mental capacity (Marrone et al. 2022). In the Netherlands, the path toward euthanasia's legalization began in 1973, with the Supreme Court's 1984 decision giving doctors the legal mandate to end a patient's life upon request, provided certain conditions are met (Mroz et al. 2021).

These examples highlight the diversity in how euthanasia is addressed across Europe. Some countries have opted for more permissive frameworks, while others maintain strict prohibitions, reflecting the complex ethical, cultural, and legal dimensions of this issue.

3.2 Ethical Considerations

The discussion up to this point has focused largely on the legalization of euthanasia. However, another critical aspect that enters the debate is the issue of conscientious objection. As the practice of euthanasia becomes more widespread, so too does the need to consider the rights of healthcare providers who may oppose participating in the procedure due to ethical or moral concerns.

There are various ethical considerations surrounding conscientious objection in the context of voluntary life termination. The introduction section summarizes the main ethical principles and debates surrounding the action. Notably, restricting patients from requesting euthanasia or voluntary life termination denies them independence, which violates the bioethical principle of autonomy. This principle recommends that physicians prioritize solutions that enhance the patient's autonomy (Cambrabadi et al. 2021). One way to achieve this is by allowing patients to make crucial decisions about their care or treatment regimens regularly (Karlsen et al. 2020).

However, the issue becomes more complex with the introduction of conscientious objection, as it raises tensions between the autonomy of the patient and the ethical integrity of healthcare professionals. Valenzuela-Almada et al. (2020) argue that conscientious objection can violate the bioethical principle of nonmaleficence, as it may compel terminally ill patients to endure pain until death, denying them a dignified end of life. Euthanasia could be seen as a merciful approach that relieves suffering, yet the decision of a healthcare provider to refuse participation based on conscience poses significant ethical challenges.

De Londras et al. (2022) contend that conscientious objection is morally justified when viewed from a humanistic perspective. They argue that artificially ter-

minating a person's life, which conscientious objection seeks to prevent, is inherently unethical. Moreover, Manduca-Barone et al. (2022) highlight that conscientious objection can help address ethical concerns related to euthanasia and physician-assisted suicide, such as the potential for patients to feel coerced into accepting these procedures due to the high costs of ongoing medical care.

The debate on conscientious objection reveals the divisive nature of this issue. Banović et al. (2017) conducted a research study in Serbia (it is not a member of the EU) that found 56.8% of physicians believe active euthanasia is ethically unacceptable, while 43.2% supported alternative solutions. This study, along with the previous arguments, demonstrates why some practitioners may choose to exercise conscientious objection.

3.3 Case Studies of Euthanasia and Conscientious Objection

Belgium has strict regulatory frameworks that limit conscientious objection. The country is among the European nations that have fully embraced euthanasia and physician-assisted suicide. Belgian law states that a person must be in a severe medical condition and experiencing immense pain to qualify for end-of-life procedures (Verhofstadt et al. 2024). However, in 2020, Belgium introduced a controversial law that limits practitioners' conscientious objection (ADF International 2022). The law prevents healthcare organizations and practitioners from enforcing policies that refuse the practice within their premises (ADF International 2022). This amendment led to the European Court of Human Rights challenging the Tom Mortier vs. Belgium case, which applied the new provision (ADF International 2022). While the Belgian Euthanasia Act does not compel physicians to perform euthanasia or related procedures, it mandates that practitioners who refuse a request must transfer the patient's medical files to another professional suggested by the patient (De Hert et al. 2023). This demonstrates that Belgium maintains a legislative pillar that allows conscientious objection, but the ongoing amendments could limit or even eradicate its application.

Spain is another country with laws regulating euthanasia, assisted suicide, and conscientious objection. Recently, Spain's Court of Justice and parliament passed a bill that legalized assisted suicide and euthanasia for individuals with severe, incurable, and debilitating diseases (Library of Congress 2021). Supporters of the bill cited constitutional principles, such as the right to self-determination and the freedom to make conscious decisions. Nevertheless, Spain lacks a comprehensive legal framework for conscientious objection (HC et al. 2022). The law permits practitioners to decide whether to participate in euthanasia or assisted suicide, but they must express their objection in writing in advance (2022). The discussions reveal that many EU countries lack thorough laws and regulations to support conscientious objection, leaving healthcare providers' values and beliefs inadequately protected.

In contrast, some EU countries like Bulgaria have strict laws that punish individuals, including practitioners, who assist others in committing suicide, making

euthanasia illegal. Bulgaria, located in Southeastern Europe, relies on Article 97 of the Health Act to ban euthanasia in hospitals and healthcare settings (OHCHR 2024). Additionally, Article 127 of Bulgaria's Criminal Code imposes 1 to 6 years of imprisonment for those who assist or persuade others to commit suicide, including healthcare professionals (2024). These laws eliminate the need for conscientious objection statutes concerning euthanasia since the practice itself is illegal. Bulgaria's laws also disallow conscientious objection in general healthcare, obligating physicians and other healthcare practitioners to perform their duties without allowing personal beliefs to interfere.

Finland, another EU member state, does not have explicit legislation on euthanasia, although a large portion of the population supports the concept as an ethical way to end the suffering of terminally ill patients in severe pain (Nieminen 2018). Despite the absence of specific euthanasia laws, Finland permits passive euthanasia under strict conditions (Bello and Hurst 2022; Kontro 2023). In such cases, patients suffering from incurable and painful diseases must clearly and voluntarily express their wish not to continue with life-prolonging treatments. Since Finland lacks comprehensive legislation on euthanasia, it also does not have laws governing conscientious objection related to the matter, indicating that this aspect remains largely unexplored in the country.

4. The Case of Slovenia

4.1 Legislations and Guidelines

Slovenia has legislation and provisions that guide end-of-life care, although euthanasia and physician-assisted suicide remain contentious topics. Despite the general political consensus against these practices, current legislation promotes human dignity and a peaceful death, particularly for terminally ill patients. Specifically, the Patients' Rights Act allows individuals in severe conditions to reject treatment or life-sustaining measures, even if doing so could lead to their death (Voljč 2019). While this law does not actively promote euthanasia, it does permit terminally ill patients to die by withholding or withdrawing treatments, rather than through active means.

However, as of now, Slovenia does not formally entertain the concept of euthanasia or physician-assisted suicide. On 7th March 2024, the National Assembly decisively rejected a proposal to introduce voluntary end-of-life assistance in healthcare (UZ 2024). After intense debate, 64 members voted in favour of the proposal and 9 voted against it (2024). Consequently, the proposal was deemed unsuitable for further legislative consideration.

Nevertheless, a referendum held in 2024 provided a significant moment in the public discourse. At a 41.43% voter turnout, 54.89% of participants voted in favour of legalizing assistance in voluntary end-of-life decisions. This referendum granted parliament an indirect mandate to draft and pass relevant legislation. How-

ver, the referendum question was considered broad and somewhat misleading, which may have influenced the results. Despite these nuances, the referendum carries more weight than prior public opinion surveys, such as one conducted earlier in 2024, which found that 63.5% of 1,000 respondents supported euthanasia (The Slovenian Times 2024). However, this survey did not accurately reflect the views of the entire population, making the referendum a far more critical indicator of public sentiment.

Although there are still significant legislative and ethical barriers, this referendum reflects a growing portion of the Slovenian population that supports the right to voluntary end-of-life decisions. It now falls on the legislative body to respond to this shift in public opinion and consider the development of appropriate laws governing euthanasia and physician-assisted suicide.

4.2 Ethical and Cultural Context

The cultural and historical values influence the implementation and regulation of euthanasia in Slovenia. Slovenian communities, including churches, nursing professional bodies, and legislators, have consistently opposed euthanasia despite some people believing in the suitability of the procedure under specific circumstances. Specifically, the Slovenian National Medics Ethics Committee is against the practice as it gives physicians the power to take the lives of people (Voljč 2019). In addition, representatives of religious communities signed a joint statement in December 2023 to voice their disagreement with euthanasia (STA 2023). Similarly, the Pentecostal Church, the Evangelical church, the Islamic Community, the Jews, the Catholic Church, the Macedonian Orthodox Church, and the Serbian Orthodox Church said euthanasia is an ethically unacceptable measure (Agensir 2023). They encourage physicians to adopt palliative care for terminally ill individuals (2023). The leaders said that the legal introduction of assisted suicide would directly encourage patients to end their own lives. Thus, the cultural and historical norms and values in Slovenia prevent the legalization of active euthanasia, which would bring conscientious objection into practice (Sulmasy 2021; Globokar 2023).

4.3 Comparative Analysis

Contrary to some western European nations, the analysis of Slovenia shows that the country lacks clear legal frameworks for euthanasia and conscientious objection. While five EU countries—Belgium, the Netherlands, Luxembourg, Germany, Spain, and Portugal—have legalized euthanasia, most EU member states do not have specific laws regulating the practice (Trejo-Gabriel-Galán 2024; Mangino et al. 2020; Calati et al. 2021). Claims that certain countries «allow partial euthanasia but oppose physician-assisted suicide entirely» are inaccurate and misleading. There is no such thing as partial euthanasia, and the terms should not be confused. Euthanasia involves the active termination of life, whereas legitimate refusal or withdrawal of life-sustaining therapy, as allowed by laws such as Slovenia's Patients' Rights Act, should not be conflated with euthanasia (Morciniec 2020). This confusion can unnecessarily complicate an already heated ethical debate.

Countries like Belgium and the Netherlands, which have fully embraced euthanasia, have introduced laws that limit conscientious objection by healthcare professionals to ensure access to euthanasia for eligible patients (Monsalve 2023). Slovenia, however, differs greatly from countries like Belgium, the Netherlands, and Luxembourg. These countries have integrated euthanasia into their healthcare systems and have policies that restrict conscientious objection to uphold the patient's right to euthanasia. In contrast, Slovenia's legal framework reflects its cultural and religious values, which traditionally oppose the practice of ending another person's life, even out of compassion (Sulmasy 2021).

Countries such as Italy, Finland, and Bulgaria share Slovenia's stance against the legalization of euthanasia. Italy has not legalized euthanasia but allows patients to refuse treatment under the constitutional principle of autonomy (Marro-ne et al., 2022). Slovenia also employs the Patients' Rights Act, but this law is focused on patient autonomy and the refusal of life-sustaining treatment, not partial euthanasia as was mistakenly suggested. Dr. Voljč's interpretation emphasizes this distinction between the refusal of treatment, which is a legitimate patient right, and euthanasia, which involves the active termination of life (Globokar 2023; Morciniec 2020).

While Slovenia currently opposes euthanasia, it may eventually evolve to include legislation that supports both euthanasia and conscientious objection, balancing patient rights with the autonomy of healthcare providers. Like Slovenia, Finland lacks euthanasia-specific laws, as the political class in both countries considers it a non-issue. However, public opinion is gradually shifting, and citizens in both nations are beginning to understand and support the rationale behind assisted dying (Sulmasy 2021).

5. Conclusion

To summarize, euthanasia is a controversial and divisive topic, explaining why countries have different laws that govern the practice. Countries that legalize the procedure want to reduce the suffering of terminally ill patients. Nevertheless, assisted dying (euthanasia) raises some ethical concerns, which either align with or contravene some bioethical principles. Despite the EU members entertaining the practice and introducing regulations to implement it partially, some countries like Belgium have comprehensive laws that guide its execution and conscientious objection. Slovenia's current sociocultural and historical values make it tough for the legislature to create specific laws that promote euthanasia and allow conscientious objection. This situation denies the patients and practitioners the autonomy to decide whether to apply the procedure or not. In the future, researchers can conduct an empirical study to quantify the perceptions and opinions in Slovenia, particularly in the political sphere, that oppose the institution of laws that allow euthanasia. In addition to the theoretical aspects highlighted in this review, the empirical study will provide first-hand data that shows the genuine emotions of the stakeholders.

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Nikola Vranješ

Some Elements of the Relationship to the Holy as a Challenge for Contemporary Pastoral Activity

Nekateri elementi v odnosu do Svetega kot izziv za sodobno pastoralno dejavnost

Abstract: The pastoral activity of the Church represents a constant effort to actualize as much as possible of the determinants of the Christian concept of the Holy, which concerns the totality of the relationship to God. The Holy in the Christian milieu is understood precisely as the totality of the determinants of the Christian relationship to the divine. That is why the activity of the Church is essentially determined by the specific elements of the relationship to the Holy. These elements and determinants in today's pastoral and socio-cultural circumstances are marked by some special emphases that represent considerable challenges and sometimes serious problems for concrete pastoral activity. This work is determined by the theological-pastoral discernment of some challenging components of contemporary Christian frameworks of the relationship to the Holy. Based on this, the influence of the mentioned elements on pastoral activity is studied. The intention with which the paper was written is reflected in the effort of theological-pastoral discernment of elements that are important for the improvement of pastoral activity today. That is why part of the main goal of the research is to point out some distorted concepts and experiences of the Holy in contemporary cultural and pastoral contexts. At the same time, the paper tries to promote a correct attitude towards the Holy and following the more mature living of faith.

Keywords: Holy, pastoral activity, individualism, syncretism, culture, modernity

Povzetek: Pastoralna dejavnost Cerkve predstavlja njeno nenehno prizadevanje, da bi čim bolj udejanjila določila krščanskega pojma Svetega, ki zadeva celovitost odnosa do Boga. Sveto v krščanskem okolju razumemo prav kot celoto determinant krščanskega odnosa do Božjega. Dejavnost Cerkve zato bistveno določajo posebne prvine odnosa do Svetega. Te prvine in determinante v današnjih pastoralnih in družbeno-kulturnih okoliščinah zaznamujejo nekateri posebni poudarki, ki za konkretno pastoralno dejavnost predstavljajo precejšnje izzive in včasih tudi resne težave. To delo določa teološko-pastoralno razloče-

vanje nekaterih zahtevnih sestavin sodobnih krščanskih okvirov odnosa do Svetega. Na podlagi tega je proučen vpliv omenjenih elementov na pastoralno dejavnost. Prispevek je nastal iz prizadevanja za teološko-pastoralno razločevanje elementov, ki so pomembni za izboljšanje pastoralne dejavnosti danes. Zato je eden temeljnih ciljev raziskave opozoriti na nekatere izkrivljene koncepte in izkušnje Svetega v sodobnih kulturnih in pastoralnih kontekstih. Hkrati skuša prispevek spodbujati k pravilnemu odnosu do Svetega in zvestejšemu doživljanju vere.

Ključne besede: Sveto, pastoralna dejavnost, individualizem, sinkretizem

1. Introduction

Although the Holy is one of the basic terms for understanding man's relationship with the divine, its understanding in today's contexts is very challenging. In this paper, we limit ourselves to the study of those derivatives of the understanding of the Holy that represent a challenge for concrete pastoral practice. The concepts discussed here are not explored in detail in themselves, but the emphasis is placed on exploring their echoes on pastoral activity. Based on this, special emphasis is placed on the elements of possible improvement of pastoral activity. In this regard, we mainly investigate those elements of the topic that are more noticeable and influential in concrete action, while trying to recognize their origins and place them in the context in which they arise and from which they develop. The relevant components are primarily the problem of the individualistic understanding of the Holy in contemporary culture, then the problem of syncretism concerning the Holy, secularization of that relation with a pragmatic sign, and some obstacles that, from the same context, stand in the way of the modernization of pastoral activity today, etc.

2. Terminological Definitions

To be able to start discerning the meaning of some elements of the Holy in contemporary pastoral activity, it is first necessary to briefly deal with its semantic meaning. The term 'Holy' is very close to the term 'Sacred' and the term 'Saint', and some others are also related to it such as the term 'Numinous' (Stausberg 2017, 549). The meaning of these concepts, and especially the concept of the Holy, was dealt with in particular by phenomenology, especially starting from the first half of the twentieth century. Even then, the emphasis in the interpretation of the Holy (in the context of the understanding of religion) was essentially placed on the relationship with the divine reality (Jukić 1997, 54–55). That's how it becomes clear that the Holy predominantly denotes the dimension of relation. The second fact, which is important here, especially from a theological perspective, is the one that points out that the Holy is a designation of mediation whi-

ch, from the domain of creation, signifies a relationship with a divine reality that transcends the entire created reality, even the Holy as such (Eliade 2002, 10–11). Among some representatives of philosophical and theological thought who deal with this topic, there is no complete agreement about the exact meaning of the indicated expressions and their derivatives; moreover, there are entire debates about it. Nevertheless, viewed as a whole, the above initial interpretations of the term can be regarded as relevant (Shah 2011, 279–298).

Although they are related in meaning and often used interchangeably, there is a subtle difference between the terms 'Holy' and 'Sacred'. The meaning of these terms echoes some old expressions. Without going into the roots of meaning from other ancient languages, it should be pointed out that they are primarily etymologically related to some old words. The origins of the meaning of the expression can be found in the entire group of old words such as Old English *halig*, German *hailig*, etc. However, the echoes of the meaning are also related to ancient Roman expressions *sacer* and *sanctus* which come from the expression *sancire*. This term ultimately designates the activity of creating a favourable and correct environment for a relationship with the divine (Jukić 1997, 31). The echoes of the meaning of the mentioned terms are to some extent related to the general meaning of the term Holy since they indicate the characteristics of the relationship with the divine. Holy is thus more of a label for a relationship with the divine that also includes a personal dimension. It is a more used and somehow more general term. The term 'Sacred' indicates some details, sometimes predominantly (but not exclusively) in the sense of some objectified and objectifying elements in terms of the realm of the divine or connected with the divine. Holy represents one of the key markers of understanding of the divine, but also relations within the spectrum of religious reality. It could be described as the totality of links and relationships that include human, specifically cultural designations which mark and indicate man's connection with transcendent reality. In a certain sense, these terms point to that reality itself which always remains until the end unattainable, i.e. transcending for man (Ubbiali 2005, 1187–1188). Holy and the same can be said for Sacred, is often presented as the antithesis of the 'profane', i.e. as a form of understanding and behaviour that requires very specific forms of practice (1187–1189).

Concerning its most complete understanding and definition, it should be emphasized that the Holy is understood and experienced as a reality on which man depends, i.e. in which his salvation and fulfilment are hidden (Vorgrimler 2013, 642–643). Therefore, the experience of the dimension of the Holy includes many elements that reflect the complexity, richness, and dynamics of the human being. This may imply feelings of worship and holy fear, cultic relationship and penitential action, sacred places and objects, etc, which, once again, enter the realm of the Sacred too. Therefore, it is understandable that the Holy is often understood as a kind of event of a 'numinous' character that draws a person into the sphere of the divine. In particular, it should be mentioned that Holy as such enables contact with definitive reality, for which sacred ritual is the key symbolic form (Zuesse 2021, 295). In this way, the points of contact of the meaning of the

terms Holy and Sacred are reached again. That's why in this paper, the respective topic is primarily discussed in connection with the meaning of the term Holy, while in some segments the meaning of the term Sacred is also implied.

3. The Specificity of Christian Term Labels

The term Holy in the Christian milieu is essentially characterized by the components of the relationship with the heavenly Father, which was manifested by his Son Jesus Christ, and which the Church through the centuries recognized, deeply understood, and shaped in different ways in terms of the permanent relationship of man with God. Thus, the Holy in the Christian atmosphere took on very specific contours concerning those in other religious traditions. In this regard, it is important to emphasize the specificity of the Christian relationship towards the Holy. Here, therefore, the Christianly understood Holy is distinguished in the way of the totality of markers of that Christian relationship with divine reality under the specific aspect of Catholic-marked living and action. To understand this, it should be emphasized that the difference in terms highlighted above indicates the fact that Holy, obviously as a slightly more abstract concept, primarily denotes a personal and communal relationship with the divine, in the context of which the term is placed. The term Sacred is sometimes more related to some concrete objectifying elements strictly separated from the worldly, although this term is also an important sign of relation and action, i.e. holy acts. Holy means a gifted relationship that implies a personal testimony (Zuccaro 2002, 1463). In this sense, the meaning of the term 'Saint' is close to it. The gifted relationship indicates the New Testament truth about the source of holiness, which is God himself, and the possibility that he offers people to participate in it in Christ, through the action of the Holy Spirit (Auneau 2005, 1206).

In this sense, it is understandable that the understanding of the Holy is ultimately inseparable from the way of living, i.e. from the way of realizing the practice of faith, which necessarily includes the dynamism of the Church's pastoral activity. These dynamisms are numerous and quite complex, especially concerning the actualization of the relationship to God and the community as the primary themes of the actualization of the relationship to the Holy. Therefore, it is important to emphasize that this paper certainly does not exhaust the discernment of all modalities of pastoral action in terms of understanding and actualizing the reality of the Holy, or that of the Sacred, but only some key elements. Of these elements, those concerning folk piety as one of the most eminent and important expressions of faith and with it indicators of the understanding and living of the relationship to the Holy, are especially discerned (Mastantuono 2014, 34–42; Šimić 2019, 19–32). Some important components of regular pastoral activity in the parish community and some other forms of pastoral engagement whose dynamism is particularly interesting in terms of the respective topic are also discussed here. For it to be possible to treat this kind of theological-practical topic as comprehen-

sively as possible, it is necessary to treat it in the light of certain major challenges that are noticeable in various pastoral dynamics and to distinguish precisely these challenges under the prism of the relationship to the Holy. Challenging elements of the contemporary relationship to the Holy in the environment of Catholic practice often represent a burden on that same practice and overall pastoral activity. This is precisely the special reason for the research undertaken.

4. Holy Under the Prism of Individualism

Among the first related challenges that partially characterize the totality of the living by the faith the problem of an individualistic approach to the Holy (and then to faith as such) is certainly highlighted, which is especially emphasized in contemporary culture. This problem is certainly not the only one regarding the true living of faith, but it should be discerned theologically and pastorally at this point since all other pastoral problems highlighted here in some way either arise from it or are essentially connected with it. The individualistic tendency about the Holy in the Christian milieu is nothing new. In the Catholic world, such outgrowths of the relationship towards the Holy today are more the result of more recent pragmatic inclinations in the realization of the life of faith, while in some other Christian communities, they are more tied to beliefs based on a different relationship to God as such. In this regard, it should be pointed out that in the protestant tradition, this issue is linked to the very origins of the original Reformation criticism of the Catholic practice, which will very quickly lead to the predominance of an intellectualist and subjectivist way of understanding and acting in the religious field (Kovačević 2021, 176). However, most understandings of the Holy later came under a strong influence of enlightened and modern versions of the philosophical criticism of religion, and especially some offshoots of the process of secularization, desacralization, and anthropocentric criticism within which the criticism of the Holy as the antithesis of freedom, rights, and prosperity of the subject resonates strongly. All this is in some way connected with certain attempts to revalue the Holy but in an individualistic sense (177–178).

But what exactly is meant by an individualistic approach to the Holy in this context and what are the pastoral consequences of that? In this context, an individualistic approach to the Holy primarily refers to such a relation towards certain components of religious life that, in its practical implementation, narrows almost the entire horizon of concrete engagement to a single person and the question of her sanctification and salvation. In other words, religious practice, including ways and models of relationship to the Christianly understood Holy, strives to be actualized in the essentials under the prism of the subject's personal relationship with God, i.e. predominantly in the form of personal salvation. To some extent, this fact could obviously be connected with the effort to act in the way of adjusting

the divine sphere to the personal inclinations of the subject.¹ Such understandings are recognized in so many other challenges, especially in those discussed below.

4.1 Some echoes of the individualistic approach in practice

It is logical that among the first dimensions violated in such theological and practical constellations is communion. This dimension, within which one completes, fully designs, and ultimately realizes the fulfilment of life, is under attack from flawed and wrong attitudes and practices regarding the realization of the life of faith and the understanding and relationship towards the Holy. Although it must be admitted that the cry for a true and sincere interactional relationship within a religious community should often be recognized as a justified reaction to the predominance of the formalistic-bureaucratic mentality, it is important to note that the offshoots of such a cry are also frequently actualized from undisguised individualistic and useful motives, which at first glance may appear religiously justified (Mastantuono 2014, 38–39). Such an attitude towards Holy and religious practices as such are very easily placed under the almost exclusive dominance of the realization of the subject's simple and current needs in terms of solving emotional, health, family, professional, or other problems and needs. In this way, the relationship with the divine is almost completely placed under the prism of immediacy and concreteness, with the least possible use of abstract concepts or with the least significant mediation of any immediate authorities (39).

If therefore the reality of the Holy is understood predominantly in an individualistic way, the community as such will not play any special role in religious life. Its role will most often be seen as religiously beneficial, i.e. her pastoral elements will be taken and actualized by a subject, but without his active and conscious involvement in the dynamism of a true communion of faith. Moreover, sometimes the offshoots of individualistic tendencies in the understanding of the Holy will be presented in other, more destructive ways for the community. Namely, partly connected with some aspects of experiencing and realizing folk piety, and partly with some other aspects of acting from faith, there is an effort sometimes to distinguish the so-called 'Church of the people' which is born 'from below' and that one which is led by the hierarchy. This effort is most often connected with the inclination to reduce the relationship to the Holy to the needs and possibilities of understanding the largest part of the faithful, while, allegedly, more theologically sophisticated ways of understanding the Holy would still be left to the so-called more elite groups of believers (Mastantuono 2014, 37). Although it must be ad-

¹ In this context, the meaning of the answer to an important religious question can be mentioned as an illustrative example. This is the data from the last wave of the *European Values Studies* from 2017–2018 in Croatia, which, with regard to the question about one of the fundamental religious beliefs regarding the existence of a personal God, showed that there is still a fairly high percentage of respondents who believe in this truth (44%), but it showed also that the belief about the existence of "some kind of spirit" or "life force" is also significantly present (38 %). If we take into account the fact that there is a considerable cognitive and then practical undefinedness of "some kind of spirit" or "life force" in people in general, and the truth that a personally understood God requires a fundamentally different relationship and practice of a believing subject, the possible level of individualistic tendencies in terms of understanding and experiencing the divine in general becomes more comprehensible (Baloban, Črpić and Ježovita 2019, 92).

mitted that the need for permanent education and catechesis concerning an ever more complete and mature understanding and living of faith is felt today as never before as an imperative of religious life, it must nevertheless be asserted that the above inclinations essentially represent a danger in the sense of introducing unnecessary and damaging split in the religious community. This community will always need a certain legitimate diversity in terms of the modalities and intensity of understanding and experiencing religious life, but this should not be an incentive for structural division of the community as such.

4.2 Regarding the Relationship to Suffering

The subject of suffering is very broad. It is linked here to the theme of religious individualism for one specific reason. Namely, today is very noticeable the effort to actualize the relationship with the Holy only or mainly as an attempt to solve the problem of suffering. That's why understanding the Holy in an individualistic sense especially concerns the relation of a religious subject to the reality of suffering. Although we do not go into the different dimensions of the theological discernment of the respective phenomenon here, it should be pointed out that, in the context of the individualistic relationship to the Holy, religious practice is often encouraged under the guise of personal confrontation with suffering only, i.e. in those situations in which, due to a motley spectrum of reasons, the believing subject faces suffering in one way or another. These reasons are mainly connected to the question of sickness and death, but there could be other reasons for suffering as well. But why is the question of suffering such a strong motive for individualistic inclinations regarding the relationship of a person to the Holy?

First of all, suffering is something that practically cannot be avoided by any person. Every person, in one way or another, is forced to face her suffering regardless of its causes. Although coping in less frequent cases implies the denial of suffering, this too can be taken as a way of coping with it. The elements of religious life, and with it the understanding and experience of the Holy, more often come into play under the prism of a strong tendency to face suffering. In other words, religious elements are most often excluded from their primary context of relationship with God and turned into only one of the ways of dealing with suffering, i.e. solving the problem of suffering on a personal level. Thus, in a way, a certain type of religious pragmatism is actualized, which takes from the respective area only what someone needs at a given moment. In the pastoral sense, this usually means neglecting the theology of the cross and looking for 'Christianity according to the subject'. In other words, that way the atmosphere and mentality of religious illusionism is created. This kind of utopian reality leaves very harmful consequences for both the person and the community (Vranješ and Seletković 2021, 90).

In addition to this, one should add here another rather challenging element of trying to actualize religious practice by people who have not been actualizing it for a long time or who have never seriously actualized it, and that's only because of facing suffering. In this way, a religious practice almost directly becomes just one of the elements of facing suffering, but most often almost completely outside the

context of deepening a true relationship with God. This very often hidden religious pragmatism, albeit in the context of the painful issue of suffering, very easily leads to great religious disillusionment and often to the abandonment of religious practice as an outcome. Fortunately, for many people, an encounter with the divine enables progress on the path of faith and life maturity. But, for many other people tendencies like these lead to a kind of spiritualism which is supported by the belief that all life's problems can be solved by spiritual means. This is especially dangerous in the face of illness since many people have this mentality to abandon medical treatment (Vranješ and Seletković 2021, 91). The harmfulness of such approaches in the practice of the sacraments should be emphasized here. Namely, in many cases, it is noticeable that the sacraments are sought only for the challenge of dealing with suffering and this can harm the true religious encounter with God in the respective celebrations. Wrong approaches to sacramental practice as well as unrealistic expectations lead to disappointment for many.

5. Holy in the Shadow of Syncretism

The echoes of individualistic inclinations regarding the understanding and realization of the relationship with the Holy are closely related to another challenge that is encountered more and more often in practice, which is the problem of religious syncretism. This phenomenon in itself is multi-layered and is presented in different ways. In principle, it means an attempt to uncritically connect concrete elements and characteristics of different religious (and sometimes philosophical) traditions, again most often from individualistic and utilitarian motives. These tendencies are related precisely to the area of the understanding of the Holy and the practice of relating to it (Vorgimlér 2004, 680).

For a deeper understanding of contemporary religious syncretism, it is necessary to highlight the fact that it is rooted not only in the complex efforts of individual religious subjects but also in some philosophical-sociological signs of recent currents of thought regarding the understanding of religion and the Holy as such (Devčić 2023, 110–111). Namely, from a philosophical and sociological point of view, especially from the eighteenth to the twentieth century, the Holy began to be strongly observed in typically immanent frameworks as an essential component of human culture, without special supernatural markers. This is one of the reasons for the actualization of syncretistic tendencies in certain religions, and then also in Christianity, which, both theoretically and especially at the level of practice, becomes a suitable arena for syncretistic behaviour (Kovačević 2021, 178). They are most often characterized by an effort to connect elements of Christian religious practices with those of other religions or worldviews, which leads to certain life syntheses, most often again on an essentially individual level. For the church community, this can represent a special pastoral challenge when people try to achieve the so-called double affiliation, i.e. belonging to both the Christian community and other communities or even sects (Devčić 2023, 110).

The problem of syncretistic influences in pastoral reality is very complicated. These influences are mostly recognizable on a personal level of life. However, sometimes they are also related to the activities of certain communities. Such influences are most often associated with different syncretistic forms of experiencing and expressing spirituality. Their offshoots usually branch out through different emotional states and inclinations through which many people try to experience the encounter with the divine more strongly. This is exactly how many people fall into the trap of reducing their religious life almost exclusively to emotional states (Vranješ and Seletković 2021, 89–90). Such efforts leave many painful traces on the lives of individual people. Although challenges of this type of concern are predominantly in the typically spiritual realm, their pastoral consequences are significant. Since the pastoral area is inextricably linked with the typically spiritual one, their mutual influences are always noticeable. That is why it is possible and necessary to point out the influences of syncretistic tendencies in pastoral activity as such.

6. Holy under the Prism of Superstition

Although religious syncretism and superstition are essentially related, here the latter problem is considered somewhat separately. Some of its syncretistic origins are self-evident, but superstition as such is a very specific and complex problem. It is, on the one hand, connected with religious syncretism, and on the other, it is its offshoot. However, it should be emphasized that superstition is not primarily a positive theological concept, but rather an indication of the understanding of wrong religious beliefs and practices. In this sense, it is essentially connected to the area of understanding the Holy in a broader sense (Vorgrimler 2004, 715). This phenomenon in itself is related to different periods of history, as well as to different beliefs and practices. It should be mentioned the connection of this phenomenon with a series of other phenomena that determine it, starting from esotericism, astrology, and occultism up to some derivatives of illuminist understandings.

Nevertheless, the presence of the phenomenon in Christian circles is not insignificant. Although in the medieval period the conflict between Christianity and the offshoots of phenomena characterized as superstition was significantly emphasized, even today it is possible to recognize expressions of similar phenomena differently. Their recognition in pastoral practice is usually somewhat blurred. But they affect the lives of so many people. Among the expressions of this phenomenon, the authors thus emphasize some dangers associated with a wrong interpretation of the Holy in the Christian milieu, such as the understanding and use of blessed things as talismans, misunderstandings related to the relics of saints and their intercessions, etc. (715). Among others, there is certainly the effort to understand and actualize the relation to the Sacred and Holy from the motive of a kind of superstitious exploitation.

The superstitious understanding of the Holy is to some extent always imbued with an overtone of magic. This means that superstitious motives for approaching

the Holy most often border on the understanding of magical and instrumentalist behaviour in the sense of human attempts to control the area of the Holy and use various elements from that area for current religious or other needs (Mastantuono 2014, 39). Although we do not want to enter into a broader interpretation of the phenomenology of superstition as such, for this work it is important to emphasize that even in recent times the Church has expressed itself about the influence of similar tendencies on some of the most practical areas of religious life, such as popular piety. The highest Church authority has long since noticed problems of this kind in religious practice and warned about them. This was done, for example, by Pope Paul VI regarding distortions of religiosity in the form of superstition in the context of speaking about the importance of folk piety (Paul VI 1975, n. 48). Theological writers and authors warn of similar phenomena today (Mastantuono 2014, 3–41; Šimić 2019, 196).

Today's pastoral context in some cases confirms some other elements and characteristics of a pragmatic magical and superstitious relationship to the realm of the Holy. Although their characteristics are always theoretical, their practical meaning is more than noticeable. First of all, it should be emphasized that superstitious behaviour as such is always to some extent an expression of certain religious anthropocentrism, often motivated by emotional exaggerations and sometimes by psychological deviations too (Mastantuono 2014, 41–42). However, especially related to magical inclinations, one more important element should be emphasized. It is about the way of understanding and relating to created reality and its positioning about the Holy. Thus, in some cases, it is possible to recognize the behaviour motivated precisely by an inappropriate attitude towards created reality, and especially towards natural elements that become the scene of religious manipulation (44). In this way, it becomes understandable that some magical inclinations represent motives for many people to experience and actualize some elements of Christian faith and practice. This in some cases becomes a serious pastoral and spiritual, and sometimes a psychological problem as well.

7. Secular Exploitation of the Holy

Secular understandings of the Holy, as well as its exploitation in a secular sense, in the beginnings and during the process of secularization, became a sign of different philosophical, and especially sociological patterns of relationship to this reality (Kovačević 2021, 179–182). That's why it can be argued that contemporary secular exploitation of the Holy is nothing new. Philosophical and sociological influences of this type on the concept of the Holy are numerous and complex. It should be emphasized that together they contributed to the creation of a social climate of the modern and postmodern secular basis of understanding and exploitation of the Holy. The influence of Durkheim's sociological thought and understanding can only be mentioned here. According to him, the Holy is reduced to a completely logical factor of social cohesion, which is related to man and society as such (Jukić

1997, 37–38). Based on this and a whole series of other sociological influences, the Holy found itself under the attack of various forms of secular exploitation, of which we are warning here about those that more closely characterized the relationship with pastoral practice.

The challenge of secular exploitation of the Holy today is most often related to the relationship with the political community and its influence. That is why the search for the correct way of the relationship between representatives of the church community and state structures, but also the political community in a broader sense, should be seen as an important pastoral issue. Certain representatives of political and social life try, sometimes openly, to exploit many elements of the Christianly understood Holy for political purposes. This problem is multifaceted and has different ramifications. One of the key ones is certainly the effort to restore, or else create a new form of secular power of the organized religion (Mardešić 2007, 99). It should certainly be added here that different political circles often try to drag believers and the Church itself, or at least some of its representatives, into their accusations of competition and power acquisition, marked mainly by populist tendencies, which is particularly noticeable in some European societies today (Lob-Hüdepohl 2015–2017, 53–54). This type of influence leads not only to the disruption of the spiritual and pastoral purposefulness of the Church's activities but can also leave numerous negative consequences on a broader social level. One of the most difficult consequences of negative secular approaches to the Holy is certainly the modern attempt to drag it into the clash of cultures (Gmainer-Pranzl 2015–2017, 66). Today, it is primarily manifested in terms of the attitude toward the migrant issue in Europe and toward some other issues.

Political and most often populist exploitation of the Holy area of the public space of society is very often connected to certain inclinations within religious communities. It is mostly (although by no means exclusively) about right-wing populist tendencies that manifest themselves differently in the public space. These inclinations are most often hidden under the effort to protect true values, of which only some are regularly proclaimed, while some others, also true values, are regularly written out. Emotional rhetoric and strong socio-historical connection with elements of national culture most often serve as powerful means of promoting such understood elements of the Holy. Mentionable efforts can be observed in different segments of the activity of religious communities, starting from public discourse to elements of concrete engagement in different areas of activity (Gmainer-Pranzl 2015–2017, 66).

8. In Line with the Need for Constant Modernization of Pastoral Activity

As already noted, misinterpretations of the Holy have quite concrete consequences for the Church's pastoral practice. In principle, the understanding of certain monolithic forms of practical action, and some rather rigid efforts to 'ossify' certain

changing forms of engagement, which, supposedly, should prevent 'unnecessary' and even 'harmful innovations' in pastoral activity, could initially be connected with a certain misinterpretation of the theological foundations of the practice of faith. Some of these interpretations are related to the belief that faith should be lived exclusively by a constant mental-spiritual return to the past, which in itself excludes a true commitment to changing reality for the better in the current moment, and above all, a true commitment to recognizing the value of new realities. This is about nostalgia for the return to the so-called 'perfect experience of the beginnings of time' or nostalgia for the original Holy, which takes on very special characteristics in Christianity (Mardešić 2007, 99–100).

Such, often unconscious and non-thematized settings are in many cases an obstacle to the modernization of the changing elements of pastoral activity as one of its key assumptions. In this sense, we should especially warn about certain traditionalist tendencies today, which should be distinguished from tradition as such. Such tendencies are most often found in attempts just to repeat the old models of pastoral activity, which in new circumstances have almost no effect (Vranješ 2011, 38–40). When you add to this the problem of language and the deficient formation (especially permanent) of so many pastoral workers, the extent of the problem becomes more than noticeable. These tendencies are most often an expression of clericalism and pastoral conformism, but cognitive and spiritual roots can always to some extent be linked to distorted understandings of the Holy.

9. Conclusion

This article is dedicated to the theological-pastoral discernment of the relationship between certain elements of the understanding of the Holy and the concrete pastoral activity of the Church. The author's intention is reflected in the attempt to recognize and research those elements of the understanding of the Holy that represent a challenge for contemporary pastoral practice. The study of these elements is based on certain terminological clarifications, primarily of the difference in the meaning of expressions Holy and Sacred. The indicated elements that are specifically studied here are the problem of the individualistic approach to the Holy, then the problem of religious syncretism, the magical approach to the Holy, and the mundane exploitation of the Holy. These challenges are connected with several others, of which the issue of violating the communal dimension of religious life, the wrong understanding of the subject of suffering, and the issue of permanent modernization of pastoral activity about some understandings of the Holy are highlighted in this paper.

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✱ Rojstvo sakralnosti ✱ hrepenenje po Bogu ✱
občutje svetega ✱ vrojenost ideje o Bogu ✱
✱ razlogi za vero in nevero ✱

Psihoanaliza in sakralno izkustvo

Christian Gostečnik OFM



Christian Gostečnik

Psihoanaliza in sakralno izkustvo

Psihoanalitična relacijska paradigma predpostavlja, da imata tako religiozni kot nereligiozni človek svoje psihične razloge za vero oziroma nevero. Zato je pomembno ugotoviti v kakšnega Boga verujoči veruje oziroma v kakšnega Boga neverujoči ne veruje. Tudi religiozna oseba namreč ne veruje v Boga v katerega nereligiozna oseba ne veruje ali ne more verjeti.

Ljubljana: TEOF, ZBF in FDI, 2018. 455 str. ISBN 9789616844611, 20€.

Knjigo lahko naročite na naslovu: **TEOF-ZALOŽBA, Poljanska 4, 1000 Ljubljana;**

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Tanja Pate

Uporabnost empirične fenomenologije na področju raziskovanja družine in medosebnih odnosov: teoretični in metodološki vidiki

The Utility of Empirical Phenomenology in the Field of Family and Interpersonal Relations Research: Theoretical and Methodological Aspects

Povzetek: Empirična fenomenologija je na področju kvalitativnega raziskovanja pomembna metoda. Njen cilj je natančno opisovanje, kako posameznik doživlja pojave. Prispevek obravnava fenomenologijo v psihološkem raziskovanju ter njen pomen v zakonski in družinski terapiji in raziskovanju medosebnih odnosov in doživljanj. Osnovna teza prispevka je, da predstavljena metoda omogoča globoko razumevanje subjektivnih izkušenj posameznikov v zakonski in družinski terapiji ter osvetluje kompleksnost medosebnih odnosov in posameznikovih doživljanj. To pa prispeva k boljšemu razumevanju človekove izkušnje na duhovni, psihični in socialni ravni življenja ter obenem k razvoju učinkovitejših terapevtskih intervencij. Poudarjena je uporaba fenomenološke metode v psihoterapiji, kot sta opisna in interpretativna fenomenološka analiza, ter implikacije za klinično prakso.

Ključne besede: kvalitativno raziskovanje, opisna fenomenologija, interpretativna fenomenologija, subjektivna izkušnja, medosebni odnosi

Abstract: Empirical phenomenology is an important method in the field of qualitative research, which aims to accurately describe an individual's experience of phenomena. The paper discusses phenomenology in psychological research and its relevance in marriage and family therapy and research on interpersonal relationships and human experiences. The basic thesis of the paper is that the method presented provides a deep understanding of the subjective experiences of individuals in marriage and family therapy and sheds light on the complexity of interpersonal relationships and individual experiences. This contributes to a better understanding of human experience in the spiritual, psychological and social dimensions of life and to the development of more effective therapeutic interventions. Applications of the phenomenological method in

psychotherapy, such as descriptive and interpretive phenomenological analysis, are highlighted, as well as implications for clinical practice.

Keywords: qualitative research, descriptive phenomenology, interpretive phenomenology, subjective experience, interpersonal relationships

1. Teoretično ozadje in terminologija

Fenomenologijo je za eidetske znanosti razvil nemški filozof Husserl (1859–1938). Gre za metodo, ki proučuje splošna bistva ali trajne značilnosti stvari. Husserl se je ukvarjal s problemom, kako se predmeti, dejanja in dogodki odražajo v zavesti akterja. Fenomenološko raziskovanje je predstavil kot vprašanje, ki se začne iz perspektive brez hipotez ali predpostavk in katerega odgovor je bolj opisne kot razlagalne narave. Osrednji predmet fenomenologije je torej ‚izkušnja‘, ki jo lahko razumemo kot zavest o fizičnih stvareh, občutkih, razpoloženjih, dejavnostih in vrednotah. Husserlova deskriptivna fenomenologija se ukvarja z vprašanji epistemologije (Christensen, Welch in Barr 2017, 113–118). Raziskovalcu omogoča, da odmisli predhodno znanje ali predsodke o pojavu, da lahko tako ugotovi bistvo pojava – pa tudi to, kako posamezniki predmetom svoje zavesti pomen pripisujejo subjektivno.

S fenomenologijo je povezanih več ključnih konceptov. Eden od njih je ‚naravna naravnost‘, ki označuje vsakdanji način zavesti, za katerega je značilno prepričanje o obstoječem sistemu smisla v svetu. V tej vsakdanji obliki zavesti je dvom o naravi resničnosti odpravljen (Daly 2007, 95). ‚Namenskost‘ se v fenomenologiji uporablja za opis načinov, kako usmerjamo pozornost na predmete v našem izkustvu, in za opis lastne pristranskosti (Merriam 2002, 93). Subjekt in objekt sta v fenomenologiji neločljivo povezana in ju zato ločeno ni mogoče ustrezno opisati. Namenskost ne zadeva namena ali premišljenosti v delovanju, pač pa odkriva načine, kako posamezniki objektivni svet, s katerim so v interakciji in v katerem sodelujejo, osmišljajo subjektivno (Daly 2007, 95; Moustakas 1994, 28).

‚Intersubjektivnost‘ izhaja iz ideje, da zavest o vsakdanjem življenjskem svetu nikoli ni povsem zasebna, temveč je del skupne – deljene – družbene realnosti. Ko delujemo v tem svetu, predpostavljamo, da z drugimi delimo zavest o isti osnovni resničnosti. Čeprav je dojemanje resničnosti subjektivno, obstajajo skupni elementi in skupni pomeni, ki zagotavljajo platformo za družbeno interakcijo (Eberle 2014, 190). Poleg tega posamezniki v procesu interakcije z drugimi prispevajo k intersubjektivnosti svojih vsakdanjih svetov (Dahlberg 2006, 11–19). V intersubjektivnem okviru se v svet aktivno vključujemo in (pre)oblikujemo situacije, ki jih doživljamo. Zato obstoječi življenjski svet naša dejanja (so)oblikuje, hkrati pa ta svet s svojimi dejanji tudi spreminjamo (Daly 2007, 96). Našo sposobnost delovanja v tem svetu zdravega razuma oblikujejo sedimentirane plasti znanja, ki ga imamo o svetu. Naše razumevanje sveta v vsakem trenutku obsega naše akumulirane osebne izkušnje, ki nastajajo z našim sodelovanjem v družbenem svetu. Naša ‚za-

loga znanja' je naša subjektivna referenčna točka za razumevanje vsakdanjega življenjskega sveta (Daly 2007, 96; Eberle 2014, 187). Ena od funkcij naše trenutne zaloge znanja je, da življenjskemu svetu daje občutek predvidljivosti. Na podlagi naših preteklih izkušenj pričakujemo, da se bodo prihodnji dogodki ujemali z našo shemo poznane resničnosti. Poznavanje preteklosti nam omogoča predvidevati prihodnost: kar je bilo tipično v preteklosti, lahko pričakujemo, da bo tipično tudi v prihodnosti. Poznavanje preteklih dogodkov služi tudi kot sredstvo za spopadanje z novimi izkušnjami (Daly 2007, 96; Eberle 2014, 188). Kadar se nove izkušnje z našimi 'tipizacijami' ujemajo, to zalogo znanja preprosto potrjuje brez prekinitev. Kadar pa se kako dejanje s prejšnjimi tipizacijami in preteklimi izkušnjami ne sklada, je sprejeta resničnost postavljena pod vprašaj. Travmatični dogodki in nesreče pogosto zahtevajo novo razlago vsakdanjega življenjskega sveta, saj sprožijo radikalno preureditev vsakdanje resničnosti (Daly 2007, 96).

2. Empirična fenomenologija

Čeprav je bila fenomenologija zasnovana kot filozofski miselni sistem, so se njena metodološka priporočila izkazala kot zelo uporabna za družboslovne raziskave, zlasti na področju psihologije in psihoterapije. Po Husserlu je fenomenologija povezana z zavestjo, z vsemi vrstami izkustva, z dejanji in njihovimi povezavami – empirična fenomenologija pa je vezana na konkretno doživeta dejstva (Christensen, Welch in Barr 2017, 113–118). Znanost o izkustvu ima namreč za svoj predmet tok duševnih procesov zavesti v konkretni polnosti in celovitosti, s katero v svojem konkretnem kontekstu nastopajo. Za prenos filozofskih idej in načel fenomenologije na empirično področje je zelo zaslužen Alfred Schutz (1970, 51–84). Pod vplivom Weberovega metodološkega načela '*verstehen*' je Schutz iskal takšno pot za izvajanje znanstvenih raziskav, da bi te omogočile 'sočutno razumevanje' posameznikovega zavestnega izkustva vsakdanjega življenja (Hammersley 2020, 286–289). Ker je s fenomenološko metodo mogoče analizirati vsako človeško izkušnjo, je ta pristop za psihološke raziskovalce postal zelo privlačen. Pionirji psihološkega raziskovanja (Van Kaam 1959; Giorgi 1970, 1994; Giorgi et al. 1975) so z empirično fenomenološko metodo proučevali teme kot npr. 'občutek razumevanja', 'učenje', 'biti žrtev' in druge pojave človeškega doživljanja. Temeljna razlika med fenomenologijo, ki se uporablja v empiričnem raziskovanju, in tradicionalno filozofsko fenomenologijo je upoštevanje izkušenj fenomena drugih ljudi – fenomenološka raziskava torej ni namenjena le osamljenemu prizadevanju raziskovalca (Giorgi 2000, 11–15).

Empirična fenomenološka metoda se bolj kot s prepoznavanjem bistva ukvarja z raznolikostjo in spremenljivostjo človeškega izkustva, saj trdi, da pri kontemplaciji pojava ni mogoče prezreti vseh predpostavk in predsodkov, ki jih ob tem doživlja raziskovalec. Empirična fenomenologija išče razumevanje bistva ali strukture fenomena in poskuša opisati pomen živete izkušnje tistega posameznika ali posameznikov, ki so s proučevanjem pojavom intimno soočeni ali na ta način vanj vključeni (Miller in Salkind 2002, 152–154; Merriam 2002, 93). Prvo metodološko na-

čelo empirične fenomenologije je določitev pojava ali fenomena, kar pomeni poiskati odgovor na vprašanje »Kaj je pojav, ki ga nameravamo obravnavati?«. To vključuje iskanje bistvene, formalne opredelitve, ki naj izraža invariantne lastnosti pojava. Drugo metodološko načelo je izvedba podrobne analize doživete izkušnje za razkrivanje konkretnih in posebnih značilnosti bistva izkušnje; pri tem raziskovalec uporablja zaporedne stopnje globljega razumevanja, ki vodijo do celovitega opisa proučevane izkušnje. Tretje metodološko načelo je samoreflektivno nadzorovanje kognitivnih in psihičnih procesov. Poskus postavitve fenomena v oklepaj (ang. *'bracketing'*) raziskovalcu omogoča, da svoje običajne načine spoznavanja kritično preveri in obenem razvije samorefleksivnost. Pri dostopanju do udeležencevega doživljanja je ključna že omenjena namenskost, ki pomeni nameren proces, s katerim raziskovalec odstranjuje lastno pristranskost in skuša fenomen razumeti z vidika posameznikovega lastnega pomena (Merriam 2002, 93–95).

Moustakas (1990, 13–30) je določil šest specifičnih hevrističnih raziskovalnih faz, ki temeljijo na določenih Husserlovih konceptih:

Začetna faza: ukvarjanje s temeljnim raziskovalnim vprašanjem, povezanim z raziskovalčevim procesom samoizpraševanja. V tej fazi se pridobijo konkretni podatki o posameznikih in hkrati določi način zbiranja podatkov o pojavu oziroma življenjskih izkušnjah udeležencev.

- Potopitev: raziskovalec se v celoti posveti intenzivnosti in polnosti proučevane izkušnje, tema postane središče posameznikovega obstoja. Okolje se na raziskovalca odzove tako, da ga vključi, pri čemer ljudje, kraji, srečanja, branje, narava ipd. ponujajo možnosti za razumevanje pojava (28). Percepcija pojava se spremeni iz zunanjega opazovanja v opazovanje iz notranjosti pojava.
- Inkubacija: raziskovalec se od intenzivnega proučevanja začasno odmakne in podatke pusti dozoreti na nezavedni ravni, kar omogoča nove perspektive. Obdobja poglobitve se izmenjujejo z obdobji inkubacije, to pa vodi do poglubljenih in preoblikovanih razumevanj pomenov.
- Iluminacija: to je naraven in spontan proces, ki vključuje nova razumevanja, razkritja in razkrivanje skritih pomenov. Zaznamovana je z intuicijo, celostnim razumevanjem in tihim znanjem. Raziskovalec tu opredeljuje edinstveno bistvo vsake doživete izkušnje, ki oblikuje kategorije podobnih podatkov in določi prvo raven razširjenih bistvenih lastnosti izkušnji.
- Ekspliciranje: pojasnjevanje vpogledov in razjasnjevanje pridobljenega subjektivnega znanja. Reorganizacija, dosežena v prejšnjih fazah, se zdaj prenese v običajno zavest, kar omogoča integracijo in interpretacijo izkušnje. Raziskovalec tu oblikuje hierarhijo kategorij, identificira podobnosti med razširjenimi bistvenimi lastnostmi in določi bistvo izkušnje za vsako kategorijo.
- Ustvarjalna sinteza: raziskovalec zbrane podatke predstavi v 'ustvarjalni sintezi', ki poudarja naravo in pomen zbranih izkušenj. Ustvarjalna sinteza je zgodba, ki prikazuje lastnosti, pomene in bistvo univerzalno edinstvenih izkušenj. Raziskovalec identificira in opiše popolnoma edinstvene podatke, izdelava deskriptivno teorijo, obenem pa zbrane podatke in oznake nenehno preverja.

Izraza kot sta ‚oznaka‘ in ‚kategorija‘ sta v procesu analize podatkov skupna tudi drugim empiričnim raziskovalnim pristopom, kot so npr. utemeljena teorija (Glaser in Strauss 1967; Charmaz 2014), analiza vsebine (Neuendorf 2017) in tematska analiza (Clarke in Braun 2021). Fenomenološki pristop zahteva metodološko, skrbno in celovito obravnavo ter opisovanje načina, kako ljudje določen fenomen izkušajo – kako ga zaznavajo, opisujejo, čutijo, presojujejo, pomnijo, osmišljajo oziroma vrednotijo in se o njem pogovarjajo z drugimi (Patton 2002, 261–279). Da bi raziskovalec lahko raziskal, kako je določen vidik žive realnosti konstruiran, mora vedno začeti z določenim odmikom od te resničnosti. To pomeni, da mora o njej opustiti vse sodbe da bi jo lahko videl tako, kot jo vidi udeleženec. Razumevanje udeleženceve resničnosti vključuje tudi sklicevanje na fenomenološko epoho, kar pomeni prekinitev samoumevnega toka izkustva in poziv k refleksiji doživljanja resničnosti, kot je to pri udeležencu. Ta premik k opisu raziskovalčeve izkušnje glede na izkušnjo udeleženca izkušnje obravnavano izkušnjo seveda spremeni, vendarle pa postane pri izvajanju raziskave nujen vidik (Daly 2007, 98).

V fenomenološkem empiričnem raziskovanju obstajajo različni pristopi, kot so empirična fenomenološka psihološka metoda (Karlsson 1993), hevristično raziskovanje (Moustakas (1990) in hermenevitični fenomenološki pristop (Van Manen 1990, 37). V nadaljevanju bomo predstavili dva pristopa, ki sta na področju psihologije in psihoterapije še posebej uporabna: opisno fenomenološko metodo in interpretativno fenomenološko analizo.

2.1 Opisna fenomenološka metoda

Opisna fenomenološka metoda (Giorgi 1994; 2000; Giorgi in Giorgi 2003) temelji na Husserlovem pristopu (1931) in je pristno fenomenološka znanstvena metoda. Deskriptivni fenomenologi priznavajo, da ima interpretacija pri razlagi načinov, kako ljudje svet zaznavajo in doživljajo, pomembno vlogo. Hkrati so prepričani, da je interpretacijo mogoče zmanjšati in se osredotočiti na primarni opis, pri čemer je interpretacija posebna vrsta opisa (Giorgi, Giorgi in Morley 2017, 176–181). Deskriptivna fenomenologija od raziskovalca zahteva, da zavzame fenomenološko držo, pri kateri je zadržan do vsega preteklega znanja (to obsega tako laično kot strokovno znanje in teorije) o proučevanem pojavu. Raziskovalec poskuša biti pri pojavu, kot se kaže v določenem primeru (npr. pripoved udeleženca raziskave o sebi), resnično prisoten. V ospredju raziskave je pojav, kot ga doživlja udeleženec raziskave – in ne pojav kot materialna resničnost (Willig 2022, 96). Giorgi in Giorgi (2003, 243–273) navajata korake za opisno fenomenološko raziskovanje, kjer se opisi udeležencev pogosto pridobivajo s poglobljenim polstrukturiranim intervjujem (Giorgi, Giorgi in Morley 2017, 176–185):

- Prvi korak: raziskovalec pridobi konkreten opis proučevanega fenomena.
- Drugi korak: raziskovalec mora pri obravnavi fenomena zavzeti fenomenološko držo.
- Tretji korak: raziskovalec celoten opis opazovanja ali izkušnje večkrat prebere, da dobi splošen občutek celote.

- Četrti korak: raziskovalec ponovno bere celoten opis, da bi razložil enote pomena, ki zajemajo različne vidike ali dimenzije celote.
- Peti korak: raziskovalec določene pomenske enote preoblikuje v psihološko občutljive izraze in se ob tem osredotoča na fenomen raziskovanja – pomen se spreminja, ko interakcija med pripovedovalcem in poslušalcem napreduje in se spreminja kontekst: enote pomena odražajo te spremembe in napredek.
- Šesti korak: raziskovalec na preoblikovanih pomenskih enotah izvaja domišljajske variacije, da bi ugotovil, kaj je v njih resnično bistveno – in nato skrbno opiše najbolj invariantne medsebojno povezane pomene, ki pripadajo izkušnji. To avtorja imenujeta splošna struktura izkušnje.

Obstaja več različic opisne fenomenologije, ki jim je skupna osredotočenost na opis, čeprav se razlikujejo po tem, v kolikšni meri postavljajo v ospredje določene razsežnosti izkustva (npr. psihološko ali eksistencialno). Med najpogostejše navajanimi viri so Colaizzi (1978, 48–71), Moustakas (1994) in Ashworth (2003, 145–153).

2.2 Interpretativna fenomenološka analiza

Cilj interpretativne fenomenologije je – tako kot pri deskriptivni metodi – boljše razumevanje narave in jakosti pojavov, ki se pojavljajo. Vendar ta različica fenomenologije ne ločuje opisa in interpretacije, temveč se opira na spoznanja hermenevtične tradicije – in trdi, da je vsak opis že oblika interpretacije (Willig 2022, 99). Van Manen (1990, 180) pravi, da so (fenomenološka) 'dejstva' živega izkustva vedno že smiselno (hermenevtično) doživeta. Poleg tega je treba tudi 'dejstva' doživeti izkušnje zajeti v jezik (torej v humanistično znanstveno besedilo), kar je neizogibno interpretativen proces. Podobno tudi razumevanje ne more potekati, ne da bi si predhodno o pomenu tistega, kar poskušamo razumeti, ustvarili nekaj predpostavk. V proces oblikovanja pomena je vgrajena krožnost, ki se imenuje 'hermenevtični krog', kar pomeni, da lahko dele razumemo le z razumevanjem celote, celoto pa le z razumevanjem delov (Schmidt 2006, 4). Razumevanje zahteva krožno gibanje od predpostavke do razlage – in nazaj. Naše predpostavke se preverjajo v luči spreminjajočega se pomena tistega, kar poskušamo razumeti. Zato interpretativni fenomenološki raziskovalec predpostavk in domnev o svetu ne poskuša odpraviti, temveč jih, da bi pospešil razumevanje, uporablja in z njimi sodeluje (Willig 2022, 98). Tudi pri interpretativnem pristopu je razvitih več različic (Packer in Addison 1989; Van Manen 1990; Smith 1996).

Interpretativna fenomenološka analiza (v nadaljevanju IFA) je kvalitativna raziskovalna metoda, ki omogoča bogat vpogled v to, kako ljudje osmišljajo svoja življenja, in je še posebej uporabna za raziskovanje kompleksnih psiholoških pojavov. Ta metoda dopušča nezmožnost neposrednega dostopa do življenjskih svetov udeležencev raziskave – zaveda se namreč, da raziskovalcu te izkušnje niso neposredno dostopne. Kljub temu, da je njen cilj raziskati izkušnje udeleženca raziskave z njegove perspektive, pa obenem priznava, da mora takšno raziskovanje nujno vključevati raziskovalčev lastni pogled na svet ter naravo interakcije med raziskovalcem in udeležencem. Posledično je raziskovalčeva fenomenološka ana-

liza vedno (že) interpretacija udeleženčeve izkušnje (Willig 2022, 99).

Jonathan Smith (1996, 261–269) je metodo IFA prvič opredelil kot posebno metodo, s katero se je mogoče poglobiti v subjektivne izkušnje posameznikov in hkrati ohraniti dialog z bolj splošnim razumevanjem raziskovanja v psihologiji. Ukvarjanje s subjektivnimi izkušnjami in osebnimi poročili je povezal s pristopom fenomenološke psihologije in hermenevtike. Z IFA se posamezne primere raziskuje po naslednjih korakih:

- Prva faza: začne se z branjem in ponovnim branjem besedila, kjer raziskovalec ustvarja obsežne zapiske. Ti zapiski vključujejo začetne misli, asociacije, povzetke, vprašanja in komentarje o jeziku. Namen je dokumentirati prve vtise in vprašanja, ki se pojavijo ob branju besedila.
- Druga faza: raziskovalec identificira in poimenuje teme, značilne za dele besedila. Te teme so konceptualne in izražajo bistvo vsebine besedila – pogosto z uporabo psihološke terminologije.
- Tretja faza: sledi strukturiranje analize, kjer raziskovalec teme povezuje v skupke na podlagi njihovih medsebojnih razmerij. Skupke poimenuje tako, da odražajo njihov pomen in so glede na izvirne podatke smiselni.
- Četrta faza: izdelava pregledne tabele, vključujoče strukturirane teme in citate, ki ponazarjajo izkušnje udeležencev. Raziskovalčev interes pa je tisti, ki na koncu odloči, katere teme bo obdržal in katere ne.

Analiza posameznih primerov lahko vodi do integracije tem in povezovanja primerov, kar omogoča posplošeno razumevanje pojava. Udeleženci so glede na izkušnje pogosto homogena skupina, kar omogoča identifikacijo skupnih tem – raziskovalec pa analizo rezultatov zaključi z bolj eksplicitno interpretacijo ugotovitev. Eatough in Smith (2017, 193–200) zagovarjata dve različni ravni interpretacije. Prva, bolj opisna, empatična raven, želi raziskovalcu omogočiti vstop v udeležencev svet, druga pa udeleženčevo pripoved (da bi pridobila nadaljnji vpogled v njeno naravo, pomen in izvor) kritično preiskuje.

3. Uporaba empirične fenomenološke metode na področju raziskovanja zakonske in družinske terapije ter medosebnih odnosov

Fenomenologija se osredotoča na razumevanje posameznikovega življenjskega sveta na globlji ravni, nato pa na opis tega sveta z zornega kota udeleženca. Empatičen vstop v življenjski svet posameznika je bistven za resnično razumevanje pomena življenjskega sveta, kot ga doživlja posameznik. V številnih pogledih je vloga fenomenologa primerljiva z vlogo zakonskega in družinskega terapevta, ki za zagotavljanje terapevtske pomoči v klientov svet vstopa empatično in neobsojajoče. Prav zato je fenomenologija na področju zakonske in družinske terapije še posebej uporabna (Williams, Patterson in Edwards 2018, 67.) Veščine, ki jih oseba pridobi v procesu terapevtskega ali svetovalnega usposabljanja, pa so uporabne

in aplikativne v procesu fenomenološkega raziskovanja. Tako terapevti kot kvalitativni raziskovalci se morajo zavedati udeleženčevih namigov in si prizadevati, da posameznika opolnomočijo za daljše informacij (Merchant 1997, 1–19).

Pomemben koncept pri razumevanju družinskih odnosov je, da so odnosi v družini posebna dimenzija, ki vključuje dotik, intimnost, (so)odvisnost, vpliv prednikov, intenzivnost, sočutje, duhovnost, (verske) rituale ter edinstveno medsebojno spoznavanje in čutenje. Zaradi skupnega življenja v neposredni bližini si družine delijo edinstvene odnose, ki izhajajo iz skupnih, neposrednih interakcij v istem času in prostoru. Ta občutek in intimnost sta podlaga za spolno intimnost in tudi za nasilje v družini. Visoka stopnja intimnosti in domačnosti ter ustrezna rutina vedenja v družini omogočata visoko stopnjo tipizacije v družini. Te tipizacije lahko postanejo podlaga za proučevanje predvidljivih vzorcev vedenja v družinah (Daly 2007, 97–99). Zlasti interpretativna fenomenološka analiza raziskovalcu ponuja priložnost, da to, kako pari in družine osmišljajo svoje izkušnje, lahko raziskuje z intersubjektivne perspektive. Oblikovanje pomena je za razumevanje parov in družin – pa tudi kot element številnih kliničnih pristopov pri delu s pari in družinami – ključno (Allan in Eatough 2016, 406–412).

Izhodišče fenomenološkega raziskovalca je, da se osredotoči na načine, kako posameznik, par ali družina deluje ali ne deluje – in kako doživlja vsakdanje, samoumevne vidike svojih dnevnih izkušenj (Dahl in Boss 2005, 65). Fenomenološke študije kot način pridobivanja podrobnih opisov te realnosti pogosto uporabljajo poglobljene intervjuje. To lahko vključuje ponavljajoče se intervjuje z istim udeležencem ali intervjuje z različnimi ljudmi, ki doživljajo isti pojav. Pri tem je predmet raziskovanja običajni jezik (Gubrium in Holstein, 2003, 67–74; Williams, Patterson in Edwards 2018, 67). Natančneje – cilj je razumeti, kako udeleženci vsakdanji jezik uporabljajo, da oblikujejo svoj tipizirani, znani svet in mu dajejo pomen. To lahko vključuje opise tega, kar so doživeli – in kako so to doživeli. Senter in Caldwell (2002, 543–562) sta opravila fenomenološke intervjuje z devetimi ženskami, ki so uspešno prekinile nasilen odnos. V teh intervjujih sta si prizadevala zajeti naivne opise njihovih izkušenj in nato ugotoviti skupne elemente teh izkušenj. Poročata, kako so te ženske svojo energijo in namero preusmerile tako, da so se kot na moč in vir v procesu sprememb oprle na duhovnost. Parra-Cardona, Wampler in Sharp (2006, 215–228) so v poglobljeni študiji šestih latinskoameriških očetov uporabili fenomenološke koncepte opornikov, doživetih izkušenj, namernosti in življenjskega sveta, da bi razumeli, kako so ti mladi očetje doživljali svoje sodelovanje v psihoedukativnem programu starševstva. Crabtree in Harris (2019, 385–396) sta se medtem osredotočila na izkušnjo ločitve od zakonca, ko se je ta začela brez jasnosti, kako se bo končala. Na podlagi fenomenoloških intervjujev z 20 ločenimi osebami iz ZDA sta s hermenevitičnim fenomenološkim pristopom odkrila šest bistvenih tem: (a) partnerski odnos se zdi dvoumen, (b) ločitev je zasebna izkušnja, (c) ločitev je osamljena izkušnja, (d) koristi ločitve, (e) ločitev ni trajna in (f) izid je nejasen.

Pri raziskovanju zakonske in družinske terapije je naloga fenomenološkega raziskovalca tudi opis in razvrstitev izkušenj, kot se pojavljajo v zavesti družinskih članov, pa tudi v odnosu terapevt – klient. Kvalitativni raziskovalec posameznika spodbuja

k odzivu s priznavanjem njegove strokovnosti in izkušenj. V tem procesu raziskovalec posameznikovo zaupanje pridobiva z aktivnim poslušanjem, spretnostjo, razjasnjevanjem ter iskanjem tem, da poglobi opis življenjskega sveta z udeležencevega zornega kota, pa tudi razumevanje predstavljenega gradiva in podatkov. Merchant in Dupuy (1996, 540). Holyoak, Fife in Hertlein (2021, 85–102) so analizirali izkušnje desetih klientov, vključenih v individualno terapijo pri zakonskem in družinskem terapevtu. Z deskriptivno fenomenološko metodo so raziskovali njihovo dožemanje terapevtovega načina bivanja in zaznavanja vpliva terapevtovega načina bivanja na sodelovanje klientov v procesu. Podatki so bili zbrani s polstrukturiranimi individualnimi intervjuji, rezultati pa so bili razvrščeni v dve glavni temi: temeljna načela (uglašenost, skladnost in usklajevanje s strankami) in operativna načela (zagotavljanje potrditve in validacije, uravnotežena prožnost in struktura ter doseganje ciljev). Študija poudarja klinično pomembno idejo, da klienti terapevtov način bivanja doživljajo in se nanj odzivajo, prav tako pa poudarja pomen proučevanja veščin, osebnosti in značilnosti terapevta – namesto da bi to obravnavali kot stranska vprašanja, ki jih je treba v raziskavah posameznih modelov in rezultatov nadzorovati.

4. Sklep

Na podlagi našega pregleda lahko sklenemo, da je namen empirične fenomenološke študije raziskati življenjsko izkušnjo posameznikov v zvezi z določenim fenomenom. To pomeni odgovoriti na vprašanje, kaj je pomen, struktura in bistvo posameznikove živete izkušnje (določenega) fenomena (Johnson in Christensen 2019, 422). Pri tem se v skladu s konceptom intencionalnosti raziskovanje osredotoča na to, kako posamezniki objektivni svet, s katerim so v interakciji, osmišljajo subjektivno. Glavni cilj tovrstnih raziskav je proučiti psihološke pomene, ki k doživetemu pojavu prispevajo – z analizo živih primerov pojava v kontekstu življenja udeležencev (Giorgi, Giorgi in Morley 2017, 176–181). Tako kot pri številnih drugih kvalitativnih pristopih lahko to vključuje oblikovanje značilnih tem, ki izhajajo iz kolektivnega doživljanja pojava.

Empirično fenomenološko metodo lahko razumemo kot metodo na področju empiričnega – zlasti psihološkega – raziskovanja in kot učinkovit način raziskovanja, ki omogoča pridobitev uporabnih ugotovitev. V prispevku smo skušali tudi s konkretnimi primeri pokazati, da je fenomenološka metoda primerna za zajemanje globine življenjskih izkušenj človeka tako v družini in medosebnih odnosih kot tudi v odnosu do presežnega. S poudarkom na oblikovanju pomena izkušnje in načelu časovnosti metoda ponuja dragocen vpogled v subjektivno realnost posameznikov v terapevtskem kontekstu. To raziskovalcem omogoča, da se lahko poglobijo v kompleksnost medosebnih odnosov in izkušenj, ki jih ima posameznik z njimi, kar je za razvoj učinkovitejših terapevtskih intervencij bistveno.

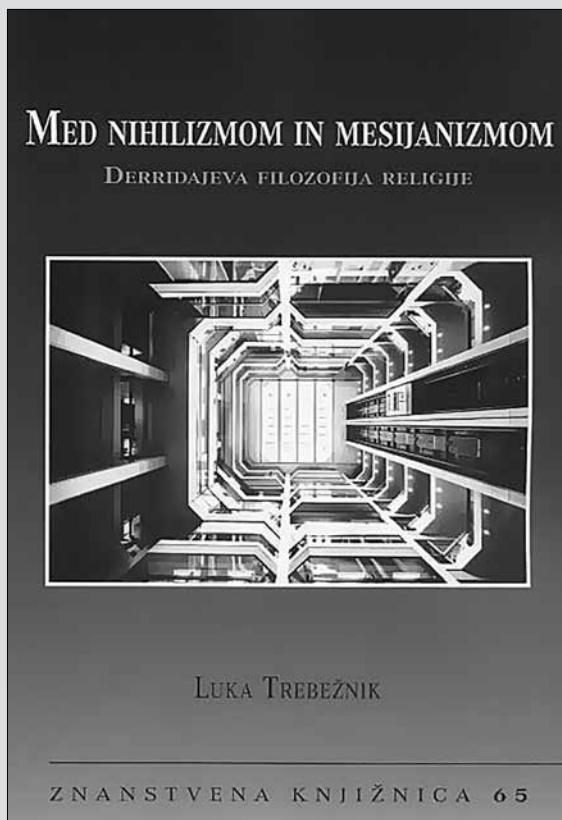
Kratika

IFA – Interpretativna fenomenološka analiza.

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Luka Trebežnik

**Med nihilizmom in mesijanizmom:
Derridajeva filozofija religije**

Derridaju nikakor ne gre za zavračanje obstoja resnice, temveč gre le za sporočilo, da ta nastopa preko razlike. Dekonstrukcija trdi, da ne obstaja zunaj teksta, kar pomeni, da ne obstaja večna resnica. Temu je tako, ker je sleherna resnica inkarnirana v jezik in pripoved. Ta Derridajeva stališča pa so v veliki meri nasprotna tradiciji, ki veruje, da se za tekstom nahaja trden in nesporen smisel. Izmed vsega slovstva je to najočitneje izraženo pri religijah, ki sprejemajo nadnaravni izvor svojih tekstov. Od to sledi, da sta dekonstrukcija in teologija izvorno nerazdružljivi.

Ljubljana: Teološka fakulteta, 2018. 264 str. ISBN 9789616844673, 17€.

Knjigo lahko naročite na naslovu: **TEOF-ZALOŽBA, Poljanska 4, 1000 Ljubljana;**

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Tanja Valenta

Unresolved and Ambiguous Losses in Childhood: Invisible Wounds and the Potential for Resilience in Adulthood – Healing Through Prayer and New Relationships

Nerazrešene in dvoumne izgube v otroštvu: nevidne rane in možnosti za odpornost v odrasli dobi - zdravljenje z molitvijo in novimi odnosi

Abstract: This article examines the concept of unresolved and ambiguous loss in childhood, exploring its various manifestations and the profound impact it can have on individuals throughout their lives. Drawing on the theory of attachment, child development, ambiguous loss, and unresolved grief, the author critically highlights how the overlooked and invisible wounds of various childhood losses often shape adult life. The aim is to shed light on the overlooked hardships of individuals often not recognised by society. This article will emphasise the importance of fostering new relationships in a safe environment. In addressing and resolving these invisible wounds, the author will, as a scientific contribution to the field of invisible childhood wounds, highlight the importance of contemporary relational family therapy. New relationships, which may include a relationship with God, are considered a key aspect of healing. The relationship with God is discussed as a possible way of healing deep wounds from childhood.

Keywords: unresolved loss, ambiguous loss, childhood, relational family therapy, prayer

Povzetek: Prispevek obravnava koncept nerazrešene in dvoumne izgube v otroštvu, proučuje njene različne izraze in globok vpliv, ki ga lahko ima na posameznikovo življenjsko pot. Na podlagi teorije navezanosti, otrokovega razvoja, dvoumne izgube in nerazrešenega žalovanja avtorica kritično poudarja, kako spregledane in nevidne rane različnih izgub iz otroštva pogosto oblikujejo življenje odraslih. S tem želi osvetliti spregledane stiske posameznikov, ki jih družba pogosto ne prepozna. Avtorica poudarja pomen spodbujanja novih odnosov v varnem okolju. Pri obravnavi in razreševanju teh nevidnih ran je, tudi v smislu njenega

znanstvenega prispevka, izpostavljen pomen sodobne relacijske družinske terapije. Novi odnosi lahko vključujejo tudi odnos z Bogom in veljajo za ključni vidik zdravljenja. Odnos z Bogom se obravnava kot možen način zdravljenja globokih ran iz otroštva.

Ključne besede: nerazrešena izguba, dvomna izguba, otroštvo, relacijska družinska terapija, molitev

1. Introduction

Childhood is often perceived as a time of innocence and carefree joy. For many people, however, it can also be a time marked by significant losses (Paul and Vaswani 2020, 1; Ferow 2019, 1) that have an impact well into adulthood. These losses can leave emotional wounds that may go unnoticed or unresolved for years.

Unresolved childhood losses encompass a wide range of experiences, including the death of a parent(s), grandparent(s) or sibling(s), parental divorce or separation, parental incarceration, mental illness in the family or other traumatic events such as foster care placement or adjustment (Ferow 2019, 1), neglect, physical or emotional abuse, and other traumatic events. What characterises these losses is not only their occurrence in childhood but also the lack of adequate support or coping at that time (Maier and Lachman 2000, 183). Children may not have the cognitive or emotional resources to fully process their grief or make sense of their experiences, resulting in unresolved feelings that persist into adulthood (Biank and Werner-Lin 2011, 272; Chachar, Younus and Ali 2021, 1).

The effects of unresolved childhood loss can manifest in a variety of ways, affecting emotional, psychological, and even physical well-being. Individuals may struggle with low self-esteem, feelings of worthlessness, anxiety, depression, and difficulty establishing and maintaining relationships. Unprocessed grief can also manifest itself in maladaptive coping mechanisms such as substance abuse, self-harm or other destructive behaviours. Furthermore, these unresolved losses can affect how people perceive themselves, others and the world around them, shaping their beliefs, values and attitudes throughout their lives (Biank and Werner-Lin 2011, 272; Gribneau Bahm et al. 2017, 193).

It is evident that modern society has made considerable progress in understanding various aspects of life, yet there is still a significant amount of confusion in the area of children's grief and emotions. The losses experienced by children are often viewed and examined through the lens of adult understanding (Noble-Carr 2017, 41). Due to the different perceptions of time and space that children have at different stages of their development, their understanding of different losses is also very different (Biank and Werner-Lin 2011, 277). This makes them vulnerable to being overlooked.

However, the concept of unresolved loss is a significant factor in childhood experiences, as evidenced by the influence of attachment theory. This theory ef-

fectively captures the aspect of unresolved loss in childhood as determined by the Adult Attachment Interview (AAI) instrument (Bakum et al. 2022, 587).

Furthermore, relational family therapy enables the identification of unresolved affects associated with the loss. The therapeutic process provides the therapist with a sufficiently safe environment to address unresolved affects that are often stored in implicit memory (Gostečnik 2019, 333; Simonič and Poljanec 2008, 249).

2. Can Ambiguous Losses in Childhood Become Unresolved Losses?

Unprocessed loss in childhood, whether through death or absence, can have a significant impact on cognitive and emotional development (Biank and Werner-Lin 2011, 271; Gribneau Bahm et al. 2017, 191). This can manifest in increased neurophysiological sensitivity to memories of loss and lead to disturbances in psychological functioning (Gribneau Bahm et al. 2017, 191). An ambiguous loss, where a person is physically present but psychologically absent, can be particularly challenging for children as it can lead to prolonged and unacknowledged grief (Boss 2009, 24). One place where this is particularly relevant is, for example, foster care and adoption, where children often experience ambiguous loss and even disenfranchised loss (Dutil 2019, 179; Miedema 2023, 7).

The inability to resolve ambiguous losses can result in significant personal and familial difficulties. These difficulties do not result from psychological deficiencies among those involved; rather, they arise from uncontrollable circumstances or external pressures that impede their capacity to cope and grieve effectively. Furthermore, ambiguous loss involves a unique uncertainty, often stemming from unclear information about the loss or differing views on the presence or absence of family members within the close-knit group. For instance, children of a missing military parent might have no details about their father's status, leaving his fate unknown. Conversely, children from a divorced household might be aware of their father's location and maintain contact, yet dispute with their mother about his ongoing role in the family (Boss 2009, 7).

Two basic types of ambiguous loss can be distinguished. In the first type of ambiguous loss, the person is perceived by family members as physically absent but psychologically present, as their fate is uncertain. The cases of missing persons exemplify the catastrophic form of this type of loss. In addition, there are cases of loss in divorce and adoptive families where a parent or child is perceived to be psychologically absent or missing (Boss 2009, 8; Ferow 2019, 3).

Moreover, ambiguous loss is a stressful event that goes beyond the normal human experience, similar to the triggers of post-traumatic stress disorder (PTSD), but with persistent uncertainty. Unlike PTSD, which stems from specific events, ambiguous loss is long-lasting and debilitating. The consequences are the same as PTSD, for example, depression, anxiety, and guilt, but it is an ongoing trauma. Relatives descri-

be it as a rollercoaster ride of hope and hopelessness, where loved ones are lost, found, and lost again. This cycle results in psychological numbing and can lead to cognitive and behavioural avoidance processes. Similarly, people who experience ambiguous loss feel helpless and can become immobilised by the constant uncertainty (Boss 2009, 24; Fearon and Mansell 2001, 380; Wild, Duffy and Ehlers 2023, 2).

The occurrence of parental divorce, as an example of ambiguous loss during childhood, has been linked to an increased prevalence of psychiatric disorders, with a particular association observed with substance abuse disorders (Tebeka et al. 2016, 678). Furthermore, ambiguous loss rarely results in emotional resolution or a clear understanding. This loss perpetuates a relentless search for answers, which complicates and delays the grieving process, often resulting in unresolved grief (Doka 2017, 66, 93). Unresolved grief is characterised by a persistent yearning for the lost individual and difficulty in accepting the loss, which can result in significant emotional and physical symptoms that can become debilitating. This frequently gives rise to self-destructive behaviours such as self-isolation, neglect of self-care, and increased substance use (Lytje and Dyregrov 2019, 16).

3. (Un)Resolved Loss of a Parent in Childhood

The death of a parent, experienced by 4–7% of children in Western countries by the age of 18, is consistently ranked as one of the most stressful events a child can endure. Retrospective studies have found lasting psychiatric consequences in children who lose a parent. However, knowledge about the extent, course, or predictors of psychiatric outcomes in these bereaved children remains limited (Paul and Vaswani 2020, 2; Rostila 2016, 1103).

Furthermore, the death of a significant person in one's life requires an adjustment of one's internal working model to account for death as a fundamental aspect of reality. Research based on attachment theory assumes that an unresolved loss is essentially an unintegrated experience of loss within the individual's internal working model. Occasionally, a person may acknowledge the loss, but if the loss is not accepted as a permanent phenomenon, this may manifest as psychological disorganisation (Beverung 2012, 2; Erzar and Kompan Erzar 2011, 117). This can be measured with the Adult Attachment Interview (AAI). In addition, two dimensions of the Adult Attachment Coding Manual capture unresolved loss. These are the constant search and longing for the object of attachment and the inability to accept the reality of loss (Jacobvitz and Reisz 2019, 174; Main, Hesse and Goldwyn 2008, 49). In the context of conducting Adult Attachment Interviews (AAI), one can observe instances of mental disorganisation and confusion in the transcripts of these interviews. It is important to focus on the interviewee's linguistic patterns when discussing the loss (Jacobvitz and Reisz 2019, 174). In such cases, long silences, unfinished sentences, disoriented speech or confused statements can be observed when the respondent talks about the loss (Beverung 2012, 3; Erzar and Kompan Erzar 2011, 117; Main, Hesse in Goldwyn 2008, 49).

Moreover, attachment trauma can be traced back to various disturbances in childhood relationships. Separation is particularly stressful for young children, as they lack a cognitive understanding of time and perceive this as indefinite abandonment by their primary caregiver. The fear of abandonment triggers deep anxiety in these children, which is exacerbated by their inability to understand the temporary nature of separations or to distinguish between the literal truth and perceived threats. The death of a caregiver is consistently experienced by infants and young children as abandonment, leading to a loss of both physical and emotional security (Ringel 2019, 116).

Furthermore, Biank and Werner-Lin (2011, 272; 273) examine the long-term effects of grief in childhood and find that children's understanding of loss evolves as they mature. Bereaved children and adolescents are able to revisit and reintegrate the loss of a parent as their emotional, moral and cognitive abilities mature. The understanding of early loss can be modified by cognitive development in the presence of a caretaker for the bereaved child. Otherwise, unresolved traumatic losses in childhood can result in an unresolved, complex grieving process and dysfunctional relationships in adulthood (Ferow 2019, 3; Ringel 2019, 120).

4. A Double Task for Children Experiencing Loss

An extensive literature examines how early parental loss and grief affect a child's development and core competencies. This literature highlights the challenges a child who has experienced the loss of a parent faces in coping with normative developmental tasks and primary grieving tasks (Ferow 2019, 1; Kissil 2016, 224). As these processes occur simultaneously, the loss of a parent (through death, divorce or mental illness) and the subsequent grief are inextricably intertwined with the structure of the grieving child. The developmental process is hindered by the influence of guilt-laden magical thinking, reunion fantasies, and the lingering devastation and regret about the life that could have been if the parent were still alive. The absence of the parent suggests that the child lacks the familiar support to accomplish tasks that are considered normal or grief-related. The potential psychological loss of the parent who chooses to persist in their grief or disappointment may result in children attempting to manage the process of growth and grief on their own (Ferow 2019, 4).

Furthermore, the literature on child development shows that children's acquisition of cognitive, moral and emotional skills is, to some extent, sequential and cumulative. Before venturing into more complex tasks, children must first master the skills required for earlier tasks (Carlson 2005, 599; Doebel 2020, 4). When a child experiences disabling grief, they are overwhelmed with the tasks of grief and may not be able to continue their development. Consequently, the changes that occur as a result of the illness and death of a parent have a significant impact on the child's developmental trajectory (Cipriano and Cipriano 2017, 122; Fiorini and Mullen 2006, 31). It is not uncommon for children, including school-age children, to experience developmental regression (Ferow 2019, 4). Children are unable to

understand and process separation and its immediate or long-term consequences, either morally or cognitively. As a result, they are unable to complete the grieving process. Children experience the loss of a parent or parents at different stages of development. Furthermore, researchers hypothesise that in reinterpreting the death of their parent(s), children must also grapple with their previous understanding of their parent's life and death and mourn the life they lost when their parent(s) left them. (Biank Warner-Lin 2010, 272; Ferow 2019, 6)

In addition to the more obvious losses associated with parental death, separation and disasters, children from families facing complex challenges and changes often suffer numerous other, less visible losses that often go unnoticed by others (Ferow 2019, 1; Nobbel-Car 2017, 14). Children living in families affected by violence, mental illness, substance abuse, poverty and social exclusion suffer losses comparable to those experienced by victims of major disasters (Ferow 2019, 3; Nobbel-Car 2017, 22). For example, children who become homeless as a result of family violence often cite the loss of family, home, friends, pets, neighbourhood, safety and security as important factors in their lives (Callaghan and Alexander 2015, 13). Children whose parents suffer from mental illness, such as depression, are at risk of developing dysfunction in adulthood due to feelings of abandonment and loss. Children with one or both parents incarcerated suffer similar losses to children of deceased parents or children placed in foster care (Ferow 2019, 3). Furthermore, the loss of incarcerated parents is ambiguous, as the parents are still mentally present but are no longer physically with the child (Mikolič and Osredkar 2023, 759). The main difference between these children and children who have experienced a disaster lies in the regularity and permanence with which they are exposed to traumatic experiences. This ongoing exposure can profoundly impact their self-identity and undermine their confidence in the world around them (Nobbel-Car 2017, 22).

However, theories about grief processes are predominantly based on adult research, whereas children are thought to undergo qualitatively different recovery processes. For instance, children's cognitive and emotional abilities, such as assessing situations and regulating emotions, are still developing. They may perceive threats differently due to their undeveloped frame of reference. Additionally, their limited ability to reflect on and verbalise complex emotions affects how they process trauma and change (Alisic et al. 2011, 274; Chen et al. 2021, 3–4).

5. The Invisible Wounds of Childhood (Unresolved) Losses in Adults

5.1 Sense of Fear

Children who have experienced an ambiguous loss or a loss that has not been processed and evaluated often experience a sense of fear (or even danger). This feeling often persists into adulthood. Although avoidant and anxious adults may not have experienced trauma associated with a disorganised pattern, they typically have not developed a sense of security based on the ongoing experience of a

relationship with their attachment figures. Instead, their internal working models are based on a lack of security in times of threat, separation or loss, or repeated experiences described in attachment theory as maladjustment, rejection and intrusiveness of caregivers (Ringel 2019, 119). Moreover, two primary self-regulatory strategies have been identified in individuals with insecure attachment, often recognised in people with unresolved losses: hyperactivating and deactivating responses (Mikulincer and Shaver 2012, 12; Schenck, Eberle and Rings 2016, 235).

In addition, relationship stress, which can manifest as relationship anxiety (e.g., the fear of being alone) or relationship trauma (e.g., the fear that something terrible will happen in the relationship), if left unregulated in childhood in the face of various unrecognised losses, causes an unpleasant psychical reaction in adulthood. The adult, without realising it, tries to regulate this reaction by using ineffective coping strategies, which can lead to feelings of guilt, anger and sadness (Poljak Lukek 2017, 59).

5.2 Psychosomatic Symptoms

In addition, the trauma of ambiguous loss, unresolved loss, and bereavement can affect child and adolescent development, leading to fatigue, insomnia, headaches, abdominal pain, attention deficits, regression in developmental milestones, relational conflicts, and academic decline (Boss 2016, 273; Kavaler-Adler 2006, 251; Mayer 2011, 454; Miedema 2023, 8). On an organic level, this is manifested by a lack of serotonin, the link between stimuli in the brain. Such a lack is a characteristic feature of depression, anxiety, and obsessive-compulsive disorder. Most serotonin is produced in the gut, with up to 95% of all serotonin produced in this organ (Banskota, Ghia and Khan 2018, 56). This suggests that there is a link between physical sensations of abdominal pain and traumatic memories associated with loss, especially if it is a deeply somatic, implicit memory. It is important to note that all of these symptoms are accompanied by underlying anger and rage that are completely unconscious. Only afterwards, in a safe environment with a supportive therapist, can the person experience a sense of safety and become aware of and deal with their affective states and original anger (Gostečnik 2019, 333). The ability to solve problems is often impaired by uncertainty about the temporality of a problem. Persistent ambiguous loss can significantly distort cognitive processes, disrupt meaning-making, impede the grieving process, and impair the effectiveness of coping mechanisms (Boss 2006, 195–196).

5.3 Affective Psychic Construct Around Experiencing a Loss

In addition, different experiences of loss can also lead to feelings of betrayal, shame, guilt, helplessness and identity confusion (Boss 2006, 161; Ferow 2019, 4). The experience of ambiguous loss challenges an individual's perception of control and leads to questions about the cause of the event and a reassessment of personal beliefs and values (Boss 2006, 163; 2009, 118). To deal with the ambiguity surrounding the missing person, the individual may resort to absolute assertions, either declaring that the missing person has disappeared or denying that anything has changed since their absence (2009, 119).

Consequently, numerous rigid patterns within the family unit, such as extra-marital affairs, unresolved conflicts, alienation, isolation and fear of the outside world, frequent divorces, depression, workaholism, and escapism through television series can be compensatory behaviours of individuals who cannot cope with the uncertain or unresolved loss (Valenta 2021, 51). These defence mechanisms, also known as affective psychic constructs, are constantly driven by introjective identification to regulate difficult affects such as anger, shame, and sadness (Gostečnik 2021, 157). Ultimately, these mechanisms can lead to people being unable to form relationships with others due to their fear of further loss (McGoldrick 1995, 144).

5.4 Self-Destructive Behaviour

In the longitudinal study (Hamdan et al. 2012, 216), the group of adolescents who had lost a parent exhibited a higher number of health risk behaviours over time than the non-bereaved group. Research, including both cross-sectional and longitudinal studies, has found an increased risk of depression, post-traumatic stress disorder (PTSD), alcohol and substance use (Melhem et al. 2008, 408; Tebeca et al. 2016, 679), and behavioural problems in adult children who have lost a parent. While the negative effects of family adversity on health and health risk behaviours are well documented, the specific effects of the loss of a parent on health risk behaviours are less well known. Health risk behaviours such as risky sexual activity, physical inactivity, carrying weapons, fighting, and not wearing seat belts are significant contributors to morbidity and mortality among young people (Hamdan et al. 2012, 218; Lytje and Dyregrov 2019, 17).

Research on the impact of losses on chronic self-destructive behaviour (Valenta 2021, 163) complements the above by showing that three of the five losses analysed showed statistically significant differences in scores on the chronic self-destructive behaviour dimension. In particular, these statistical significances were found for two losses that can be categorised as ambiguous losses: "Have you ever experienced a close friend or family member having a life-threatening illness?" and "Have you ever been separated from your family?" as well as the loss of a parent through departure or death ("Did one of your parents or guardians die or leave you when you were a child?").

The relationship between the number of different losses and the dimension of chronic self-destructive behaviour was also examined. Again, the results showed that participants with more experienced losses showed more chronic self-destructive behaviour.

In summary, adults' various dysfunctional reactions to ambiguous or unresolved losses are unconscious, and adults do not associate them with the loss itself. It is not uncommon for individuals who engage in these behaviours to experience significant grief as a result of their unconscious and dysfunctional actions. These actions often lead to rejection by those around them, which in turn triggers feelings of rejection, anger, shame and sadness.

6. Resilience Through New Relationships

Coping with unresolved childhood loss requires a comprehensive approach that takes into account the complexity of grief and trauma. Individual, family or group therapy can provide a safe environment in which individuals can explore their feelings, memories and beliefs about their losses.

Furthermore, ambiguous and unresolved losses are relational, so treatment must be relational. It must involve more than medication for depression or anxiety. More importantly, an authentic human relationship is essential to building resilience. For example, someone who has experienced an unresolved loss because a parent has left them due to divorce needs people who can be fully with them to compensate for the disrupted relationship with their parent. Griefers find resilience through a broader human connection (a friend, a therapist, a relative) that balances the ambiguous loss. (Boss, Roos and Harris 2011, 165)

How can we reduce the risk of a loss in childhood remaining unresolved? Wray et al. (2022, 1) and Titelman (2019, 22) suggest talking openly and honestly with the child and involving them in what is happening in the family and family affairs at the time of death. Otherwise, both the child and the parents suppress their feelings and avoid communication to protect each other and everyone around them. The taboo associated with death persists and limits the support that some individuals and families might receive.

In addition, research shows that while unresolved and ambiguous losses in childhood can lead to complicated grief, the formation of new relationships and the ability to reconstruct meaning can contribute to resilience in adulthood (Leitch 2022, 355). In further analysis, researchers have found that grief avoidance is a crucial aspect of complicated grief as it hinders an individual's ability to adapt their internal working model (Bui 2018, 86; Shear et al. 2007, 455). This grief avoidance is an attempt at internal psycho-organic regulation that serves as a defence mechanism to gradually process the shock and loss, as the loss and associated feelings severely disrupt the existing homeostasis of the individual and family. Therefore, the therapist's task is to release the blockages slowly and thus build a new relationship with the client over time (Gostečnik 2021, 33).

6.1 New Relationship Through Relational Family Therapy

Relational family therapy, which encompasses analytical approaches from object relations theory, ego psychology, interpersonal psychoanalysis and regulation theory, works on three levels: systemic, interpersonal and intrapsychic-psychoorganic. It comprises five elements: basic affect, affect regulation, affective psychic construct, projective-introjective identification and compulsive repetition. This enables a profound confrontation with loss and painful emotions (Gostečnik 2021, 332). Through this method of deep confrontation with losses, past, unprocessed losses may come to the surface, which must be addressed and appropriately regulated in the therapeutic process, as they are accompanied by intense and blocked emotions (Gostečnik 2019, 349; Simonič and Poljanec 2008, 255).

This approach addresses the entire affect regulation system, which also includes organic components with all sub-elements, such as the hormonal system, the system regulating organic tension, relaxation and initiation, cortical and subcortical connections between the limbic system and cortical cognitive functions (Gostečnik 2019, 358–366).

Furthermore, according to the principles of regulation theory, the therapeutic relationship is based on the bond between therapist and individual and promotes the growth of the individual in novel ways. This growth is not limited to the individual regaining their so-called 'acquired, earned security' (Erzar and Kompan Erzar, 2011, 25). Schore (2019, 245) agrees that this process also expands and regulates the right hemispheric unconscious sphere and its unconscious processes. Recent research suggests that the individual's brain functions and structures are also altered (Gostečnik 2021, 392; Schore 2016, 150; 2019, 11–12).

In other words, people can have a profound influence on each other, both in terms of their intellect and the content of their arguments, as well as through an intuitive, compassionate and subtle attitude, which in turn evokes an understanding and loving attitude (Gostečnik 2021, 413; Schore 2019, 243). The focus is on the empathic and intuitive connection between client and therapist, as well as on the shared humanity and mutuality that characterise the psychotherapeutic path. In this environment, the therapist listens with an open curiosity characterised by an empathic attitude, caring, respect and the ability to grasp and experience the client's suffering as well as their own (Schore 2019, 123), enabling the exploration of a new and different relationship.

6.2 Marital Relationship as a Possibility of a New Relationship

In addition, the marital relationship can also serve as a healing environment for people coping with the emotional aftermath of various types of loss (Cozolino 2014, 398; Johnson 2004, 495; Poulton 2013, 96). Spouses are in an ideal position to support each other in regulating negative emotions. Consequently, the 'affected' partner may experience the husband or wife as caring, responsive and approachable, leading to a corrective emotional experience that contrasts with that experienced during the trauma. It has also been suggested that the corrective experience in marriage is particularly effective when the trauma is interpersonal (Mikulincer and Shaver 2020, 6; Whiffen and Oliver 2004, 154). A deep interpersonal relationship that represents the intimacy of two people who are determined to live together, or a relationship that is characterised by the dynamic of the partners, their mutual acceptance and understanding, is only the beginning of the journey and one of the greatest opportunities for finally resolving unresolved issues from childhood experiences in the primary family. This can be done so that a so-called existential relevance is achieved in one's own life.

To summarise, techniques such as talk therapy and somatic experience allow individuals to begin processing their grief, overcome maladaptive thought patterns, and develop healthier coping strategies. In addition, marital relationships,

support groups, and community resources can provide validation, empathy, and connection to others who have experienced a similar loss.

6.3 Relationship with God as a Healing Relationship

The ability to manage stress spiritually or religiously through prayer depends on developing a safe relationship with a higher power. This personal connection to God provides a sense of security and trust (Meijer-van et al. 2017, 217; Poljak Lukek and Simonič 2022, 479), essential for coping with an unresolved and/or ambiguous loss. This state is characterised by a sense of belief in the transcendent and a renewed sense of joy in life (Poljak Lukek and Simonič 2022, 472).

In addition, researchers in psychology argue that the image of God carries the energy and dynamism of a living person, which enables the establishment of a genuine and dynamic relationship (Erzar 2021, 932; Jerebic, Bošnjaković and Jerebic 2023, 355; Poljak Lukek and Simonič 2022, 472), especially through prayer or active communication with God.

In addition, the behaviour of religious people has also been studied in numerous experiments. Meijer-van et al. (2017, 217) found that religion can promote implicit self-regulation (Jeglič 2022, 144), which unconsciously influences the actions and regulates the emotions of religious people. Schjoedt et al. (2009, 204) have shown that praying to God activates brain regions associated with active interpersonal interactions, allowing individuals to create an internal representation of the “other”, in this case, God. This suggests that worshippers perceive God as a real, meaningful person rather than an abstract or fictional being. This concept of an inner representation of God as a person is also discussed by Schaap-Jonker et al. (2014, 303). Research has shown that different areas of the brain are involved in the formation of these aspects. In the emotional area, areas such as the amygdala and the prefrontal cortex play an important role in assigning emotional meaning to behaviours and events. In contrast, the cognitive part relies on circuits responsible for processing linguistic and symbolic information (Van Ments et al. 2018, 4). In addition, prayer activates brain regions responsible for active interpersonal interactions and allows people to create an internal mental model of God, just as they do for other people (Neubauer 2014, 97), which can be a very important, sometimes even crucial, relationship (Trontelj 2023, 941) in healing invisible childhood wounds of unresolved loss.

7. Conclusion

In conclusion, the effects of ambiguous and unresolved losses in childhood can be profound, influencing cognitive, emotional, and attitudinal development. These effects can persist into adulthood. The consequences of such experiences manifest in increased sensitivity to memories of loss, impaired psychological functioning, and difficulties in forming secure attachments (Flechsenhar et al 2024, 191).

Furthermore, this paper emphasises the recognition that the process of coping with loss in childhood is inherently complex, as the wounds are invisible and often overlooked by those affected because they are strongly present in implicit memory. The visible manifestations of the invisible wounds of childhood loss include the symptoms previously mentioned. It is crucial to recognise that individuals who have experienced childhood loss may resort to maladaptive coping mechanisms in an unconscious attempt to avoid a recurrence of the original loss due to intolerable pain. Unfortunately, such coping mechanisms serve to perpetuate the feelings of rejection, anger, disappointment, fear and sadness experienced at the time of the original loss. For these individuals, the formation of a new relationship, which is also the most healing, is also the source of the greatest anxiety.

To effectively address and heal these invisible wounds of loss, a holistic approach is required that encompasses therapy, the establishment of new, supportive relationships, and open communication. It is of the utmost importance to recognise this type of loss, which is the focus of this paper. The identification of dysfunctional adult responses in social interactions and self-destructive behaviour, and the consideration of childhood experiences of ambiguous and unresolved losses, can facilitate the implementation of a distinct and more personalised therapeutic approach. Relational family therapy, with its modern approach, enables people to confront and change dysfunctional patterns through unregulated affects such as anger, shame, fear and sadness (Gostečnik 2021, 157).

Moreover, it is important to note that in such cases, a genuine and sincere relationship with God is often the safest and most reliable source of reconciliation (Neubauer 2014, 97), which can subsequently facilitate the development of other, more functional relationships.

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Branko Klun, Luka Trebežnik (ur.)

Vračanje religije v postmodernem kontekstu

Zbornik želi pokazati, da religija ni izginila iz filozofije, kot so napovedovali nekateri razsvetljenski misleci, temveč se vanjo vrača in jo na novo vznemirja. Sicer je to vračanje raznoliko in pogosto nekonvencionalno, vendar pa to ne zmanjšuje njegovega pomena in s tem potrebe po dialogu med postmoderno filozofijo in teologijo.

Ljubljana: Teološka fakulteta, 2019. 137 str. ISBN 978-961-6844-73-4, 9€.

Knjigo lahko naročite na naslovu: **TEOF-ZALOŽBA, Poljanska 4, 1000 Ljubljana;**

e-naslov: zalozba@teof.uni-lj.si

Izvirni znanstveni članek/Article (1.01)

Bogoslovni vestnik/Theological Quarterly 84 (2024) 2, 419—432

Besedilo prejeto/Received:08/2024; sprejeto/Accepted:11/2024

UDK/UDC: 159.964

DOI: 10.34291/BV2024/02/Kres

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Authenticity Scale: Psychometric Evaluation of the Slovenian Version

Lestvica avtentičnosti: psihometrično ovrednotenje slovenske različice

Abstract: The aim of this study was to translate, adapt, and psychometrically evaluate the Authenticity Scale into the Slovenian language. This inventory was developed to measure a tripartite concept of authenticity, including self-alienation, authentic living, and accepting external influence. Authenticity is understood as an important factor in various areas of life, such as well-being and success in professional activities, such as psychotherapy and counselling. Its importance also extends to the fields of religion and spirituality. The Slovenian version of the Authenticity Scale was administered to a sample of 482 Slovenian-speaking adults. Exploratory factor (principal component) analysis, combined with parallel analysis, revealed a three-factor structure. This three-factor solution supports theoretically meaningful person-centred conceptualisation of authenticity (self-alienation, authentic living, and accepting external influence) and confirms the original solution in English. Reliability analysis shows good inter-item consistency (Cronbach alpha) coefficients for all subscales, as well as for the total scale (only the first question is somewhat problematic). Confirmatory factor analysis supports a three-factor solution and shows a good fit for the model. The results support the further use of the scale as a valid and reliable instrument for measuring the person-centred conceptualisation of authenticity in a Slovenian-speaking environment.

Keywords: The Authenticity Scale, authenticity, psychometric evaluation, Slovenian version

Povzetek: Cilj raziskave je bil prevesti Lestvico avtentičnosti v slovenščino, jo prirediti in psihometrično ovrednotiti. Lestvica je bila razvita za merjenje tripartitne konceptualizirane avtentičnosti, ki jo sestavlja odtujitev do sebe, avtentično življenje in sprejemanje zunanjega vpliva. Avtentičnost je razumljena kot pomemben dejavnik za različna življenjska področja, npr. dobro počutje, in uspeh v profesionalnih dejavnostih, kot sta psihoterapija in svetovanje. Pomembna pa je tudi za področje religije in duhovnosti. Slovenska verzija Lestvice avtentičnosti je bila

preverjena na vzorcu 482 slovensko govorečih odraslih. Eksploratorna faktorska analiza (z metodo glavnih osi ter oblimin rotacijo), kombinirana s paralelno analizo, je potrdila trifaktorsko strukturo. Ta rešitev s tremi faktorji podpira teoretično pomenljivo na osebo osredotočeno konceptualizacijo avtentičnosti (odtujitev od sebe, avtentično življenje in sprejemanje zunanjih vplivov), potrjuje pa tudi rešitev angleškega izvirnika. Analiza zanesljivosti je pokazala, da ima vprašalnik dobro notranjo skladnost, kar smo preverili s pomočjo koeficienta zanesljivosti Cronbach alfa – tako za vse podlestvice, kot tudi za celotno lestvico –, le prvo vprašanje je nekoliko problematično. Rezultati podpirajo nadaljnjo uporabo lestvice kot veljavnega in zanesljivega instrumenta za merjenje avtentičnosti v okviru na osebo osredotočene psihologije v slovenskem jezikovnem okolju.

Ključne besede: Lestvica avtentičnosti, avtentičnost, psihometrična evalvacija, slovenska različica vprašalnika

1. Introduction

Authenticity is a core concept in various humanistic and social sciences, including philosophy and psychology, and it is an important construct in humanistic psychology. According to the latter, authenticity consists of discrepancies between the true self, the perceived self, and the expressed self (Barnett and Deutsch 2015, 107). It refers to the activity of expressing one's true self, making deliberate choices and taking responsibility for them, all resulting in a sense of well-being and engagement in life. This definition of authenticity offers possibilities for differential behaviour across contexts, and behaviour only becomes inauthentic if the person experiences it as such (Sutton 2020, 1–2).

Authenticity is about being congruent with one's inner experience and presenting oneself honestly to others. According to Carl Rogers, one of the founders of humanistic psychology, and supported also by various empirical studies, authenticity (and genuineness and congruence as closely related constructs) is a key component of psychological well-being and growth (Rogers 1961, 156; Goldman and Kernis 2002, 18–20; Sutton 2020). When moving towards greater authenticity in psychotherapy, the person is able to come out from behind the masks, to drop the defence mechanisms and can be more openly the person he/she really is (Rogers 1961, 156). Sheldon et al. (2012, 1–2) are intrigued by the question of what is the self that the self is being true to, when the self is being true to itself, and question whether that means that the self can somehow lack access to itself (Sheldon et al. 2012, 1–2). Rogers (1961) claims that becoming authentic means to become more and more ourselves. A person seems to be trying to discover something more fundamental, something more real about themselves. The first to be laid aside are the masks which we are to some degree aware of using. This process of becoming authentic becomes even more difficult as a person begins to remove the false faces which were previously unknown and begins to explore the difficult feelings inside (Rogers, 1961, 250–251).

1.1 Dimensions of Authenticity

Researchers have attempted to identify various dimensions of authenticity. Wood et al. (2008) proposed that authenticity has three key dimensions:

- Self-alienation: feeling out of touch with one's true self.
- Authentic living: behaving consistently with one's inner experiences.
- Accepting external influence: the degree to which one conforms to the expectations of others.

It is important to note that authenticity is characterized by low self-alienation and low accepting external influence, not their presence.

According to multicomponent conceptualization (Kernis and Goldman 2006, 294–301), authenticity can be broken down into four separate, but interrelated components: awareness (knowledge of one's motives, feelings, desires and self-relevant cognitions), unbiased processing of self-relevant information (objectivity to one's positive and negative self-aspects, emotions and internal experiences etc.), behaviour (in accordance with one's values, preferences and needs) and relational orientation (valuing and striving for openness, sincerity and truthfulness in one's close relationships) (294–301). When individuals are able to fully accept and embrace their authentic selves without conditions or masks, they experience a sense of congruence and wholeness. Individuals can also experience varying degrees of authenticity across different contexts and relationships (Aday and Schmader 2019, 1). Schmader and Sedikides (2018, 228) introduced State Authenticity as Fit to the Environment (SAFE), a conceptual framework for understanding how social identities motivate the situations that people approach or avoid. The SAFE model suggests that various contexts subtly signal social identities in ways that imply each type of fit, resulting in state authenticity for advantaged groups but state inauthenticity for disadvantaged groups. With the predisposition that people strive to be authentic, these processes gradually lead to self-segregation among social groups, reinforcing social inequalities. The use of the term 'fit' refers specifically to features of the environment that match core aspects of the self. Authenticity is therefore fundamentally about how one's identity fits within a context (Schmader and Sedikides 2018, 229).

Authenticity can also be divided into three broad categories, as proposed by Newman and Smith (2016). Historical authenticity is assessed through an object's history and its association with a valued person, place or event. Categorical authenticity is sensitive to the extent to which an entity conforms to their existing beliefs about a particular category or type. Values authenticity is evaluation through an assessment of values, specifically the consistency between an entity's internal states and its external expressions (Newman 2019, 9–10). Higher authenticity and mindfulness relate to greater tendencies to engage self-relevant information in a relatively non-defensive manner (Lahey et al 2008, 1). Higher dispositional authenticity relates to many aspects of adaptive functioning, including

problem-focused coping strategies, mindfulness, positive role functioning, healthy aspects of self-concept structure, hedonic and eudaimonic well-being, authentic goal pursuits, low verbal defensiveness and also to higher couple satisfaction and functioning (Kernis and Goldman 2006, 344).

1.2 Authenticity in Context: Psychological, Social, and Spiritual Connections

Authenticity has been linked to other positive psychological outcomes, including higher life satisfaction, self-esteem, and aspects of both subjective and psychological well-being (Wood et al. 2008, 385; Sutton 2020, 11). For example, a study from 2019 (Womick et al. 2019) confirmed that individuals with a higher degree of authenticity experience more positive affects, a higher sense of meaning in life, and a higher level of life satisfaction; they are characterized by higher self-esteem and a higher level of well-being. This association with greater well-being is likely to be due to both its direct effects on well-being and its indirect buffering effects (Sutton 2020, 11). Higher authenticity, as expressed in lower incongruences between the three stages of authentic experience (true self, noticed self, and expressed self), is associated with benign humour styles (Barnett and Deutsch 2016, 107). Larger discrepancies in the self as well as the impact of external influences are associated with disparaging humour styles. This suggests that there is a relationship between individuals' experience of the self and their style of humour (107). Individuals with a higher level of authenticity are more likely to experience positive emotions and have better psychological adjustment; a higher level of authenticity has also been associated with stronger interpersonal relationships, as authentic self-expression facilitates intimacy and trust (Kernis and Goldman 2006, 344). The study by Tou et al. (2015) revealed that more authentic individuals more often engage in conflict strategies that emphasize solutions for both partners, rather than favouring the self (dominating strategy), others (obliging strategy), or neither (avoiding strategy). People who are relatively more authentic rarely use conflict strategies that have less focus on others. High levels of authenticity and compassionate goals and low levels of self-image goals are typically adaptive in relationships, but in the case of conflict, the relationships are more complex. While compassionate goals may motivate a person to oblige (sacrifice one's own needs), authenticity motivates an individual to favour the whole picture including both the needs of the self and the other (Tou et al. 2015, 193).

Another interesting aspect of authenticity is its connection with the so-called Dark Triad (Paulhus and Williams 2002) or Dark Tetrad (Paulhus 2014, 241). The characteristic of people with high levels of dark traits (narcissism, Machiavellianism, psychopathy, sadism) is the pursuit of personal goals over shared interests with other people, which is incompatible with socially sanctioned norms. This is supposed to affect subjective authenticity, traditionally defined as a natural tendency to perceive and present oneself as genuine (Bulbuc and Visu-Petra 2024, 1). Womick et al. (2019, 115–125) confirmed that individuals with a higher degree

of authenticity are characterized by lower levels of Machiavellianism, psychopathy, and direct sadism. In contrast to these three elements of the Dark Tetrad, individuals with a higher degree of authenticity are characterized by a slightly higher level of narcissism. This raises the question of how accurately narcissistic individuals assess their authenticity (or themselves in general). In addition, in the group with a weak expression of Dark Triad traits, the relationship between authenticity and positive measures (meaning in life, life satisfaction, experience of positive affects, self-esteem, well-being) is more strongly expressed than in the group with a strong expression of Dark Triad traits. The presence of dark traits reduces the strength of the relationship between authenticity and the measured positive measures. This research finding suggests that for those high on the Dark Tetrad, inauthenticity is less problematic for personal well-being. In the group with a low level of authenticity, the relationship between the expression of dark traits and all measured positive characteristics was even positive. This of course raises the question of how accurately people with a low level of authenticity assess their well-being and other positive characteristics. But authenticity may be an important moderator to consider in the relationship between Dark Tetrad traits and well-being (Womick et al 2019, 123). The darker types of authenticity reflect the inherent diversity, and the inadequate labelling of a genuine dark authentic self as inauthentic should be avoided (Bulbuc and Visu-Petra 2014, 8). Authenticity or 'to be that self which one truly is' is a path to well-being. However, among individuals with dark personalities, inauthenticity is not as harmful for personal well-being as it may provide a context in which such socially undesirable traits are associated with higher well-being.

Authenticity undeniably intersects with spiritual and religious dimensions, a connection that has been largely overlooked in empirical research. According to Christy et al. (2020, 133), religions uniquely emphasize transcendence, universalism, and ultimate questions about reality and the good, potentially exerting a more comprehensive influence on individuals' lives than other communities and serving as a potent source of experienced authenticity. The authors further argue that the relationship between religion and authenticity is complex, influenced by differences between specific religions, varying degrees of transcendent orientation, person-environment fit, and the interplay of situational-environmental factors, personal orientations, and social identities. For example, a recent study by Topper, Sellman, and Joseph (2023, 1) demonstrated that the positive correlations between authenticity and helping attitudes of altruism, as well as receiving and giving, were mediated by self-transcendence. Rogers (1980, 130) astutely observed that therapeutic and group experiences often encompass the transcendent, the ineffable, and the spiritual. Even he candidly admitted to having underestimated the significance of this spiritual facet, a sentiment likely shared by many in his field. The development of a measure for assessing authenticity in Slovene could help to fill this research gap and facilitate more comprehensive studies on the intricate relationship between authenticity, spirituality, and religious dimensions in diverse cultural contexts.

Authenticity has been studied in various contexts, including the workplace. Cultivating authenticity often involves self-awareness, self-acceptance, and the courage to express one's true thoughts, feelings, and beliefs. These are very important components of different psychotherapeutic approaches. The American Psychological Association's Guidelines on Evidence-Based Psychological Practice in Health Care (APA 2021) describe congruence and authenticity as one of the four important facets of the therapeutic relationship (the other three are empathy, goal consensus, and collaboration) that powerfully predict patient outcomes across treatment modalities (12). The issue of authenticity seems to be important for future research in psychology and psychotherapy; therefore, the measure for assessing authenticity for Slovene cultural contexts is of great interest. The Authenticity Scale (Wood et al. 2008) is currently one of the most known and used scales to assess authenticity as it is understood in person-centred conceptualization or model, defining authenticity as congruence between one's internal states, awareness, and expression.

2. Method

2.1 Participants

The sample for the study consisted of 482 volunteer participants, 67% were women and 38% men, with a mean age of 33.6 years and a standard deviation of 11.8, ranging from 18 to 71 years. All participants were residents of Slovenia who were proficient in the Slovene language.

Regarding marital status, 173 (44.7%) participants were in partnership but not married, 103 participants reported being married (26.6%), 95 (24.5%) participants were single, 11 (2.8%) were divorced, and 1 (0.3%) was widowed. 4 participants (1.0%) reported something else, and other didn't report their status.

Most participants (110, 28.5%) reported having a university degree, second Bologna degree, or equivalent, 100 (25.9%) had a first Bologna degree or equivalent, 108 (28%) had completed secondary school education, 36 (9.3%) had a specialisation or Master of Science degree, 8 (2.1%) had primary school education and 1 (0.3%) reported something else and others didn't report their education.

2.2 Measures

The Authenticity Scale (Wood, Linley, Maltby, Baliousis, and Joseph 2008) was used in the study. It is a self-report instrument designed to measure authenticity in individuals. Originally, the scale consists of 12 items, capturing three facets of authenticity: self-alienation, authentic living, and accepting external influence. Participants respond to each item using a seven-point Likert scale ranging from "does not describe me at all" to "describes me very well". This scale enables researchers to assess the degree to which individuals feel true to themselves versus feeling influenced by external pressures.

The three dimensions of the original English version of the AS are:

- *Self-alienation* - assessing the extent to which individuals feel out of touch with their true self.
- *Authentic living* - measuring how much individuals behave in accordance with their own values, desires, and beliefs.
- *Accepting external influence* - measuring the extent to which individuals conform to other people's expectations at the expense of their own values.

In the original validation study, factor analysis was utilized to confirm the three-factor structure of the scale, reflecting these dimensions (N=275). The Authenticity Scale has been used in several studies to examine the relationship between authenticity and psychological well-being, showing that higher scores on living authentically and lower scores on self-alienation and accepting external influences are associated with better mental health outcomes.

Grégoire, Baron, Ménard, and Lachance (2014, 346–355) adapted AS into the French language. Exploratory factor analysis of the French version resulted in a three-factor solution (60.15% of the variance explained), confirming the scale's original structure consisting of self-alienation, authentic living, and accepting external influence. This solution was confirmed with confirmatory factor analysis (Grégoire, Baron, Ménard, and Lachance 2014) consistent with the original scale, and demonstrated good reliability and stability.

2.3 Translation Process

The translation process into the Slovenian language mainly followed the standard translation process. Approval was obtained from the American Psychological Association (copyright holder) to translate and adapt the scale to the Slovene language. The English version of the AS was independently translated into the Slovenian language by three translators, who were proficient in both English and Slovenian language. The three versions were compared by the translators, and inconsistencies in their translations were discussed. A consensus was reached for all items. This version was pre-tested; it was used and analysed by students in a postgraduate course on research methods in marital and family studies at the University of Ljubljana. The students voluntarily administered it for testing through their social networks to 32 participants (ages ranged from 21 to 46). The data were used to show some basic psychometric analyses based on the collected data and to evaluate the understanding, comprehensibility, and suitability of the items. The scale was also checked by a Slovenian proof-reader. Based upon feedback, some minor aspects of the translated version were discussed by translators and researchers and were modified to best ensure that the questionnaire was well adapted for use within a Slovene cultural context. A native English-speaking translator, who had not seen the original English version, then translated the Slovenian version of the AS back into the English (back-translation). Translators and researchers compared the original version and the back-translated version about the similarity in language and meaning, and no important differences were found. The translated version can be found in the Appendix.

2.4 Procedure

Once translated, the AS and a short demographic questionnaire were administered to volunteer participants recruited online through social networks using the online survey tool “1ka”. The online data collection method has been criticised by some researchers, but there is strong empirical evidence suggesting that the results from these data are consistent with findings from traditional methods (Gosling et al. 2004, 93). The results were analysed using JAMOVl (version 2.4.14.0).

3. Results

3.1 Descriptive Statistics on Item Level

Means, standard deviations, kurtosis and skewness on the item level of the translated AS are presented in Table 1. The item means ranged from 2.95 to 6.12, kurtosis from -1.14 to 3.72 and skewness from -1.85 to 0.66.

AS Item	M	Md	SD	Skewness	Kurtosis
1	6,12	7,00	1,24	-1,85	3,72
2	3,40	3,00	1,88	0,28	-1,14
3	3,92	4,00	1,71	-0,06	-1,02
4	3,34	3,00	1,62	0,24	-0,81
5	3,98	4,00	1,82	-0,06	-1,12
6	3,69	4,00	1,62	0,01	-0,93
7	2,95	2,00	1,77	0,65	-0,73
8	5,70	6,00	1,33	-1,14	1,14
9	5,56	6,00	1,29	-1,04	1,01
10	3,30	3,00	1,84	0,38	-1,01
11	5,78	6,00	1,13	-0,99	1,21
12	2,95	2,00	1,80	0,66	-0,68

Note. N=271. M – arithmetic mean. Md – median.

Table 1: Descriptive statistics on item level for the Authenticity Scale.

3.2 Principal Axis Exploratory Factor Analysis with Oblimin Rotation

An exploratory factor analysis with the principal axis method and oblimin rotation was computed. First, we checked the Kaiser Meyer-Olkin Measure of sampling adequacy, and the results showed that the sample was adequate (KMO=0.881). We also performed Bartlett’s test of sphericity, and the test was significant ($\chi^2(482) = 2620$, sig. < 0.001), indicating that nonzero correlations exist within the data set. Based on these good results, we proceed with calculating factor analysis. Direct oblimin (also used in the original scale) was used due to the theoretical assumption that the AS factors are correlated.

Regarding the rule for extraction since Kaiser Guttman criterion is described in the literature as somehow problematic (Hayton, Allen, and Scarpello 2004, 193), proposed parallel analysis (PA) (Hayton, Allen, and Scarpello 2004) was used to determine the number of factors to retain. The results of the PA showed that three factors should be retained. The results showed a three-factor solution accounting for 56.5% of the variance, factor 1 (indicating self-alienation) explaining 22.7% of the variance, factor 2 (indicating accepting external influence) explaining 19.6% of the variance and factor 3 (indicating authentic living) explaining 14.2%. Table 2 shows the factor loadings and communalities.

	Factor 1	Factor 2	Factor 3	Communalities
Item 1 AS			0.309	0.87
Item 2 AS	0.714			0.46
Item 3 AS		0.715		0.45
Item 4 AS		0.680		0.50
Item 5 AS		0.774		0.41
Item 6 AS		0.842		0.31
Item 7 AS	0.814			0.32
Item 8 AS			0.809	0.38
Item 9 AS			0.792	0.34
Item 10 AS	0.859			0.30
Item 11 AS			0.505	0.63
Item 12 AS	0.829		0.309	0.30

Note. AS – Authenticity Scale. Factor loadings 0.30 or higher are indicated.

Table 2: *Exploratory factor analysis with principal axis method results for Authenticity Scale: Oblimin factor loadings for three factors solution.*

The loadings of the AS items ranged from 0.309 to 0.859. The absolute loadings for the items of the self-alienation subscale factor ranged from 0.714 to 0.859, for the accepting external influence subscale factor from 0.680 to 0.842 and for the authentic living subscale factor from 0,309 to 0,809.

After the exploratory factor analysis, a confirmatory factor analysis using the maximum likelihood factor to test the goodness of fit was computed. As in the original version, the three-factor model was tested. These three factors were permitted to correlate in the calculations. Table 3 shows the standardised regression weights and model fit statistics for the model tested.

AS	Three-Factor Model		
	Factor 1	Factor 2	Factor 3
Item 1 AS	---	---	0.358
Item 2 AS	0.739	---	---
Item 3 AS	---	0.756	---

Item 4 AS	---	0.708	---
Item 5 AS	---	0.753	---
Item 6 AS	---	0.833	---
Item 7 AS	0.826	---	---
Item 8 AS	---	---	0.771
Item 9 AS	---	---	0.825
Item 10 AS	0.839	---	---
Item 11 AS	---	---	0.587
Item 12 AS	0.840	---	---
Model fit indices	$\chi^2 = 98.2$, $df = 51$, $\chi^2/df = 1.925$, $p < 0.001$, CFI = 0.982, TLI = 0.976, RMSEA = 0.044		

Note. AS – Slovene version of Authenticity Scale. All factor loadings are significant at $p < .001$.

Table 3: *Standardised estimates of factor loading and model fit statistics - results of Confirmatory Factor Analytic Test for three-factor models.*

The results suggest that the proposed three-factor model is confirmed. Although the Chi-square is statistically significant ($\chi^2 = 98.2$, $df = 51$, $\chi^2/df = 1.925$, $p < 0.001$), other indices of model fit (the Root Mean Square Errors of Approximation [RMSEA] = 0.044; Comparative Fit Indexes [CFI] = 0.982; Tucker-Lewis Index [TLI] = 0.976) indicate good fit and they indicate that the model finds support. They comply with the criteria for good fit (López, Jódar, and MacDonald 2017, 1115); the CFI is high above the criterion (0.90 and above (Holmes-Smith 2011)), the RMSEA is below 0.08, even below 0.05 (lower values indicate better fit, 0.08 is generally viewed as providing evidence of adequate fit, for a detailed discussion see Byrne (2010, 80-81)). The Tucker-Lewis Index produces a value high above 0.90 and also indicating a good fit.

The standardized factor covariance estimates between the three factors are moderate, namely between self-alienation and accepting external influence is 0.601, between the self-alienation subscale and the authentic living subscale is -0.447 and between the accepting external influence subscale and the authentic living subscale is -0.503.

3.3 Descriptive and Reliability Statistics of Si-RES

Means, standard deviations, minimums, maximums, and Cronbach alpha reliability coefficients for both three subscales (along with the total scale) of AS were calculated and presented in Table 4. All Cronbach alpha coefficients reflect good reliability, only the self-alienation subscale has a slightly lower (0.725) reliability due to the first question.

	M	Md	SD	Skewness	Kurtosis	Min.	Max.	Cronbach Alpha
AS Self-alienation	12.6	12.00	6.28	0.426	-0.743	4.00	28.00	0.884
AS Accepting external influence	14.9	15.00	5.60	0.0649	-0.749	4.00	28.00	0.846

AS Authentic living	23.2	24.00	3.70	-0.853	.479	10.00	28.00	0.725
AS	59.6	60.00	12.5	-0.335	-0.427	23	84	0.876

Note. N=482. M – arithmetic mean. Md – median. Min. – minimum. Max. – maximum. AS - Authenticity scale.

Table 4: *Descriptive and Reliability Statistics for the AS subscales and AS total score.*

4. Discussion

There is a lack of measures of authenticity in Slovenia. In fact, we do not know of any that have been translated, adapted, and psychometrically evaluated to be used for research and other purposes. Therefore, our study evaluated one such scale: the Slovenian version of The Authenticity Scale (Wood, Linley, Maltby, Baillousis and Joseph 2008), a self-report instrument designed to measure authenticity in individuals.

Descriptive statistics at the item level revealed some interesting patterns. The item means ranged from 2.95 to 6.12, indicating that Slovenian respondents generally endorsed authenticity-related statements positively. However, the variability of the responses (as indicated by the standard deviations and the range of skewness and kurtosis values) suggests that the scale effectively captures individual differences in authenticity within the Slovenian population.

The item with the highest mean (6.12) was from the authentic living subscale, suggesting that Slovenian participants strongly endorse the importance of being true to oneself. Conversely, items from the self-alienation subscale had lower means, suggesting that on average, participants did not strongly identify with feelings of disconnection from their true selves. These patterns are consistent with the theoretical underpinnings of authenticity as a positive psychological construct associated with well-being.

The results of our study provide support for the psychometric properties of our adaptation of the Authenticity Scale. We found good reliability (Cronbach's alpha) for the self-alienation (0.884) and accepting external influence (0.846) subscales, as well as for the overall scale (0.876). Only the authentic living subscale has a slightly lower Cronbach's alpha reliability, but it is still acceptable (0.725). The measures of reliability and also other psychometric characteristics (e.g., arithmetic means of dimensions) are mainly consistent (reliability coefficients are even slightly greater, except of the mentioned authentic living subscale) with published research of the Authenticity scale. Namely Wood et al. reported Cronbach alpha from 0,77 to 0,81 for original English version and Grégoire et al. reported Cronbach alpha from 0,73 to 0,78 for the Franch version (Grégoire, Baron, Ménard, and Lachance 2014, 350).

The slightly lower reliability is mainly due to the first question ("I think it is better to be yourself than to be popular"), to which 51.2% (Md=7) of respondents gave the highest possible level of agreement. In the Slovenian context, the trade-off between

being oneself and being popular may be viewed slightly differently than in the original English-speaking sample (Wood, Linley, Maltby, Baliousis, & Joseph 2008). This may reflect cultural differences in individualism versus collectivism, or in the social desirability of authenticity versus conformity. It could also reflect some changes in society in general, since more than 15 years have passed since the original study. Future research could explore these potential cultural differences in more depth, perhaps using qualitative methods or cross-cultural comparative studies.

Exploratory factor analysis revealed a three-factor structure, consistent with the original scale developed by Wood et al. (2008). This structure, comprising self-alienation, authentic living, and accepting external influence, accounted for 56.5% of the total variance. This finding suggests that the conceptualization of authenticity as a multidimensional construct translates well across cultural boundaries, from the original English-speaking context to the Slovenian one. It's noteworthy that the factor loadings for most items were strong, ranging from 0.680 to 0.859 for self-alienation and accepting external influence. However, the authentic living subscale showed more variability in factor loadings (0.309 to 0.809). This pattern suggests that while the concepts of self-alienation and external influence translate quite uniformly to the Slovenian context, the notion of authentic living may have some cultural nuances that warrant further investigation.

Confirmatory factor analysis further supported this three-factor model, with good fit indices (CFI = 0.982, TLI = 0.976, RMSEA = 0.044). These results align closely with those reported in the original validation study and subsequent adaptations, such as the French version by Grégoire et al. (2014). This consistency across different cultural adaptations lends credence to the robustness of the Authenticity scale's underlying theoretical model and its cross-cultural applicability.

The moderate correlations between the three factors (ranging from -0.447 to 0.601) suggest that while these aspects of authenticity are related, they are also distinct constructs in the Slovenian context. This supports the multidimensional conceptualization of authenticity and indicates that Slovenian individuals may experience varying levels of authenticity across these different domains.

The validation of the Slovenian Authenticity Scale opens up many possibilities for research and practice in psychology, psychotherapy, religion, spirituality and related fields within Slovenia. Researchers can use this tool to explore the relationships between authenticity and various psychological outcomes in the Slovenian population. For instance, given the established links between authenticity and well-being in other cultures (Wood et al. 2008; Sutton 2020), future studies could investigate whether similar associations exist in Slovenia, and if there are any unique cultural moderators of these relationships.

While this study provides strong initial support for the Slovenian version of the Authenticity Scale, several limitations should be addressed in future research. First, the sample, while diverse in age and education, was predominantly female (67%). Future studies should aim for a more balanced gender representation to ensure the scale's applicability across genders in Slovenia. Secondly, test-retest reliability

was not assessed in this study. Future research should examine the temporal stability of the Slovenian version of the Authenticity Scale to further establish its psychometric properties. In addition, convergent and discriminant validity could be explored by examining correlations with related constructs such as well-being, self-esteem, and personality traits in the Slovenian population. Furthermore, given the increasing interest in authenticity across different life domains, future research could explore how the Slovenian version performs in specific contexts, such as work, relationships, or online environments. This could lead to the development of domain-specific adaptations of the scale, tailored to the unique challenges and manifestations of authenticity in these areas within Slovenian society.

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Appendix

THE SLOVENE-LANGUAGE VERSION OF THE AUTHENTICITY SCALE (AS):

1. Menim, da je bolje biti to, kar si, kot biti popularen.
2. Ne vem, kako se v sebi zares počutim.
3. Mnenja drugih močno vplivajo name.
4. Običajno naredim, kar mi drugi rečejo, naj naredim.
5. Vedno imam občutek, da moram narediti to, kar drugi pričakujejo od mene.
6. Drugi ljudje močno vplivajo name.
7. Občutek imam, da se ne poznam zelo dobro.
8. Vedno stojim za tistim, v kar verjamem.
9. V večini situacij sem zvest/-a sami/samemu sebi.
10. Čutim, da nisem v stiku s svojim »pravim jazom«.
11. Živim v skladu s svojimi vrednotami in prepričanji.
12. Počutim se odtujen/-a od same/-ga sebe.

Sami Al-Daghistani. *Islam in ljubezen. Pričevanja o arabsko-islamski intelektualni zgodovini*. Knjižna zbirka Koda. Ljubljana: Beletrina, 2023. 172 str. ISBN 978-961-298-016-0.

Knjiga ima poleg uvoda, slovarja arabskih in islamskih izrazov ter pregleda literature osem poglavij; berejo se kot eseji, ki so bili predhodno že objavljeni v različnih publikacijah. Zdi se, kot da je besedilo avtorjev osebni dnevnik razmišljanj, zapisanih v različnih krajih bivanja oz. doktorskega raziskovanja: Ljubljana, Sarajevo, Kairo, Leiden, Rabat, Montreal, New York in Oslo. Avtor piše v prvi osebi ednine in pogosto navaja osebna doživetja ob svojem bivanju v omenjenih mestih, hkrati pa opisuje ideje profesorjev, ki jih je tam srečal. Posamezna poglavja se osredotočajo na izbrane tematike – brez sistematičnega razvoja vsebine, saj tudi avtor v uvodu pravi, da »so to drobci osebnega življenja, ki so nepretrgano povezani z eksistencialnimi vprašanji in akademskim udejstvovanjem« (13). Od drugega do zadnjega poglavja knjiga fragmentarno predstavlja še islamsko zgodovino, verski nauk in težave, s katerimi se muslimani srečujejo predvsem kot priseljenci v zahodnem krščanskem svetu.

Delo ni znanstvena monografija – avtor namreč ne uporablja znanstvenega aparata –, lahko pa ga opredelimo kot strokovno literaturo. Avtor namreč omenja več mislecev in njihovih del. Na koncu knjige najdemo seznam biblio-

grafije, toda zaradi odsotnosti znanstvenega aparata trditev, ki jih najdemo v besedilu, z njim ni mogoče preverjati. Treba pa je priznati, da lahko bralec iz avtorjeve »osebne pripovedi« izlušči marsikatero izvirno misel.

Ko bralec pride do zadnjih strani knjige, se mu nehote zastavi vprašanje, zakaj je avtor knjigo naslovil *Islam in ljubezen*. Naslov namreč bralca pritegne, a hitro ugotovi, da na nekaj več kot 150 straneh o islamskem pojmovanju ljubezni ni napisano skoraj nič. Samo v prvem poglavju, ki ga je Al-Daghistani napisal v Ljubljani – ki je ljubezen, kakor pravi avtor sam (13) –, najdemo razmišljanje o ljubezni; toda tudi to razmišljanje ima z islamom bolj malo povezave. Misleci, ki jih v tem poglavju navaja, spadajo v grško filozofijo ali evropsko-krščanski kontekst. Omenja namreč Demokrita, Platona, Ericha Fromma, Goetheja, Sartra, Denisa de Rougemonta, Tineta Hribarja – in celo hollywoodske ljubezenske filme. Opredelitev ljubezni, ki jo najdemo v prvi vrstici poglavja, nam razodeva, na kakšnem nivoju je avtorjevo razmišljanje. Al-Daghistani namreč pravi: »Vemo, da je ljubezen duševno-čustveni izraz človeka, ki deluje po načelu izliva čustev in v obliki afektov.« (23) V nadaljevanju sicer, navezujoč se na Ericha Fromma, potrjuje, da se je ljubezni treba naučiti – kar predpostavlja »skrb, spoštovanje, vrednoto in pazljivost v dolgotrajnem in bolj življenjskem smislu« (24). A vsa njegova

analiza tematike se osredotoča na čustva med dvema osebama – povezava med islamom in ljubeznijo pa iz njegovega pisanja ni razvidna. Govori o romantični, usodni, platonski, telesni ipd. ljubezni. Ker je ljubezen mnogo več kot zgolj čustvo – ker je predvsem razumska odločitev za ohranjanje odnosa z drugim –, je Daghistanijevo pisanje le njegovo osebno razmišljanje in ne sistematična, objektivna obravnava tematike. Problematična je še Daghistanijeva vključitev krščanske opredelitve (Božje) ljubezni (27) v ta kontekst. Najprej izkazuje nepoznavanje krščanske dogmatike, ko pravi, da je Bog kristjanov »prevzel človekovo podobo in nepopolnost in s tem tudi človekovo grešnost« (27). Jezus Kristus namreč ni imel greha (Heb 4,15). Prav tako ni jasno, kaj želi povedati, ko pravi, »da je krščanska ljubezen usmerjena v sedanost, ne v neskončnost kakor eros« (27). Upamo si namreč trditi ravno nasprotno. Krščanska ljubezen je usmerjena v neskončnost in neminljivost – kakor beremo pri apostolu Pavlu, da »ljubezen nikoli ne mine« (1 Kor 13,8) –, eros pa je ujet v sedanji trenutek in minljivost. Vsekakor pa v krščanskem kontekstu bistvo ljubezni do Boga ni »pokorščina Bogu« (27), temveč je evangelijska ljubezen do Boga prvenstveno ljubezen do slehernega človeka, kar nam zelo jasno predstavlja 25. poglavje Matejevega evangelija. Ko smo že pri izrazu »pokorščina Bogu«, ta bolj kot krščansko izraža islamsko opredelitev vere v Boga. Avtor evangelijsko pojmovanje ljubezni v svoj kontekst razmišljanja sicer želi vključiti dobronamerno, a se izraža zelo nerodno. Pravilno ugotavlja, da evangelijska ljubezen vodi do preobrazbe človeške ljubezni – in v tej smeri bi bilo razmišljanje o ljubezni ko-

ristno nadaljevati. A namesto tega Daghistani postavlja tezo, da je eros strastna ljubezen, ki da je zahod ni poznal, dokler ni prišla z Vzhoda (in jo je Zahod od njega prevzel). To sicer ni jasno razloženo – da bi bralec lahko razumel, kako je strastna ljubezen v nekem trenutku zgodovine z Vzhoda prišla na Zahod. Morda je to treba razumeti v smislu, da so v nekem trenutku literati v svojih pesnitvah in romanih začeli poveljevat strastno ljubezen – medtem ko je strastna ljubezen med ljudmi tudi na zahodu zagotovo obstajala že od začetka človeštva. Kakorkoli že, po slavo-spevu strastni ljubezni (29–30), ki jo danes »ponujajo‘ zahodna industrija in mediji in jo je Zahod sprejel kot »odgovor na krščanstvo« (31), kakor pravi avtor, so v zaključku prvega poglavja izpostavljeni arabski mistiki oz. sufiji, ki naj bi vplivali na evropsko (trubadursko) poveljevanje čutne ljubezni – skratka, avtor trdi, da je Evropa strastno ljubezen prevzela od islamskega sveta. To je vse, kar v knjigi *Islam in ljubezen* o povezavi med ljubeznijo in islamom izve-mo: v naslednjih poglavjih avtor o tej temi ne piše več. V Sarajevu se je avtor osredotočil na študij Korana, načela Božje enotnosti in misel Ibn Halduna; v drugem poglavju razmišlja tudi o balkanskem islamu. V tretjem poglavju Daghistani opisuje svoje izpopolnjevanje arabskega jezika v Kairu, kjer je bil priča demonstracijam, kar ga je spodbudilo k razmišljanju o revoluciji ter o povezavi med islamom (religijo) in politiko. V četrtem poglavju se nato seznanimo z avtorjevim začetkom doktorskega študija v Leidnu na Nizozemskem, kjer md. proučuje islamsko poezijo in razmišlja o estetiki. V petem poglavju avtor piše o jeziku Korana. Proučevanje islamskega

prava v Montrealu je tema šestega poglavja. Ko se Sami Al-Daghistani leta 2015 naseli v New Yorku, se sooči z »Meko kapitalizma« (113) – in v sedmem poglavju razmišlja o ekonomiji. V zadnjem poglavju pa lahko preberemo, kako ga je glavno mesto Norveške spodbudilo k razpravi o zakrivanju žensk. Popolnoma odprto ostaja torej vprašanje, zakaj naslov knjige povezuje islam in ljubezen. Vsekakor pa tudi prvo poglavje še zdaleč ni neka sistematična razprava o ljubezni, temveč prej pesniško izlivanje različnih misli o ljubezni na papir.

Od drugega do osmega poglavja Al-Daghistani opisuje islamsko zgodovino in islamski nauk, predvsem pa konfrontacijo islamske z zahodno krščansko kulturo. Avtor o islamu govori samo lepo in tudi arabski jezik ocenjuje kot nekaj posebnega (79–81). Nič ne zamerimo, toda bralec dobi občutek, da je ta njegova predstavitev preveč subjektivna oz. da v pripovedovanje spušča preveč osebnih čustev – v smislu »moj islam je najboljši, čist in brez napak«. Ko denimo omenja teroristična dejanja muslimanov, bralcu razlaga, da islam in šeriat s tem nasiljem nimata povezave: »Ti napadi na nedolžne civiliste so se zgodili v imenu politike oz. kot odgovor na vojaško posredovanje zahodnih sil v islamskem svetu.« (105) Podobno avtor o svoji religiji piše samo najlepše, ko zavrača očitke, da je islamska kultura poniževalna do žensk (137). Islam torej predstavlja kot idealno ureditev – in se čuti prizadet, ker da ga zahod ne mara (38). Pričakovali bi vendarle bolj objektivno držo oz. kritično distanco do islama. Po drugi strani pa bi pričakovali tudi avtorjev uvid, da je muslimanov, ki so zbežali in še bežijo iz »fenomena islamske kulture, civilizacije, načina življenja

in religije« (38) na krščanski zahod, na milijone. Ne selijo se zgolj iz ekonomskih ali okoljskih razlogov – želijo si svobode, demokracije ... Mnogo beguncev v Evropi namreč zaprosi za krst in se oklene Evangelija. To pa pomeni, da islamska družba danes ni povsem idealna. Ob vseh očitkih islamofobije bi morali muslimani vsekakor priznati, da so v zahodnem svetu pravzaprav zelo lepo sprejeti. Lahko postavljajo džamije, lahko ohranjajo in prakticirajo svojo vero. To jim omogoča prav načelo svobode veroizpovedi in krščanska kultura sprejemanja drugačnosti. Nobenemu terorističnemu napadu tudi ni sledilo povračilo evropskim muslimanom. Duhovnik in verniki v francoskih cerkvah zagotovo niso bili kruto ubiti v imenu politike, pa ni bilo nobenega maščevanja. Po drugi strani je res, da je liberalistični zahod prežet z antireligijsko miselnostjo. Večina izrazov protimuslimanskega razpoloženja je tako posledica ateističnega in protireligijskega razpoloženja. A evropski kristjani so na udaru antireligijskih kritik mnogo bolj kot muslimani.

Treba je omeniti tudi problematiko islamskega izrazoslovja v slovenščini. Pred nekaj leti smo se odločili, da islamsko izrazoslovje v slovenščini uskladimo. V drugi številki revije *Edinost in dialog* (letnik 2021) smo kot rezultat tega v članku »Islamski viri ter navajanje Korana in hadisov v slovenskem jeziku« objavili dogovor med Teološko fakulteto in prof. Nedžadom Grabusom o načinu navajanja Korana v slovenskih akademskih delih. Le malo avtorjev ta dogovor upošteva. Sami Al-Daghistani pa vzpostavlja nove oblike tudi za nekatere druge islamske izraze. Na primer za verz v Koranu se v slovenščini uporablja izraz ‚ajet‘ – Daghistani povsod piše ‚aj‘. ‚Alah‘ medtem piše

z enim l in ‚Kaba‘ z enim a. Profesor Grabus je še predlagal, naj govorimo in pišemo o mekanskem in ne meškem (76) obdobju Mohamedovega življenja. Knjiga *Islam in ljubezen* uporablja drugo obliko. Za Božje razodetje medtem Al-Daghistani pogosto uporablja kar hrvaško besedo ‚objava‘. Včasih je zapisana z veliko začetnico (38), včasih z malo (41). Ker na nekaterih mestih najdemo tudi besedo ‚razodetje‘, ni jasno, kaj želi avtor povedati, ko uporablja besedo ‚objava‘ oz. kakšen pomen ima pri tej besedi velika začetnica – morda gre zgolj za nedoslednost v izrazoslovju. Vemo, da želi Islamska skupnost v slovenščino v okviru islamske terminologije vpeljati nove besede. Tako smo v ljubljanskem islamskem centru pred leti na primer slišali, da muslimani v slovenščini ne bodo uporabljali besede ‚angel‘, temveč ‚melek‘. Opažamo podobno tendenco, kot smo ji bili

priča v bosanščini, v besednjak katere so muslimani vnesli veliko turcizmov in arabizmov. Toda glede tega v knjigi *Islam in ljubezen* skladnosti z usmeritvami Islamske skupnosti ravno ni.

Knjiga je zanimivo čtivo, s katerim se bralec lahko nekoliko poglobi v osebnost in razmišljanje Samija Al-Daghistani. Njegovo razmišljanje kaže tudi na to, kolikšnega pomena je srečevanje islamskih avtorjev z zahodnimi misleci – in kako se lahko znotraj islamske literature prepletajo vplivi različnih kultur. Tovrstno srečevanje trenutno poteka le v mislih posameznikov. Po vsej verjetnosti bo miselna izhodišča Samija Al-Daghistani prevzela tudi islamska skupnost v Sloveniji. Za to pa je najprej potrebno poenotenje islamskega izrazoslovja v slovenskem jeziku.

Mari Jože Osredkar

Ivan Platovnjak. *Preobrazba bolečine – Skupaj na poti žalovanja*. Ljubljana: Založba Dravljje, 2024. 160 str. ISBN 978-961-6748-68-1.

Avtor knjige dr. Ivan Platovnjak, jezuit in profesor duhovnosti na Teološki fakulteti Univerze v Ljubljani, je napisal knjigo z naslovom *Preobrazba bolečine – Skupaj na poti žalovanja*. Gledano z duhovnega, pastoralnega, psihološkega in sociološkega vidika gre za pomembno delo, ki se osredotoča na zelo občutljivo področje našega življenja.

Knjiga vsebuje tri močne prvine. Prva je osebna, zato bralca tudi najbolj nagovarja. Avtor izhaja iz osebne izkušnje žalovanja (ob smrti brata) in osebnega

pričevanja. Druga vključuje avtorjevo pastoralno-duhovno delo na področju spremljanja žalujočih, znotraj katerega je prisluhnil mnogim življenjskim zgodbam – pa ne le poslušal, temveč tudi slišal. Empatično spremljanje pomeni, da zgodbe žalujočih na neki način postajajo tudi del avtorjevega življenja. Tretja – prav tako pomembna – prvina knjige pa je njena strokovnost. Avtor se je namreč ob pastoralno-duhovnem delu na področju žalovanja tudi sam strokovno izobraževal in raziskoval. Tako je rasel na osebni in strokovni ravni.

Vsebina je razdeljena na tri dele. Prvi govori o bolečini žalujočih. Vedno izhaja iz človeka, iz žalujočega, kar pomeni, da se vsak, ki to knjigo vzame v roke,

čuti nagovorjenega. Že v prvem poglavju se dotakne temeljnih tem: kaj doživljamo, ko nam umre kdo izmed bližnjih; večni zakaj po smrti bližnje osebe; o mrtvih samo dobro. Človek se ob prebiranju teh vrstic počuti razumljenega, sprejetega, slišane. Lahko bi celo rekli, da pride do „prebliska“: če žalujem, je to povsem prav – gre za sestavni del življenja, poslavljanja, slovesa, žalovanja. To poglavje tako pomaga žalujočim kot tudi vsem, ki želijo žalujočega razumeti. Morda nam preprosto prebiranje teh vrstic pomaga prebiti zid, premagati osebni tabu pred smrtjo, pred žalujočim človekom.

Drugi del ima naslov „Pomoč žalujočim“. Ob prebiranju teh vrstic začutimo bogastvo avtorjeve izkušnje. Gre za poglavje, v katerem daje smernice, kako žalujočim najbolje pomagati. Da gre za delo, ki se tesno povezuje s pastoralo naših župnij in našega pastoralnega dela, začutimo v vrsticah, v katerih avtor govori o podpori župnijske skupnosti, skupinah za žalujoče ter njim namenjenih programih. Z vidika pastoralnega dela se delo z žalujočimi največkrat konča v župnijski pisarni s sprejemom „naročila“ za pogreb. Po eni strani je to lahko velika pastoralna priložnost, da se s človekom srečamo, da mu damo priložnost, da spregovori – hkrati pa tudi občutek, da ga poslušamo, da ga slišimo. Iz prakse vemo, da pogosto ni tako, da to ni vedno mogoče. Drugih „pastoralnih okolij“, kjer bi se srečevali z žalujočimi, pa skoraj nimamo. Zato je toliko bolj pomembna pobuda za ustanovitev skupin za žalujoče – če že ne v vsaki župniji, pa vsaj v dekaniji ali v nekem smiselnem pastoralnem okrožju.

Tretji del z naslovom „Luč vere“ v boležini je predvsem praktične narave. Ob

prebiranju knjige začutimo, da je na poti žalovanja med človekom, ki veruje, in tistim, ki ne veruje, velika razlika. Žalujoči je v nekem procesu, na neki način je v svojem svetu, kjer se mu postavlja različna vprašanja. Prav zaradi tretjega poglavja lahko knjigo imenujemo tudi pripomoček, molitvenik za žalujoče, pa tudi za vse, ki tistim v procesu žalovanja stojijo ob strani. To poglavje vključuje skrbno izbrane svetopisemske besede, ki v času žalosti, žalovanja prav posebej nagovarjajo, opogumljajo, hranijo in krepčajo. Praktična in uporabna je tudi pripravljena molitev, ki jo lahko moli duhovnik, diakon ali laik. Ko se človek znajde skupaj z žalujočimi, je najlažje vzeti v roke pripravljeno molitev – in skupaj moliti. Avtor spretno poveže žalovanje in krščanske praznike. Žalujoči lahko tako na novo odkrije njihov pomen in sporočilnost. V obdobju žalovanja človek namreč razmišlja, doživlja drugače – pa tudi veruje drugače. Gre za posebej milosten čas.

Knjigo sklepajo mnenja nekaterih bralcev. Eden izmed njih poudarja, da je knjiga koristna za vse, ki spremljajo ljudi na poti žalovanja: prijatelje žalujočih, svetovalce Karitas, sodelavce hospica, zdravnike, psihiatre, terapevte.

Ob vsebini tega dela ne more nihče reči: »Mene to ne zanima, me ne zadeva!« Smrt je namreč del našega življenja. S tem ko smo se rodili, smo že na poti proti smrti. Vsak izmed nas ima bližnjo ali daljno izkušnjo smrti, s tem pa tudi žalovanja. Prav zato je ta knjiga namenjena vsem: tistim, ki žalujejo; tistim, ki želijo k žalujočim sočutno pristopiti (biti blizu, biti v oporo, biti spremljevalec, biti empatičen), in vsem, ki bi o žalovanju želeli kakšno spoznanje več.

Knjiga je odličen pastoralni priročnik za duhovnike, diakone in druge pastoralne delavce. To ni knjiga, ki jo vzameš v roke in prebereš – to je priročnik, lahko bi rekli celo molitvenik, ki ga lahko vedno znova jemljemo v roke in uporabljamo. Knjiga bi lahko bila tudi ‚dar župnije‘ ob prijavi pogreba. Upokojeni mariborski nadškof msgr. dr. Marjan Turnšek je zapisal, da lahko knjiga posamezniku pomaga globlje dojeti lastno žalovanje ali žalovanje drugih, ovredno-

ti marsikatero splošno mnenje o odnosu do rajnih, daje pa tudi konkretna izhodišča za osebno in skupinsko pomoč pri žalovanju. V pastoralnem smislu je pomenljiva spodbuda za ustanavljanje skupin žalujočih po župnijah, ki naj bi postale del redne pastorale. Tako lahko upamo, da bo knjiga na področju pastorale žalujočih prinesla tudi kakšen konkreten premik.

Andrej Šegula

Tom Wright and Michael F. Bird. *Jesus and the Powers: Christian Political Witness in an Age of Totalitarian Terror and Dysfunctional Democracies*. London: SPCK, 2024. 185 pp. ISBN 978-0310162247.

“We have recognised that the world we live in now is at a moment of social and economic turmoil, with new imperial powers rising and democratic nations tearing themselves apart. In such a combustible world, we need to think about political theology, both theory and practice, more acutely than since the Second World War.” (Wright and Bird 2024, 175) This is what N. T. Wright and M. F. Bird say in the conclusions of their recent book, *Jesus and the Powers*, whose relevance is particularly justified in an international war context (Ukraine, Gaza) that invites the academic world and the public authorities to re-think the foundations on which our political regimes are based. Certainly, “the 2020s appear to be the most precarious and perilous time in human history since the 1930s /.../ now, we have the ad-

ditional nightmarish prospect of nuclear war” (5). In this vein, the diagnosis of the problem is aggravated, as the authors say, by the rise of new empires and the weakening of Western democratic nations. The empires in question are, first and foremost, Russia and China. Of the former, it is noted that “despite hopes that Russia might become westernised, it seems that Russia remains what it has been ever since the seventeenth century: a military dictatorship” (3–4). Of the latter, it is stated that “China’s economic rise did not lead to its democratic liberalisation; rather, the country turned into a wealthy and predatory superpower that runs a technological surveillance state” (3). For its part, the internal breakdown of Western democracies is giving rise to a new danger within these democracies: “our danger is the slow and steady accession of a soft-authoritarianism under the guise of being ‘progressive’ /.../ a state seeks to regulate as much of the individual’s beliefs, convictions, conscience and religion as possible /.../ constant surveillance and deliberate over-

regulation.” (136–137) Along these lines, Wright and Bird argue that the erosion of liberal-democratic regimes is largely due to their very essence, provided by Enlightenment thought: “in post-Enlightenment Europe and America, ‘religion’ was *by definition* separated off from everything else.” (70) Now, in our “progressive” and post-modern (anti-liberal and authoritarian) context, “religion is permitted, but it is either a state-approved religion, or else, and more to the point, politics *is* the religion” (140).

In the light of the above, *Jesus and the Powers* tries to offer ways out of our current situation of international crisis, especially through the aforementioned ‘political theology’ and, more specifically, a Christian political theology: “we believe that the Church’s answer to the global crises of our day is, in sum, the kingdom of God /.../. Our working hypothesis is that the kingdom of God is not *from* this world, but it is emphatically *for* this world. The Church’s kingdom-vocation is not only what it says to the world, but is also what the Church *does within and for* the sake of the world.” (7) Christ’s message and the Church’s mission are not mainly linked to a “purely spiritual entity” (35), but rather “the Bible is a book utterly immersed in empire. Its stories are set in the midst of the great empires of Egypt, Assyria, Babylon /.../ then finally the Roman Empire.” (10) Therefore, biblical values, and especially those of the New Testament, imply the regeneration of the world already in History and not only in the afterlife: “in every age, every church has had to discern what it meant then and there to say that Jesus has ‘all authority’ not only ‘in heaven’

but also ‘on earth’ /.../ balancing sacred and secular.” (97) Thus, the intertwining of the natural and the supernatural realms makes it impossible to relegate the religious question to the private sphere or to life after death and urges us to admit its political embodiment: “what are these ‘powers’ /.../ they are both /.../ ‘earthly’ and /.../ ‘heavenly’ or ‘supernatural’ /.../. We perceive them through the lens of modern Western thought, in which a great gulf stands between the present world /.../ and any other, whether we call it ‘heavenly’ /.../ or anything else.” (51) It is precisely this balance between the sacred and the civil that is now to be calibrated, in a particularly unstable context where the “powers” are supplanting God and are making inroads in both new empires and old democracies: “what we believe in is a theo-political gospel that declares that Jesus is Lord and Caesar is not.” (38) This does not mean, however, that a return to a theocratic system is called for: “we are no fans of theocracy /.../ but if you want to change the game you need skin in the game. The people who change history must make history /.../ How do you build for the kingdom [of God] in an age of empire, where totalitarians tyrannise and our democracies appear dysfunctional /.../ is not a purely religious question.” (37)

According to the authors, the salvation of the Enlightenment project must involve reconsidering the inclusion of the public influence of the Christian religion in the world of democracies. Indeed, despite criticisms, Wright and Bird’s commitment to the liberal regime, born of the Enlightenment, is explicit: “liberal democracy and confident pluralism constitute a form of gover-

nment and political philosophy that gives us the best opportunity to love God and to love our neighbour.” (178) However, as has been said, for such a ‘political philosophy’ to have a positive return, it needs to be imbued with the spirit of a Christian political theology, with a public outreach: “to engage in that kind of holistic mission will require /.../ doing some public theology /.../. If it is obviously unwise to make politics one’s religion, it is no less foolish to think that the life of faith has nothing to do with our political discourse and its legislative chambers.” (100) Liberalism and Christianity can and should be twinned: “the common good is not in /.../ shared goals as banal as ‘live and let live’. Authority is from God to the State and meets with the consensus of the people.” (156) And it is precisely the contribution of Christianity that can bring solidity to liberal democracy: “the problem with state authority from below-and this is proving to be the key vulnerability of liberal democracies to-

day-is that they must be rooted in some kind of consensus.” (155) With regard to this, the special legitimacy of Christianity as a source of a political theology capable of providing such a necessary consensus lies in the quality of the values it promotes: “there would never be human rights as self-evident truths without scriptural notions of the ‘image of God’ and the command to ‘love your neighbour as yourself’ as it was interpreted in Christian societies.” (167)

In conclusion, on the one hand, *Jesus and the Powers* offers a diagnosis of the grave international political situation, linked to the rise of new empires and the crisis of the Enlightenmentstyle liberal democratic regimes. On the other hand, it puts forward a possible solution, which involves strengthening liberal democracies by including elements of reflection and action drawn from Christianity that can be incorporated into the public sphere by means of a certain political theology.

Unai Buil-Zamorano

Bogoslovni vestnik

Theological Quarterly

EPHEMERIDES THEOLOGICAE

Izdajatelj in založnik / Edited and published by

Naslov / Address

ISSN

Spletni naslov / E-address

Glavni in odgovorni urednik / Editor in chief

E-pošta / E-mail

Namestnik gl. urednika / Associate Editor

Uredniški svet / Editorial Council

**Pomočniki gl. urednika (uredniški odbor) /
Editorial Board**

Tehnični pomočniki gl. ur. / Tech. Assistant Editors

Lektoriranje / Language-editing

Prevodi / Translations

Oblikovanje / Cover design

Prelom / Computer typesetting

Tisk / Printed by

Za založbo / Chief publisher

**Izvirne prispevke v tej reviji objavljajo /
Abstracts of this review are included in**

Letna naročnina / Annual subscription

Transakcijski račun / Bank account

Teološka fakulteta Univerze v Ljubljani

Bogoslovni vestnik, Poljanska 4, 1000 Ljubljana

0006-5722

1581-2987 (e-oblika)

<http://www.teof.uni-lj.si/bv.html>

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Domen Krvina

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KOTIS d. o. o., Grobelno

Tadej Stegu

Bayerische Staatsbibliothek, Digitale Bibliothek; Canon Law Abstracts; EBSCO; Elenchus Bibliographicus Biblius; Web of Science (WoS) Core collection: the Emerging Sources Citation Index (ESCI); ERIH PLUS; dLib; IBZ Online; MIAR; MLA International Bibliography; Periodica de re Canonica; Religious & Theological Abstracts; Scopus (h) ; DOAJ

za Slovenijo: 28 EUR

za tujino: Evropa 40 EUR; ostalo 57 USD (navadno), 66 USD (prednostno); naslov: Univerza v Ljubljani, Teološka fakulteta, Poljanska c. 4, 1000 Ljubljana

IBAN SI56 0110 0603 0707 798

Swift Code: BSLJ212X

Revijo sofinancira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije.



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Bogoslovni vestnik (*Theological Quarterly*, *Ephemerides Theologicae*) je znanstvena revija z recenzijo. V razvid medijev, ki ga vodi Ministrstvo za kulturo RS, je vpisana pod zaporedno številko 565. Izhaja štirikrat na leto. *Bogoslovni vestnik* je glasilo Teološke fakultete Univerze v Ljubljani. Vsebuje izvirne in pregledne znanstvene članke in prispevke s področja teologije in drugih ved, ki so sorodne teologiji. Objavlja v latinskem, angleškem, francoskem, nemškem in v italijanskem jeziku. Rokopis, ki ga sodelavec pošlje na naslov *Bogoslovnega vestnika*, je besedilo, ki istočasno ali prej ni bilo poslano na noben drug naslov in bo v *Bogoslovnem vestniku* objavljeno prvič. Prispevki v *Bogoslovnem vestniku* se ne honorirajo. Rokopise je treba poslati na elektronski naslov: bogoslovni.vestnik@teof.uni-lj.si.



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